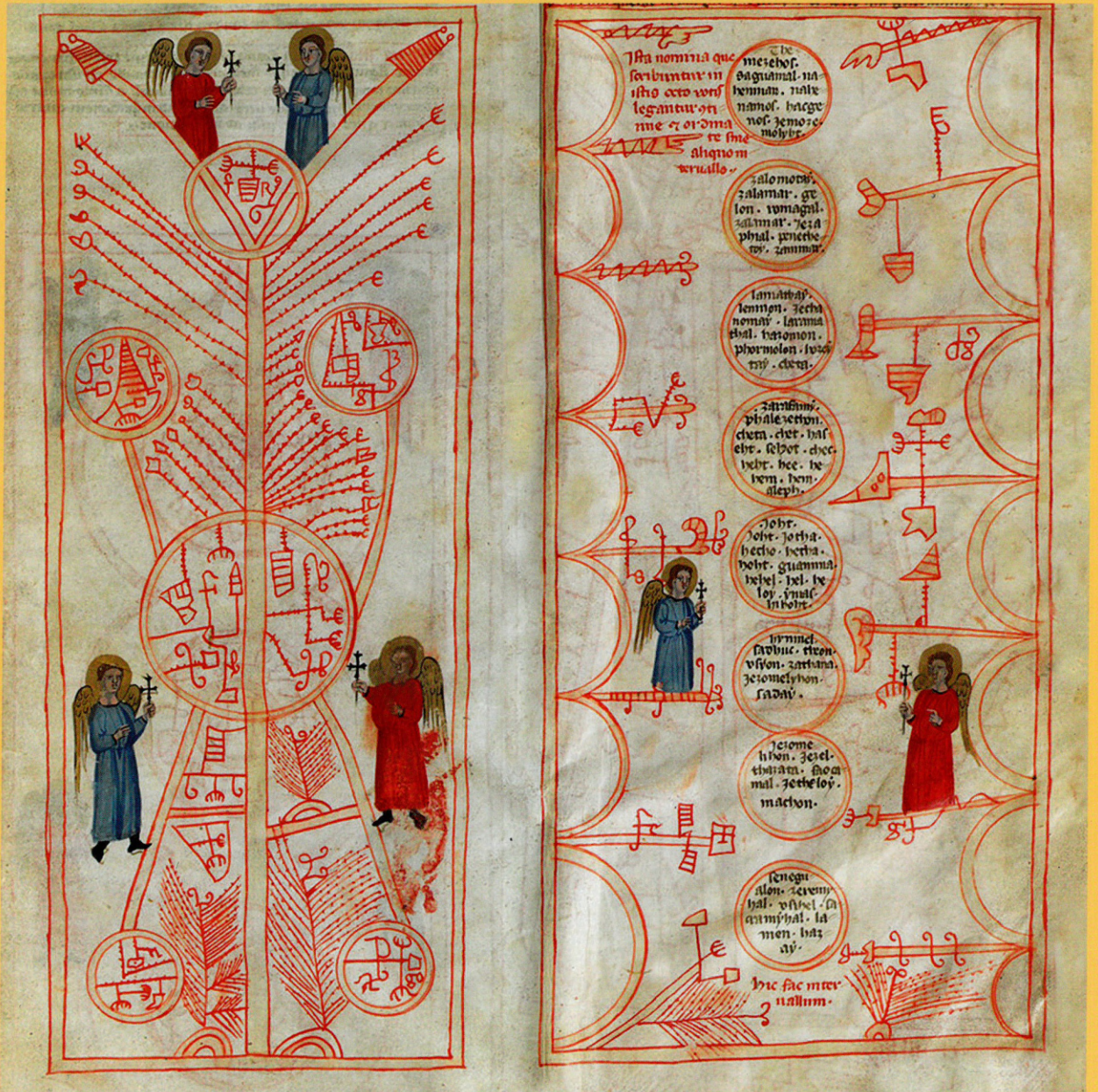


Ars Notoria:

The Method - Version B

Mediaeval Angel Magic



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Figure 1: A typical mediaeval lecture scene in Bologna circa 1350.¹

¹ Henricus of Germany lecturing his students, from *Liber Ethicorum des Henricus de Alemannia* by Laurentius de Voltolina, 1350s. Kupferstichkabinett, Berlin Min. 1233. Wiki Commons.

Ars Notoria: the Method

Mediaeval Angel Magic – Version B

Vol. 2

by Dr Stephen Skinner

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Acknowledgements

My primary acknowledgement has got to be to Julien Véronèse, whose critical edition and transcription of *Bibliothèque Nationale Lat. 9336*,¹ provided me with the base Latin text of Version B.

The Frontispiece is a miniature of Henricus de Alemannia lecturing his students, from *Liber Ethicorum des Henricus de Alemannia* by Laurentius de Voltolina, 1350s, Kupferstichkabinett, Berlin Min. 1233.

Engravings of the seven Liberal Arts are by Jan (Ioan) Sadeler, after Maarten de Vos, and date from circa 1590, plus one by Albrecht Dürer (Philosophia). The front cover features the Fourth General *Nota* and the First *Nota* of Philosophy from BnF Lat. 9336, f. 27, courtesy of the Bibliothèque Nationale, Paris.

I would like to thank Matthias Castle for enlightening conversations about the *Ars Notoria*, and for sharing with me some of his work. We had originally planned to bring out a full translation of *Version B* and *Opus Operum*, but decided that this would be more appropriately be brought out by an academic publisher, which would enable his work to then be properly cited by academics. I look forward to reading this, but in the meantime, the present edition of Version B is designed to provide a text which can be used in practice, one which preserves all of the orations which are central to the method, and all the *notae*, but discards the endlessly repetitive, pompous, self-congratulatory verbiage of much of the text.

¹ *L'Ars notoria au Moyen Age*, Firenze: Sismel, 2007.

Foreword

First let me warn you, the reader, that the *Ars Notoria* is not an easy read. Even in translation it is tediously repetitive. Note also that the text is considerably earlier than the grimoires with which most 21st century readers are familiar. My purpose in producing this edition is to make its use by a 21st century experimenter realisable.

The most important thing about this edition is that everything is organised in subject order, all notae are present in the correct place, along with their prayers and orations [invocations], focussing on just one complete manuscript (BnF Lat. 9336), unlike the translation by Robert Turner of Version A, which was somewhat disordered and transcribed just the first few lines of the important orations, rendering the system unusable. This system can now be used practically.

Before anyone objects that my English version is not an exact translation of the Latin text, let me clearly state that this was not my intention. My intention was to provide a well organised and somewhat simplified text to enable readers to attempt to practice the system as it stands, if they so desired.

The first volume (written with Daniel Clark) provided the historical and scholarly background, a translation of Version A by Turner, and five fine complete full colour sets of the *notae* drawn from five different manuscripts, including BnF Lat. 9336. This volume however concentrates on the later manuscript (Version B), but extracts the method of use, and integrates the images of the *notae* (missing in Véronèse) into a text re-ordered logically according to subject groupings.

To be clear, this book is not meant to be read by scholars, but to be read by practitioners, or those who are curious to know what exactly made up the method outlined in the *Ars Notoria* for reading, absorbing and memorising whole subjects very rapidly.

This book should be read in conjunction with Volume 1¹ as these volumes are complementary. Volume 1 has five full sets of *notae* reproduced in full colour from the most important and beautiful manuscripts, which are essential for practising the method, and also necessary to understand and appreciate the *notae* in their full glory. Volume 1 also has a full

¹ Stephen Skinner & Daniel Clark, *Ars Notoria: the Grimoire of Rapid Learning by Magic*, Singapore: Golden Hoard, 2019.

bibliographic listing of almost all manuscripts of the *Ars Notoria* with details of their shelf-mark, dates, location, title, foliation and other information. It also has background information on the authors, and various owners of *Ars Notoria* manuscripts. None of these things are repeated in Volume 2. It can thus be seen that the two volumes are totally complementary and need to be read together, as if they were one.

Volume 1 has a translation of Version A that was done in the 17th century by Robert Turner. One of the main problems with this translation is that Turner obviously did not regard the orations, the *verba ignota*, as at all important. He translated the Latin prayers carefully, but in many cases only recorded a few words of the orations, and omitted some of the instructions. This is rectified in the present volume where the orations are recorded in full.

It was originally intended that Volume 2 would have a full translation of Version B and *Opus Operam*, but it soon became apparent, as translation progressed, that Version B was primarily a commentary on Version A, and that it did not in fact add very much to it, apart from many wearisome repetitions and duplications of instructions that already existed in Version A. The key passages however (which are not found in Version A) are the full transcriptions of the orations and the actual *notae*.

The *nomina magica* or orations in Robert Turner's translation published in Volume 1 are also somewhat different from those found in Véronèse's Latin transcription of Version B. This volume concentrates on the material in and around the *notae* which is to be found in folios 18r – 28v of BnF Lat. 9336, which is the core of this book. The instructions for use have been explained and expanded in the 'Method of Use' chapter immediately after the Introduction. Other important points extracted from the diffuse and repetitive material have been incorporated in the Introduction.

Although a complete translation should always be the best and prime objective, only someone who had actually read the entire text can appreciate the depths of contortion and disorganisation to which its redactors sank. For example, whilst explaining something about the *nota* of Grammar, the author breaks off to warn readers that they must be chaste, and love God, followed by remarks about Lenten food and the triune state of God, before attempting to take up his original point again. These same breaks and insertions are repeated randomly at other points throughout the book, often interrupting the main argument.

At one point I was reminded of the old schoolboy punishment of having to write out the same sentence 100 or more times, and had a vision of some

hapless monk being punished in the same way by his Abbot, being told to amplify the text endlessly by constant repetition, embedding sundry prayers, and searching around for yet another sentence or passage to repeat or rephrase something already said many times, simply to fill a space in the manuscript. In Figure 2 (item 5) you can see two examples of later inserts (connected to the original text by a wobbly red line) which probably filled a previously vacant space.

In the end, I decided that rather than inflicting the tendentious, contorted and repetitive text of the glosses of Version B on the long suffering reader, that a condensed and reorganised text would be much more helpful. The orations in Version B have however been transcribed in full and the illustrations of the *notae* are complete. In addition, more detailed analysis of the *notae* and a more extended description of the actual method are to be found in Version B, and this material has been incorporated into the present volume, but in a more logical format.

This book is not intended for consumption by academics, as its contents have been ordered with reference to practice rather than to argument or to citation. The importance of this text is attested by the quotes listed on the next page. Given these, it is surprising that this edition of the *Ars Notoria*, remains the only edition extant in English.

Véronèse has provided a useful system of paragraph numbering, but it does not extend to the text inscribed nearby the *notae*, which is the most important part of the text, as it contains commentary about the *notae* and the orations. I have therefore added supplementary paragraph numbers, in the same way as was done in Volume 1. These numbers run from [S201] to [S349], continuing on from Volume 1 (Version A) where supplementary paragraph numbers ended at [S180].

When you have finally realised how complicated and time consuming this system is, it might not seem such a bad idea to simply learn subjects in the old fashioned way, but at least I can assure you that your faculties, and memory, will indeed be sharpened by using this practice.

Dr. Stephen Skinner
Singapore,
Summer 2020.

Some critical comments about the *Ars Notoria*:

“If the number of surviving manuscripts is any indication, the most significant premodern work of this genre (learned magic) was undoubtedly the *Ars notoria*, which sought the infusion of knowledge and spiritual gifts following the performance of complex rituals, prayers, and contemplative exercises.”

- Frank Klaassen.¹

“In its influence, dissemination, length, and complexity...the *Ars notoria* is the most important surviving treatise of ritual magic.”

- Sophie Page.²

“It was a process by which the magician could instantly gain knowledge or memory of all the arts and sciences.”

- Robert Turner.³

¹ Frank Klaassen, *Making Magic in Elizabethan England: two early modern Vernacular Books of Magic*, Pennsylvania State UP, 2019, p. 4.

² Sophie Page, *Magic in the Cloister*, Pennsylvania State UP, 2013, p. 115.

³ Robert Turner, *Elizabethan Magic*, Shaftesbury: Element, 1989, p. 139.

Introduction

The *Ars Notoria* is concerned with short cut learning and memorisations of the subjects of the 13th century university curriculum, plus a few extra-curricular subjects like magic and divination, this short-cutting being achieved by angels, and maybe by demons. In a time when books were very expensive, as were even blank notebooks to record lectures, the ability to memorise and retain vast swathes of material was highly prized. Although the subjects in this curriculum sound rather remote to us in the 21st century, when you examine what they consist of you will see that they are in fact basic skills which are still valuable to us today. Let us quickly look at this curriculum so that we can appreciate its modern usefulness.¹

Trivium & Quadrivium

The subjects offered by the *Ars Notoria* are drawn from the Mediaeval curriculum which is usually divided as follows:

1. The *Trivium* covers three subjects relating to logical thinking and the effective use of language (skills which are valuable today in whatever work situation you might find yourself):

Grammar (understanding how the language is constructed and best used. Also relevant to learning Latin and possibly other languages)

Logic (the ability to think logically) and Dialectic (the ability to understand and defeat arguments)

Rhetoric (the ability to speak convincingly and deliver arguments)

2. The *Quadrivium* includes four subjects based on number:

Arithmetic

Geometry

Astronomy

Music (which involves arithmetic to measure harmonic ratios)

3. Post-graduate subjects (as it were) included:

Medicine (called 'Physic')

Philosophy

Theology (considered then by some to be the supreme subject, as it treats of man's relationship with his god)

¹ The next two pages of this introductory material are duplicated from Volume 1, to avoid having to refer back to that volume.

Law

Nigromancy (magic)¹

4. Virtues

Chastity

Justice, Peace & Awe

Reprehension and Taciturnity

The 'Virtues' are a strangely mixed list. In this context Chastity, *castitatis*, implies (monkish) purity rather than specifically sexual abstinence, the sort of purity which was often specified for practitioners of evocation. 'Justice, Peace & Awe' is often translated 'Justice, Peace & Fear,' but in this case *timoris* means 'fear of God' or awe, in its original meaning. 'Reprehension & Taciturnity,' *reprehensionis et taciturnitatis*, is similar to the injunction to 'keep silent,' and effectively deals with legal matters, such as winning in court, by silencing the opposition.

Any subjects missing from the Contents list are also missing from Version B, and have not just been casually omitted by the present editor. Added to the curricula subjects are the general skills necessary for increasing memory, eloquence & intelligence, and understanding.

Although some of these subjects, like logic, rhetoric and grammar, are mainly ignored today, the skill of being able to argue a topic logically and both speak about it persuasively and write about it, are in fact very useful skills in any period. Who in the modern world would not like their memory improved, or to have the facility to understand and remember material just read once, or be able to absorb complex subjects with rapidity and ease? These aims of the *Ars Notoria* are as fresh and as relevant now as they were 800 years ago.

In its own words the *Ars Notoria* promised to teach arithmetic, astrology, astronomy, cyromancy (chiromancy), dialectic (logic), geomancy, geometry, geonogia,² grammar, Greek, Hebrew, hydromancy, law, medicine, memory, music, neonogia,³ nigromancie (magic), philosophy, pyromancy, rhetoric (eloquence), theology, the mechanical arts, and the exceptive arts.⁴

¹ Law and Nigromancy were not included in Version B.

² General Arts, from the Greek γενονοια. These included memory arts.

³ New arts, from the Greek νεονοια.

⁴ Arts outside of the approved university curriculum such as magic and divination. These were sometimes deliberately confused with the mechanical arts to avoid ecclesiastical condemnation.

In fact the *Ars Notoria* does not quite live up to this claim and just deals with a subset of the above list. In other words almost the entire university curriculum as it was conceived of in the 13th century, of the *trivium* and *quadrivium*, plus a selection of other useful subjects like Latin (grammar), medicine, astronomy, philosophy, arithmetic, and memory, but sadly, not magic or geomancy.

The *Ars Notoria* claims to achieve this by using three main elements:

i. Orations, or *verba ignota*,¹ which the *Ars Notoria* describes as words in “Greek, Hebrew, and Chaldean”² that “cannot be translated into Latin” (or English for that matter), without losing their magical virtue, or getting the translator involved in long and tedious explanations. The author of the *Ars Notoria* explains so many times that he cannot translate these words, because of the amount of space that the translation would take up, that he might as well have done the translation, instead of wasting the same space whinging about it. He excuses himself by saying:

“The words of these Orations cannot be wholly Expounded. Neither think, that all words of the preceding Oration can be translated into the Latin Tongue:³ For some words of that Oration contain in themselves a greater Sense of Mystical Profundity, of the Authority of *Solomon*; and having reference to his Writings, we acknowledge, that these Orations cannot be expounded nor understood by humane sense.”⁴

He protests so much that I suspect he was unable to translate the words. However I am content with this explanation, as I am fairly sure that just as invocations frequently call upon angels, demons, or spirits, so these passages almost certainly contain a fair proportion of proper nouns, angel, spirit or demon names, which are effectively untranslatable.

ii. The *notae* or illustrations which have to be ‘inspected’ and which form an essential part of the method.

¹ Unknown words, probably mainly proper nouns, or corrupt words from Greek sources.

² In Section 11 the text describes it as “*verbis grecis, hebreis et caldeis*.” *Caldeis* is Chaldean, which is actually biblical Aramaic. Mani wrote in Syriac Aramaic, which the Latin author calls ‘Chaldee’ (probably after St. Jerome).

³ The words in the oration cannot be translated, or ‘expounded,’ because they are names of angels and demons, of Chaldean, Greek or Hebrew origin, and so, as proper nouns, cannot be found in any dictionary.

⁴ Volume 1, p. 174, as translated by Robert Turner.

iii. Typical Christian Latin prayers, which have no particular distinguishing features relating to the *notae*, or subjects, they adjoin.

In the course of experimenting with this method it became obvious that the inclusion or exclusion of the last element (Latin Christian prayers) had very little effect on the speed or accuracy of subject acquisition and memory. As a result of observing this over a number of experiments, some of the interleaved Latin Christian prayers have been selectively left out of the orations, without any noticeable reduction in results (no full prayers were omitted).¹ It seems therefore likely that these were added by a later redactor simply to make the method palatable to clerics in a Latin monastic setting, and that we are fairly safe in assuming that only two elements (orations and *notae*) were present in the predominantly Greek speaking context of Constantinople. In Volume 1 (page 20-21) it has been demonstrated that the *Ars Notoria* was definitely redacted in Constantinople on its way to the Latin West.

The Glosses

Also in Version B there are a large number of glosses or commentaries. After reading these a number of times, I feel they are best left untranslated. If these meandering commentaries had been included then the present book would have been 3-4 times larger, and the reader no better informed. But more importantly the key practical material (which has been extracted) would have been lost in the welter of repetitive and pompous pronouncements.

The plan was to set the Latin prayers and the (Greek, Hebrew, and Chaldean) orations, each with its correct *nota*, re-arranged in the subject order of the *Trivium* and *Quadrivium*, as it must have originally been.² In this way the necessary ingredients for the acquisition of each subject can be seen at a glance, without needing to turn many pages to assemble this information.

Authors

There is no certain basis for the authorial attributions except what is said in the book itself. It is however likely that while the supposed authors did not actually write the book, their names are accurate indicators of the type of knowledge streams that came together to form the *Ars Notoria*, thus:

¹ If you feel you desperately need these prayers then they can be found in full in Julien Véronèse, *L'Ars notoria au Moyen Age*, Firenze: Sismel, 2007, pp. 135-296.

² These are listed on the Contents page.

a. Solomon has always been associated with magic, clearly marking the *Ars Notoria* a book of magic. Solomon rates as the primary author, having received the original *Book of Wisdom* from the angel Pamphilus. He also may account for any Hebrew content in the orations.

b. Apollonius of Tyana brings with him the ability to make large images (in both 2- and 3-dimensions) designed to bring about impressive magical effects on a city-wide stage. As an expert in creating *stoicheia*,¹ he brings with him the rationale for images like *notae* being able to bring about magical effects.

c. Euclid of Thebes, was reputedly the father of Honorius, the author of *Liber Juratus* (*The Sworn Book of Honorius*), a book which 'borrowed' many of its orations from the *Ars Notoria*. This associates Euclid with the orations, passages full of *nomina magica*, which "can't be translated into Latin."² Euclid also enjoyed a reputation as a magician. Both Euclid and Apollonius account for the obvious Greek content in the orations.

d. Mani, the Persian prophet, who was also called 'Mani the Painter' is reputed to have written five books, of which the most relevant was the *Arzhang*, or 'Book of Pictures,' which was a heavily illustrated religious text. His idea was to teach via his illustrations, which has some parallel with the method of the *Ars Notoria*. Mani also wrote in 'Chaldean,' the third language supposedly contributory to the orations or *verba ignota*.

Taken together these four authors represent the subject and linguistic content of this book, and the language mix of its orations. Conspicuous by its absence is the name of any monk or priest famous for composing Latin prayers. Clearly what is not subsumed under any of the four authors are the Latin Christian prayers, which in almost every case have little or nothing to do with either the subject to be learned, or with the associated *nota* image. On the basis of this, I am going to venture that these prayers were later additions which were added after the *Ars Notoria* passed from the Greek speaking world of Constantinople to the Latin world of northern Italy.³ If we eliminate these later Latin additions, we are then left with a method which consists of simply reciting the *verba ignota*, or

¹ Magically ensouled statues and images. See Volume 1, pp. 39-43.

² See Volume 1, p. 44 for details.

³ See Volume 1, pp. 20-21 for confirmation that the *Ars Notoria* was redacted in (or maybe even have originated from) Constantinople, at some time between the 6th century (the construction of the Basilica cistern in Constantinople) and 1225 (the earliest extant manuscript of the *Ars Notoria*).

orations, whilst inspecting the *notae*.

The reason which explains the *Ars Notoria*'s manuscript success in these scriptoriums, is that the 'notorious art' was adapted to the public it aimed at, namely the clerical public. It has been deliberately crafted to make it so, by the extensive addition of Latin prayers, which certainly would not have been part of its appeal in Greek speaking Constantinople.

The need to wrap this procedure up in Latin prayers appears to have been a form of insurance designed to ensure the text's continual survival in the religious environment of the monasteries in which most of the manuscripts of this book were probably copied.

The *Ars Notoria* is divided into two parts, each with a different character and a different purported author: the *Flores aurei* ("Golden Flowers" by Apollonius of Tyana) and the *Ars nova* ("New Art" given to Solomon). These sections alone gave "insufficient directions to enable the easy or felicitous carrying out of the ceremony,"¹ so a large number of glosses were later added in the 14th century to manuscripts like BnF Lat. 9336,² although it cannot always be said that this helped to explain the main text.

The *Ars Notoria*'s two books then divide up as shown on the Contents page, and is further broken down as shown in Appendix 6, and this should be scanned before moving on to the chapter on "Method of Use."

Nomenclature

It is necessary to understand the nomenclature used by the author(s) of the *Ars Notoria*. For example, the *notae* are usually referred to as *figuram* even though a '*nota*' is a more specific term than 'figure.' It should be obvious, but it is worth noting that the *notae* are not talismans, nor are they amulets. In the case of amulets this is confirmed by the fact that there are no instructions on their manufacture, nor any mention of a client, nor instructions on how they should be worn. Furthermore they are not talismans as there is no mention of planetary attribution, or of consecration, or of manufacture at an auspicious astrological time.

There are certain 'squiggly' red lines which could be angelic or demonic sigils. Similar sigils can be seen in King Wenceslaus's Astrological manuscript,³ where they may be associated with the demon kings of the

¹ Véronèse (2012), p.39.

² In BnF Lat. 9336 consists of: main text 30%; gloss 43%; text inside the *notae* 27%.

³ Bayerische Staatsbibliothek CLM 826, f. 1.

four cardinal directions. This might suggest that not only angels are being addressed by the orations, but also demons.

The Latin Prayers are ordinary looking and platitudinous. Some of these look as if they could easily be found in any common prayer book. Their objective differs from the orations. The Latin prayers are directed to God and concern the spiritual wellbeing and purity of the postulant. The orations however are definitely directed to angels and maybe demons, in order to facilitate the objectives. As with other forms of invocatory magic, it is important that the practitioner retains purity, both physically and spiritually, so this seems to be what the prayers are meant to assist with. This is confirmed by the text which says specifically, the *nota* and the oration are necessary for the operation, “whereas the [Latin] prayer is a prayer for atonement for one’s sins.”¹

Apart from offering prayers and orations, the Latin word *deprecantur* appears frequently. It does not mean to deprecate or deplore. It could be translated as ‘to pray’ or ‘to ask’ in the same sense as praying for a boon. However I believe that it may also indicate the way the praying is to be done, and perhaps carry the meaning of a self-abasing prayer. Alternatively it may suggest a ‘chant,’ as in several places prayer and deprecate are contrasted in terms of the method of delivery.

Another strange piece of nomenclature is the use of the word ‘prologue,’ *prologus*, to describe the Latin prayer which *follows* many of the orations. This prologue is either billed as a translation or an explanation of the preceding oration. It is neither, but probably a later addition bearing very little relationship to the oration. Why these were not placed before the oration, as would be more usual with a prologue, is not made clear. This may have been because they were a later introduction.

As the orations are a series of separate words, all isolated by mid-line dots,² they cannot be part of a logical consecutive text. Furthermore, where recognisable words, like angel names, appear in the oration, they do not feature in the supposed ‘translation.’ As for being an ‘explanation’ that is even further from the truth. After close analysis, I can state categorically that there is no obvious connection between the prologues and the orations they are attached to. Such a ‘prologue’ is neither an explanation, nor an introduction, nor a translation of the oration. Additionally, most Latin prayers are not directly relevant to their supposed learning objective.

¹ Fol. 1rb. See also Véronèse (2007), p. 142.

² See Figure 2 (item 4).

The Orations

There is a clear hierarchy and sequencing of the orations, with some performing special functions. For example the first three orations which are called the three Heading Prayers¹ (*capitulum*) must be said each time before the other prayers.² The Heading Prayers are:

Helyscemaht
Theos, Megale
*Lux mundi*³

Effectively these three Heading Prayers (*Tria Prima Capitula*), which are part of Group 1, plus *Alpha et Omega* (p. 39), must have been used many more times than any other prayer. The purpose of these prayers is to attract the grace of God to the practitioner. The following section, Group 2, the *Triumphales Orationes*,⁴ is then designed to improve the practitioner's memory, develop eloquence and intelligence.

The 'orations' are not actually orations, but as already mentioned, they are a list of words separated by mid-line dots. Here we have used commas to separate the words, but the orations are nevertheless a list of separate words, not continuous text. They are most likely to be a list of proper nouns. As they probably act as an invocation, these proper nouns are likely to be a list of angel and/or demon names.

In fact a number of identifiable angel names (like Pamphilus) are to be found within them. The orations, often referred to as the "Greek, Hebrew, and Chaldean" passages, are directed to the angels, or other 'spiritual creatures,' which are probably the active agents of this method. In Version B, Véronèse counted around 350 names terminating in the suffix *-el*, or its derivatives *-hel* or *-iel*, which are clear indicators of angel names of Hebraic origin. Others are definitely of Greek origin, while the remainder may be 'Chaldean.'

The question of how to read the mixtures of plain Latin interleaved within the orations, needs to be addressed. In many cases the interleaved Latin text begins with the vocative case "O..." almost always an indication of the beginning of a sentence, not something following on from the prior words. If you look at the end of each embedded Latin passage, in most cases the meaning is complete upon reaching the end. Although there is

¹ Some commentators translate this as 'headwords.'

² Alpha & Omega is another similar special case.

³ See pp. 40-41.

⁴ See pp. 41-44.

often no full stop, it seems clear in most cases that whatever the meaning of the next word of oration, it is not necessary to complete the Latin sentence. Therefore I concluded that the Latin segments are self-contained, and do not depend on the surrounding *verba ignota* to begin or complete their meaning in any way. Also, the interleaved Latin prayers and orations have been separated by a double slash in the manuscript, rather than being continuous (as in Véronèse's transcription). Accordingly, where the Latin lines have been left in, I have isolated them on a separate line, and demarcated them with a single slash.

Additionally, in the first oration of the second figure of Grammar, there are long gaps between the lines of the Latin prayer and the *verba ignota* of the orations, further confirmation of the separateness of these parts. However, Véronèse's transcription just shows them as separated by a comma which inaccurately implies that they form a continuous sentence.

The Notae

The unique keys to the procedure of the *Ars Notoria* are the beautiful *notae*. Sadly, most printed editions, except the present one, and many manuscript versions of the *Ars Notoria* are missing these essential ingredients.¹ Only this edition has both the *notae* and the full text of the orations and prayers. In MS Mellon 1, the oldest extant manuscript, the count of *notae* is 35.

It is obvious that variant forms were generated as the text evolved and was copied and recopied over centuries from the early 13th century onwards. In other manuscripts a few more categories arise, such as a *nota* to help monks with chastity, or to win legal cases by ensuring the silence of contrary witnesses. When counting across all five manuscripts, a total of 83 variant designs are found (see Figure 24 in Volume 1).²

General	10 <i>notae</i> variants
Philosophy	14
Grammar	5
Dialectic (Logic)	7
Rhetoric	6

¹ A full five complete sets of *notae*, from five manuscripts, have been printed in Volume 1, pp. 147-161, 239-337, many more than have ever appeared in print anywhere before.

² There is some dispute in the case of a few *notae*, as to whether they are separate *notae* or the corrupted version of an earlier *nota*. Details of conflicts of attribution can be examined on pages 91-92 in Volume 1. In the rationalised list in Appendix 1 of this Volume this figure settles down at 65.

Ars Notoria

Theology	11	
Music	2	
Self-mastery & Silence	2	
Exceptives (magic, etc)	1	
Wonders & Marvels	1	
Justice, Peace and Awe	2	
Geometry	5	
Arithmetic	5	
Physic (Medicine)	3	
Astronomy	8	
Chastity	1	
—	A total of	83

The *Notae* are not uniquely numbered in any manuscript. I have therefore instituted a numbering system so that *notae* can be compared between manuscripts (see Appendix 0 in Volume 1, and the updated Appendix 1 in this Volume). This system of numbering was originally based on Mellon 1, but then progressed forward as successive manuscripts were examined and each new or variant *nota* discovered.¹

The current academic interest in John of Morigny's *Liber Visionem* is not helpful when trying to understand the magic of the *Ars Notoria*, as John's objectives were to cut out any trace of magic, and remove as many *notae* as possible, converting the remaining *notae* into celebrations of the Virgin Mary. Unlike Lamb's *Tales from Shakespeare*, understanding of the original work has not been improved by John's pious reductionist redaction.

I would like to also repeat that the *Ars Notoria* was *never* the fifth book of the *Lemegeton*, despite it being sometimes bound in collections of manuscripts of Books I-IV, or published in one book as such. This misconception arose from the mistranslation of a mention of that book in the *Ars Notoria*, where the *Lemegeton* was clearly spoken of as a *completely separate book* (which it is).² This is an important point as the four books of the *Lemegeton* are clearly Solomonic evocationary magic, which the *Ars Notoria* is not.³ In fact the *Ars Notoria* is a form of magic that is unique, being neither Solomonic angel magic, or Astral magic which relies upon 'elections' and astrological calculations.

¹ A full listing of all the *notae* across all these manuscripts can be found in Appendix 1 of this volume.

² See Volume 1, pp. 17-18.

³ See Volume 1, pp. 16-19 for more details.

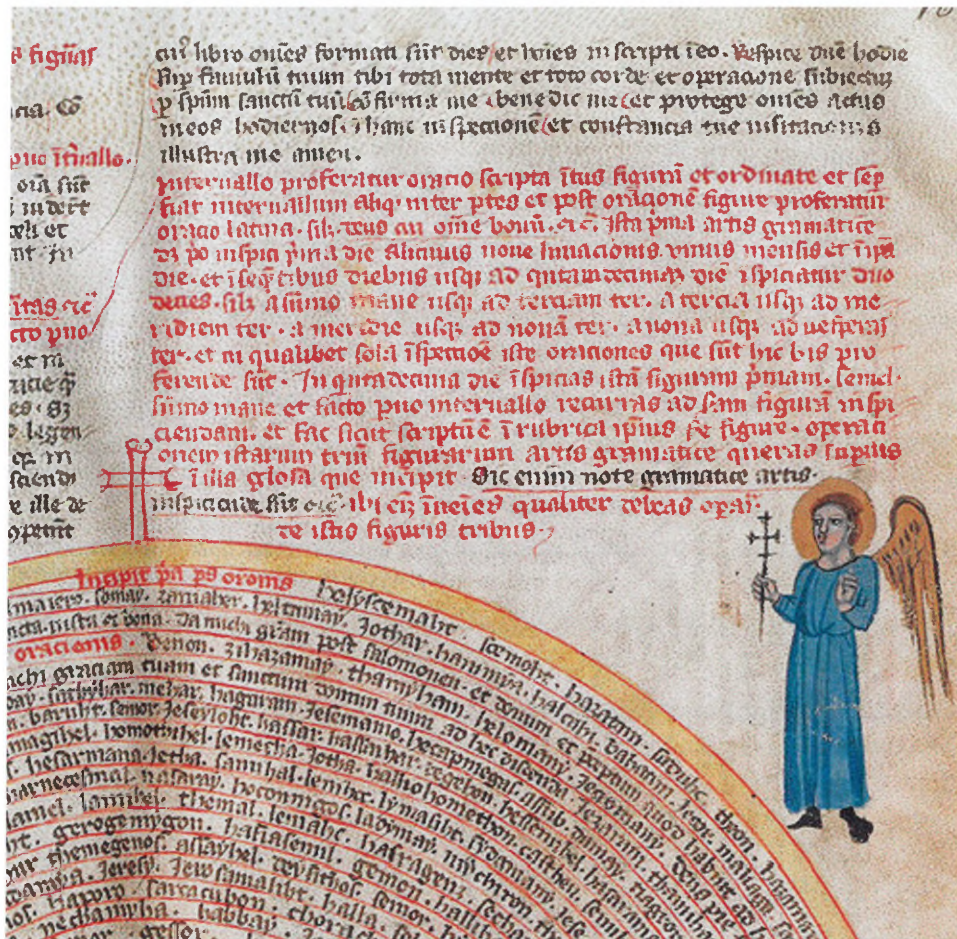


Figure 2: Detail from FnB Lat. 9336, f. 18, first *nota* of Grammar, showing:

1. Rubrics written in red ink.
2. Orations inscribed inside the circle. You can see the beginning of the first oration of Grammar: *helyscemaht, scemoht, hazatam* after the red rubric "Incipit" (meaning "here begins") at the top of the circle, under the cross.
3. The word "orations" in red, three spirals inwards below it. The rest of the orations continue along that spiral path.
4. The words of the orations separated by a mid-line dot, proving they were never intended to be continuous sentences.
5. Two continuation red lines connecting passages in the first column with those in the second, at the top, to guide the readers' eyes. This shows how additional passages were squeezed in later.
6. An adorning angel holding a cross on the right. These angelic figures only began to appear in the *Ars Notoria* manuscripts in the 14th century.
7. Text in black near the head of the angel "enim note gramatice artis inspiciende sunt" indicating that the *nota* is indeed the 1st *nota* of the art of grammar.

Method of Use and Practical Considerations

Inspection of the Notae

This method consists simply of inspecting a specific *nota* whilst reading the associated oration, and maybe the prayer, if the spiritual state of the practitioner warranted it.

The term 'inspection' is applied to the process of looking at the *notae*. The Latin phrase is *inspectionis notarum*. The Latin word *inspecto* (which has a Harry Potter ring to it) is the intensive of *inspicio* which in turn relates to the word *speculum*. This suggests that the process of inspecting the *notae* may be likened to gazing intently at a crystal ball or black mirror, whilst murmuring the orations.

Here we can see a parallel with the procedure of using a skrying stone or *speculum*, allied with an evocation. The result is that angels (or maybe demons) will then supply the necessary knowledge. This knowledge will be acquired directly without the arduous task of copying down such communications letter by letter as it would have been the case in skrying experiments, such as those undertaken by Dr John Dee and Edward Kelley.

Reading the Orations

These should be carefully and firmly read and not garbled or gabbled. Bearing in mind that many of the words in the orations are the names of either angels or demons, they should be pronounced individually clearly and without haste, as you would if calling out a list of surnames at a school assembly.

The reading out of these orations without proper preparation is to be discouraged. Solomon warns the reader to work through the prayers and procedures in a careful and systematic manner.

The description of its contents at the beginning is very ambitious, listing the seven sciences of the Liberal Arts, the seven Mechanical Arts, the seven Exceptives, and all Philosophy. Of these promises it only actually delivers the Liberal Arts, Philosophy, Theology, Arithmetic, Geometry, and small sections on Music and Medicine, as well as some help in general memory and concentration skills.

On the positive side, the method is simple and it does not require a special place to work, or pre-consecrated equipment, as does Solomonic evocatory magic. The essence of the operation can be simply expressed as

the invocation of angels to induce the knowledge of specific subjects and improve the capacity and speed of the memory and understanding. The ingredients are: a regular cycle of prayers and orations to be spoken whilst concentrating on the appropriate *nota*. This is prefaced by an initial rite used to call the angels and to get their approval to proceed, usually vouchsafed in a dream.

No less than five complete sets of *notae* have been provided from five early manuscripts in Volume 1, however here we have concentrated on just one, BnF Lat. 9336. There is more than enough material here to make a workable system, and early experiments have produced some promising results. In this chapter the reader will not be hand-held every step of the way. This book is organised according to subject, and within each subject the correct *notae* is paired with its prayer and oration. By calculating the correct timing, specific operations can be easily assembled and performed.

Before you begin you should have an actual subject in mind that you really wish to master, before trying it out: don't frivolously stir up the angels without a real purpose in mind. Achieving eloquence or the ability to argue effectively (Dialectic) might be one worthwhile 21st century goal. Learning Latin (paired with the Grammar *notae*) might interest those with more archaic interests. Using the system to absorb mathematics, geometry, music or medicine might also be useful objectives.

The timing of the prayers/invocations unsurprisingly follows the Catholic ecclesiastical or canonical hours of prayer. It is important that you understand how these are calculated in order to make sense of the ritual instructions, so read through Appendix 3 before going any further.

As well as hours, the days of the Moon are critical to the operation's success. The days of the Moon differ slightly according to whether you are using visual observation, astronomical tables or ecclesiastical Moon days. The Moon's days are no longer announced in church, but when they were the astrological New Moon occurred first, but the first crescent Moon may not be visible, or announced in church, for another two or three days. During the period between the two New Moons only the *Termini* prayers should be read. Like the Islamic calendar, the starting point should be the first visible crescent. This is also a period (between the New Moons) for confession, penance and giving alms to strangers, in a Catholic context.

The *Ars Notoria* is not systematically laid out, but the bulk of practical instruction can be found in Version B between paragraph 126a and 126f (pages 217-231 in Véronèse (2007)).

The Gloss or Commentary on the Text

[126a - Gloss] This begins with general remarks about the reception of the Art, and conditions surrounding its use, such as details of fasting on bread and water, the days, and timing of the hours, and an attempt at defining which days things should be done, or what to do in the event of an intervening sin, but this material is all presented again later in more detail, so can be safely casually read at this point.

Summary of the Procedure

[126b - Gloss] This begins with a Contents list which includes:

1. On the book's name. *Ars Notoria*, which was apparently used rather than "The Art of Memory" as the book contains many other things.
2. [126c - Gloss] On the order of the prayers. This has been moved to Appendix 2 - The Order of the Preparatory Prayers and Orations, because on first reading this section is simply just confusing, and acts as a 'road-block' to understanding the main method. It can be better read later.
3. On their efficacy. It mentions that the Ten Prayers of the *Ars Nova* (p. 57) can be offered at any time during a calendar month.
4. Which prayers should be pronounced with what other prayers. This section notes that the prayers and orations of Theology and Philosophy can, for example, either be used for their specific *notae*, or may be mixed with other prayers and orations, along with the 9 *Termini* prayers in a more universal way. The *Termini* should of course be used before and after the other prayers.
5. The entire order of the Operation - the actual Method including the prayers, orations and *notae*. This last section is the most important section.

[126d - Gloss] This gloss is a recapitulation of the four month sequence of the Method, which is better explained in more detail in section [126f]:

1. *First Month*. The 9 *Termini* prayers (pp. 50-55) and the Ten Prayers of the *Ars Nova* (p. 56) should be said in the three days of the first month. These should be continued throughout the month with the addition of the second to fifth Group of the Generals (pp. 41-49) used at any hour of the day or night. In this month you can still attend to your normal duties, university courses, etc.

2. *Second Month.* Use the same procedure for the first three days. On the fourth day and onwards, just use the three Heading Prayers (pp. 40-41) and, on subsequent days, the second through the fifth day add the second to the fifth Group of the Generals (pp. 41-49), read preferably in the morning.
3. *Third Month.* Use the same procedure but concentrate upon studying your textbooks and course work as well.
4. *Fourth Month.* This is the month in which the inspection of the *notae* are added in to the mix.

Summary of the Ritual Structure – Preparation ¹

[126e - Gloss] The full ritual takes four lunar months, but subsets for learning particular subjects will take less time, maybe just a month, once the initial angelic permission has been obtained.

Preparation takes 15 days. There is first an operation to determine if the practitioner is worthy. This testing is rather like an initiation, but one imposed by the angels rather than by any external organisation. The angels will clearly indicate if the practitioner should proceed.

For this, the practitioner should first cleanse himself of sins by confession and fasting.² At the beginning of the 15 days, the practitioner should acquire four leaves from either an olive tree, a date palm, a bay bush or vine leaves. These he or she places in a new glass in a pure place. These leaves are needed for the last three days of the preparatory period, which should fall on a weekend (Friday through Sunday). On the Friday the practitioner takes the leaves and mixes them with saffron in rosewater. After drying them, on each leaf the practitioner writes one word with a new pen: *Hagnadam*, *Merabor*, *Hamiladei*, and *Pesiguaguol* respectively.³

These he places in a row on a clean table, altar, or a wax writing tablet. The glass is then filled with pure water, best if taken from a running stream or spring. The first of the leaves should be dipped into it and rubbed with the fingers until the angel name written on it dissolves in the water. The leaf is then removed and thrown away. The same is done with the other

¹ With acknowledgements to Julien Véronèse's essay 'Magic, Theurgy and Spirituality in the Medieval Ritual of the *Ars notoria*' in Fanger, *Invoking Angels*, 2012, pp. 43-49, and his transcription of sections 126a-126f of BnF Lat. 9336 in Véronèse (2007).

² In the Catholic context this preparation is preceded by confession and penance.

³ This is a traditional procedure that also appears in other magical traditions.

leaves, thereby dissolving the virtues of the four angel names in the water. After this the practitioner drinks some of the 'angel-name' water and recites the Psalm *Bonitatem et disciplinam et scientiam doce me*¹ four times. Reserve the cup with the angel-name water in a safe clean place.²

*Beginning the Operation*³

The prayers/orations required to be read or recited at this stage of the operation are the *Alpha et Omega* (p. 39), and the three Heading Prayers: *Helyscemaht*, *Theos Megale* and *Lux mundi* (pp. 40-41), followed after a short break by the Ten Prayers of the *Ars Nova* (p. 56) and the 9 *Termini* prayers (pp. 50-55). The timings are as follows.

On *Friday*, this reading should be scheduled three times at the traditional times of *prime* (first thing in the morning, approximately 6 a.m.⁴), *terce* (the third solar hour, approximately 9 a.m.), and *nones* (the ninth solar hour, approximately 3 p.m.).

The 'angel-name' water should not be drunk on the second and third hours. A fast should ideally be maintained during the procedure until after the third reading has finished, although bread and water may be consumed, if absolutely needed.

On *Saturday*,⁵ the practitioner follows the same procedure of drinking the angel-name water and reciting the same prayers at *prime*, *terce* and *nones*,

¹ Psalm 118: 66 or KJV 119: 66, "teach me excellence, science, and knowledge, because I believe in your commandments" or "teach me good judgement and knowledge." The Psalm was originally designed to learn god's commandments, but here its purpose is expanded to include all knowledge.

² This method of writing names on a leaf or papyrus, and then drinking the water that washes them off is also found in both Taoist magic and Graeco-Egyptian magic, for example PGM I. 232-247. In the PGM, these names would be written with a perfumed ink, usually containing myrrh in solution, sometimes with added figs, dates, and single stemmed wormwood, before being washed off and drunk. The laurel (or bay) leaves are sacred to Apollo and symbolic of victory. The vine leaves are less obviously symbolic of Dionysus. This is further circumstantial evidence of the Greek connections/origins of the *Ars Notoria*.

³ See Appendix 2 for the list of up to 79 preparatory prayers which can be used in the month leading up to the operation, if you wish to be thorough.

⁴ The approximate times are misleading, inasmuch as the exact clock time of any ecclesiastical hour will change as the seasons and sunrise times change over the course of a year. See Appendix 3 for details.

⁵ Saturday is here referred to as the Sabbath, a possible indication of Jewish origins, or at least very early Christian ones.

after which he finishes drinking the water. After noon his fast is now less strict as it may include Lenten food (fish and vegetables) and even wine.

On Sunday,¹ the same prayers should be read at the same times, but the practitioner may eat meat after the end of the third prayer. The first preparatory operation is now complete. The practitioner is recommended to supplement this operation with appropriate good works² and penance. It is recommended that over these three days you should persist with your studies of the books of the chosen subject. You may make and use more angel-name water, but only to drink in the early morning before work.

Dream Confirmation

[126f - Gloss] The objective of this preparatory rite is to stimulate a lucid dream confirming the practitioner's fitness for the operation. If such a dream indication is vouchsafed then the next part of the operation may begin at the following New Moon. However, if the dream indicates a negative outcome then he should not proceed. In either case the practitioner is advised to keep the contents of this dream to himself and to avoid discussing it, as this may have the effect of aborting the whole operation. If he receives a negative indication he may later proceed after he corrects any moral imperfections indicated, and begin the entire operation again. Whilst waiting, the prayers should be re-read as often as possible, but with no time constraints, meanwhile avoiding the commission of any sins, and keeping up the reading relating to the subject.

The Timetable

1. *The First Lunar Month*

Assuming he has a positive dream response, the main ritual begins on the first day of the *next* New Moon. Early in the morning new angel-name water should be made containing the washings of a new set of four leaves inscribed with the same angelic names. This should be drunk four times, interspersing that with the reading of the Psalm *Bonitatem et disciplinam*,³ followed by a repetition of the three Heading Prayers (pp. 40-41) as often as possible. In addition to the usual prayers such as *Lux, veritas* (p. 57) and *Domine sancta Pater* (p. 59) do not forget to bracket the operation each day with the nine Termini prayers (pp. 50-55). Fasting is not essential, drink angel-name water just once in the morning, but continuing to study the

¹ The 'Lord's day.'

² The suggested good works includes giving alms to nine indigent poor people.

³ Psalm 119: 66 (KJV).

target subject is necessary. This is where a lot of early subject absorption should happen.

2. *The Second Lunar Month*

The first three days of this month consists of preparing the angel-name water in the same way, drinking it four times and reciting the cycle of prayers as often as possible.

On the fourth day in the morning, you should drink the angel-name water again, then recite humbly *Alpha et Omega* (p. 39), the *Tria Prima Capitula* orations (pp. 40-41) and the six prayers from *Assaylemaht* to *Te queso Domine* (pp. 41-44). After this is done, the practitioner should spend some time studying his chosen subject, but he should return to his prayers before *terce*, around noon and again in the evening at the same place.

On a further seven days, the prayers should be repeated in the same way as the fourth day: the eighth day of the month, the twelfth, the sixteenth, the twentieth, the twenty-fourth, the twenty-eighth, and the thirtieth.¹ These timing restrictions have already been given above in conjunction with the six prayers.

On these eight favourable days, the prayers should be pronounced freely without timing restrictions, "since the more times all the Latin prayers are pronounced, the more profit they bring."

These six prayers and orations are drawn from the Generals - Group 2: *Triumphales Orationes*:

1. *Assaylemaht*,
2. *Hazaylemaht*,
3. *Lemahc*, "Mirror of Wisdom,"
4. *Lamehc*, the "Queen of Languages,"
5. *Deus summe Deus*,
6. *Te queso Domine*.

3. *The Third Lunar Month*

On the first day of the third month the practitioner should drink the angel-name water in the early morning and recite the prayers *Alpha et Omega* (p. 39), the three Heading Prayers (pp. 40-41) followed by:

¹ I am aware that the Moon's cycle is 29.5 days. The 30th day is simply 30 days from the last New Moon (which counts as day 1).

Generals - Group 2, *Deus summe Deus invisibilis; Te queso Domine* (pp. 43-44).

Generals - Group 4, *Lamehc, Ragna; Memoria irreprehensibilis* (pp. 45-46).¹

Generals - Group 5, *Hazatam; Hyelma; Agloros; Megal; Hanuyrlyahel* (pp. 46-48).

He should recite them at *terce*, noon, and *nones*, but with three repetitions each time. The operation is repeated (without drinking the angel-name water) on the first day of the month, the third, the sixth, the ninth, the twelfth, the fifteenth, the eighteenth, the twenty-first, the twenty-fourth, the twenty-sixth, the twenty-ninth and the thirtieth, making twelve days in all. During these twelve days, the frequency of the readings should increase considerably: once on the first day of the Moon's cycle, thrice on the third, six times on the sixth, nine times on the ninth, twelve times on the twelfth, and fifteen times on each of the fifteenth, eighteenth, twenty-first, twenty-fourth, twenty-sixth, twenty-ninth and thirtieth day. During the twelve days, the practitioner should eat fish and vegetables but also skim through works dealing with his target subject.

From the fifteenth day to the end of the month he recites a new sequence of prayers: in the early morning, at *terce* and at noon, namely *Alpha et Omega* (pp. 39); *Helyscemaht; Theos, Megale; Lux mundi* (pp. 40-41); and the cycle of seven orations which are from the first five *notae* of Philosophy and run from *Ezethomos* to *Deus Pater immense* (pp. 139-147), although on those days he is not obliged to fast. These are reputed to be the keys to both the Trivium and the Quadrivium, and the foundation to whatever science is being acquired.

4. *The Fourth and Final Lunar Month*

During the fourth and last month, the practitioner moves on to the most important operation, which is 'inspecting' or contemplating the *notae*. During this period, absolute quiet and complete solitude are required, and it would be good to use a solitary oratory. The practitioner has the right to retain one servant to look after his daily needs, but not for idle chatter which might distract him from his objectives. His teacher, if he has one, may also be present.

On the first day he repeats the operation with the four leaves and then recites the already specified group of prayers from the third month. After which he recites the orations pertaining specifically to each *nota* (these are often inscribed within the *nota*), whilst scrutinising it.

¹ Group 3 is deliberately omitted.

Beyond that for days 15 to 30 he must recite the prayers which are a continuation of Group 5 of the Generals: *Gemoht, Gehel, Omnipotens, sempiterna Deus*; and *Semoht, Lamen* (pp. 48-49).

Example Procedure

Let us take Philosophy as the example. Philosophy has seven *notae*, which makes it the most richly nota-endowed subject. The practitioner should first recite the prayers for the general intellectual faculties, called the 'Generals.' The objective of this is to consolidate the work achieved during the previous three months. The timing is not specified, but early morning is preferable. Next, still in the early morning, the practitioner should set up the seven *notae* of Philosophy (pp. 139-151), and, with devotion, he should read the group of prayers associated with philosophy, starting with *Ezethomos* (p. 139) once, and next the prayer *Lux, veritas* (p. 57).

a. Having done this, the practitioner should twice recite the prayers specific to the first *nota* of Philosophy, that is *Ezethomos* (p. 139) and *Domine Deus incomprehensibilis* (p. 140), and then twice recite the oration included under that *nota*. Then he may proceed to the inspection of the first *nota* of philosophy.

b. After a brief interval, *Lux, veritas* (p. 57) should be said, and the first prayer of the Second *nota* should be recited twice *Deus, semper* (p. 142), followed by the oration *Domine Deus, Sancte Pater* (p. 141) from the second *nota* of philosophy, plus the oration beginning *Gezomothon* (p. 149) from the 6th *nota* of philosophy.

c. The same procedure is repeated for the third *nota* of Philosophy with its oration and prayer *Lemogethon; Vita hominum* (pp. 143-144). The inspection of the first three *notae* are supposed to last from early morning until the middle of the day.

d. At noon, the practitioner inspects the fourth *nota* (p. 145). As with the first *nota*, the prayers which begin with *Ezethomos* (p. 139) should be read once, followed by *Lux, veritas*; and then the prayer (*Rex regum, Deus infinite* (p. 145)) of the fourth *nota* of Philosophy which should be read twice before proceeding to its inspection.

e. For the fifth *nota*, the same procedure should be followed with *Deus Pater immense* and *Vita bonorum* (pp. 147-148).

f. Around *nones*, the practitioner should inspect the sixth *notae* using the oration *Gezomothon* and the prayer *Rex eterne Deus* (pp. 147-148), using the oration and prayer and *nota* in the same way.

g. For the seventh *nota*, from noon until evening (*sext* to *vespers*) the practitioner should recite the group *Ezethomos*, the prayer *Lux, veritas* and the prayers of the seventh *nota*, *Deus totius pietatis*; *Deus Pater immense* (pp. 151-152) three times. During these two days the practitioner should continue to skim books of philosophy after each operation is finished.

When the operation of inspecting the *notae* is finished, he should skim through some books of philosophy, reading several chapters at random.

This ritual should be repeated every day of the month except the seventh and the seventeenth, when it must be slightly modified. From the first to the sixth *nota* the usual procedure is doubled: inspecting each *nota* twice, and also reciting the invocations twice.

This very demanding ritual requires the practitioner's full attention. In some ways I suspect that this rigorous procedure ensures that he is fully awake when he reads his textbooks between orations, apart from any angelic benefit he may derive, his concentration will be strengthened.

The procedure for the other subjects is very similar but with less *notae*: in each case the practitioner should read the prayers or orations a specified number of times before contemplating the relevant *notae*. There are small differences in the details, such as the invocations to be recited, and the auspicious times for their performance, all of which can be easily worked out.

Timing Calculations

Given that the ritual may be performed for each of the subjects over a period of four months, the practitioner is advised to set up a calendar and stick to it. In summary the rules are as follow:

The pivotal month around which the whole ritual is organised is the *fourth* or last month, during which the practitioner actually utilises the *notae*. This procedure should be carried out at different times of the year according to the subject which the individual desires to acquire. For each subject there is an optimum period for the inspection of the *notae*. The reason for this is that the specific angels who are involved in the process of bringing an infusion of knowledge to the practitioner, differ from one subject to another, and each set of angels has different periods when they are most active. To determine the period most favourable for a particular angelic intervention, the practitioner must observe his monthly timing according to the date and time when the sun enters particular signs of the zodiac. For example, if he wishes to acquire Grammar, he should schedule his working so that the fourth month, in which he examines the *notae*, falls

in Gemini, in other words around 21 May – 21 June. These rules are fully tabulated in Figure 3 at the end of this chapter.

This means that most operations will begin in the first half of the year between 22 December and 22 June.¹ The seven months of the zodiac from Aries to Libra are therefore the most popular months for the examination of the *notae* – roughly from March to October.

Apart from choosing the correct Zodiacal sign matching the chosen subject, the phases of the Moon have to be taken into account to judge precise starting days for each of the four month operations. The *Ars Notoria* is quite specific about the lunations or days of the lunar month. For example, specific prayers should be repeated on the first, third, sixth, or ninth, days of the lunar month.

The practitioner uses the zodiacal month to determine the positioning of his four-month long operation, but he should look to the lunar days to fix the exact start day for specific prayers.

Typically at the end of many grimoires, there are short formulae which seem more likely to be found in a Cunning Man's volume. *Ars Notoria* is no exception. For example, some prayers (such as *Lamehc*, *Deus summe Deus*, and *Te queso Domine*) can be used to obtain general gifts, such as the gift of clairvoyance, and the performance times of these are not so strict. One specific case of this, as we have seen, is the obtaining a vision concerning permission to proceed. Another specific use is to obtain clairvoyance.

Medical Questions

Another prayer which does not require specific timing is the *Jhesu Dei Filius* (p. 45) which grants knowledge of the future, but only in terms of limited medical knowledge. The goal is to induce an immediate angelic vision which delivers a reliable response to a simple medical question. Will the patient survive or die? Is the girl pregnant? What sex will the child be? Will she have twins? Is the girl a virgin? These are the questions to which the art guarantees answers, without recourse to the traditional methods of divination like geomancy or horary astrology. As in the case of clairvoyance, the procedure is extremely simplified: all you have to do is to pray to put yourself 'in touch' with the angel, stand near to the sick person or querent, and recite the invocation thrice in a low voice, without regard to day or time. Any vision or sudden clear insight delivered to you

¹ With the exception of Theology or Astronomy which can be done at several times during the year (their fourth month must fall in one of the Fire signs).

should then be trusted. As the practitioner performs this ritual in the presence of strangers, (which is counter to the customary recommendations) it can only be trusted to deliver a simple answer and not the whole medical knowledge about the patient's condition.

Eloquence

If the prayer *Gemoht, Gehel* (p. 48) is used in the framework of the general ritual it has the power of reinforcing eloquence. But a more restricted use allows it to resolve all sorts of business questions or to prevail eloquently when facing a judge in a court case, a king, or any other person in a position of power. As responding to these risky situations necessitates quick reactions, the practitioner should know the prayer by heart or have it within reach on a small piece of paper. He should recite it secretly with great devotion just before he goes before the judge or to a key business meeting. The oration by virtue of its *verba ignota* and by the power of the holy names of angels contained in it, allegedly resolves all difficulty. However, in order for the prayer to have any effect, the practitioner should be spiritually clean from all sin at the time he pronounces it, and he should have fasted (or lived on bread and water) since the previous day.

To get Knowledge of Anything

This is explained as follows:

"Note, that if you desire to know anything that you are ignorant of, especially of any Science, read this oration: "*I confess my self to thee this day, O God the Father of Heaven and Earth,*" three times; and in the end express for what you desire to be heard; afterwards, in the Evening when you go to Bed, say the oration *Theos Megale* throughout, and the Psalm *Qui Habitat*,¹ with this versicle, *Emitte Spiritum*;² and go to sleep, and take the Figure [of Memory]³ for this purpose, and put it under the right Ear: and about the second or third hour of the night, thou shalt see thy desires, and know without doubt that which thou desirest to find out: and write in thy right hand Alpha et Omega, with the sign of the Cross, and put that hand under thy right Ear, and fast the day before; only once eating such meat as is used on fasting days."⁴

¹ KJV Psalm 91.

² Psalm 103:30: "Send forth thy spirit."

³ Volume 1, pp. 36-38.

⁴ Translation by Robert Turner. Volume 1, p. 237.

Ars Notoria

Subject	Ruled by Moon in	Dates of the Fourth Month for inspection of the <i>notae</i> ¹	Corresponding Commencement date of Operation
Mechanical Arts, ² Theology, Astronomy ³	Aries	21 Mar – 19 Apr	22 December
Medicine	Taurus	20 Apr – May 20	21 January
Mechanical Arts, Grammar, Rhetoric	Gemini	21 May – 21 June	20 February
Arithmetic, Geometry, Philosophy	Cancer	22 June – 21 July	21 March
Theology, Astronomy	Leo	22 July – 22 Aug	20 April
Dialectic/Logic	Virgo	23 Aug – 22 Sept	21 May
Music	Libra	23 Sept – 22 Oct	22 June
	Scorpio	23 Oct – 21 Nov	22 July
Theology, Astronomy	Sagittarius	22 Nov – 21 Dec	23 August
	Capricorn	22 Dec – 20 Jan	23 September
	Aquarius	21 Jan – 19 Feb	23 October
	Pisces	20 Feb – 20 Mar	22 November

Figure 3: The correct dates on which to start the operation and when to inspect the *notae*.

¹ These dates will vary by a few days each year. Consult an *Ephemeris* for the precise date the Sun enters a particular Sign.

² The Mechanical Arts probably includes the Exceptive Arts (i.e. magic and divination). For these use the Generals.

³ Theology and Astronomy are an exception and can also be acquired if the fourth month falls in the birth Sign of the practitioner.

Ars Notoria – Version B¹

THE PROLOGUE

[1] *In the name of the holy and undivided Trinity. Here begins the most sacred Notory Art that the most high Creator,² [gave] through his angel above the altar of the temple [who was] ministering to Solomon while he was praying one night,³ and how through her, he was able, in a short period of time, to acquire all the liberal sciences, mechanical arts, exceptive arts, and to possess the facility to understand the mysteries of the pronounciation of the words of the holy orations, and the invoking names of the holy angels which are to be kept in [their original form], and are the foundation of all knowledge and wisdom. [139]*

The Golden Flowers of Apollonius of Tyana

In the *Golden Flowers*, the rubric⁴ says there are Generals and Specials.⁵ The Generals refer to five groups of orations (pp. 40-49) which come first and focus on general skills like memory, ability to speed read. These five groups are not to be confused with the four General *notae*, which belong to the category of Specials (pp. 131-136). The Specials are subject-specific *notae*, orations and prayers.

¹ Version B appears in manuscript most completely in MS Paris Bibliothèque Nationale Lat. 9336. I have relied upon the transcription by Julien Véronèse, *L'Ars notoria au Moyen Age*, Firenze: Sismel 2007. This is a version that considerably amplifies Version A, the version that was translated by Robert Turner and is published in Volume 1 of *Ars Notoria*, pp. 166-237.

² The name of the most high Creator is to be invoked at the beginning of each operation.

³ The scene as shown in Figure 1 in *Ars Notoria*, Volume 1, p. 4.

⁴ The commentary or explanation of practice.

⁵ The General Groups (pp. 40-49) not to be confused with the four 'Generals' (pp. 131-136) do not have *notae*, and they are concerned with the abstract skills you need, such as memory and eloquence rather than specific subjects.

Alpha et Omega ¹

[Var. 1] *Alpha and Omega!* O Almighty God, the beginning of all things, without beginning, and without end: Graciously this day hear my prayers; neither do thou render unto me according to my sins, nor after mine iniquities, O Lord my God, but according to thy mercy, which is greater than all things visible and invisible. Have mercy upon me, O Christ, the Wisdom of the Father, the Light of Angels, the Glory of Saints, the Hope, Refuge, and Support of Sinners, the Creator of all things, and Redeemer of all human Frailties, who holds the Heaven, Earth, and Sea, and all the whole World, in the palm of thy Hand: I humbly implore and beseech, That thou wilt mercifully, with the Father, illustrate [illuminate] my Mind with the beams of thy holy Spirit, that I may be able to come and attain to the perfection of this most holy Art, and that I may be able to gain the knowledge of every Science, Art, and Wisdom; and of every Faculty of Memory, Intelligences, Understanding, and Intellect, by the Virtue and Power of thy most holy Spirit, and in thy Name. And thou, O God my God, who in the beginning hast created the Heaven and the Earth, and all things out of nothing; who reforms, and makes all things by thy own Spirit; complete, fulfil, restore, and implant a sound Understanding in me, that I may glorify thee and all thy Works, in all my Thoughts, Words, and Deeds. O God the Father, confirm and grant this my Prayer, and increase my Understanding and Memory, and strengthen the same, to know and receive the Science, Memory, Eloquence, and Perseverance in all manner of Learning, who lives and reigns World without end. Amen.²

¹ The prayer that should be said before all others, and again after all other prayers.

² Translated by Robert Turner. See Volume 1, p. 170.

The Golden Flowers, Chapter 1

Generals - Group 1: *Tria Prima Capitula*¹ [146]²

1. *Helyscemaht* [146] [First Heading Prayer]

[7] Helyscemaht, Hazaram, Hemel, Saduc, Theon, Heloy, Zamaram, Zoma, Jecromaym

/Theos, O God, pious and strong./³

Hamathamal, Jecronamay, Hala, Zanay, Hacronaaz, Zay, Coluaphan, Salmazay, Zaihal, Geromelam, Haymasa, Ramay, Genzi, Samath, Helyemaht, Semay, Selmar, Jecrosamay, Jachat, Lemar, Harana, Hamany, Memothemaht, Hemelamp

/And you, O holy Father, pious God, and incomprehensible in all your works, which are holy, just, and good./²

Megal, Hamechor, Semassaer, Zamathamar, Geogremay, Megus, Monorayl, Hamezeaza, Hillebata, Maramai, Jehenas, Gehemia, Malamay, Sephormay, Zemenmay, Melas, Hemay, Hemesna, Jecormay, Lemesey, Senosecary, Zemaher, Helcamay, Calion, Tharathos, Usyon, Gezethon, Seminathmas, Zesahas, Thaman, Helomany, Hamel, Amen.⁴

[10] *Here begins the second of the three Heading Prayers*

2. *Theos Megale* [149] [Second Heading Prayer]

Theos, Megale, Patyr, Ymos, Hebrél, Haboel, Heroy, Habey, Elyhot, Hety, Hebeot, Letiel, Jezey, Sadaz, Salasiey, Salacial, Salatelli, Samel, Sadamiel, Saday, Helgion, Helgiel, Lemegos, Mycron, Megos, Myheon, Legines, Muthon, Mycohyn, Heel, Heseli, Jecor, Granal, Semhel, Semobohat, Semeltha, Samay, Geht, Gehel, Rasahanay, Gelgemana, Semana, Harasunihon, Salepatir, Ragyon, Salera, Thurigium, Hepatyr, Usyon, Hatamas, Hotonas, Harayn.⁵

¹ The Three Heading Chapters.

² The numbers in square brackets *after* each title are the page numbers in Véronèse's *L'Ars notoria* (pp. 139-293), for those who wish to look at the original Latin prayers, which have not been included here. The numbers in square brackets at the *beginning* of each passage are the section numbers as allocated by Véronèse.

³ The translation of the interleaved Latin prayer fragments has been retained in the first few prayers to demonstrate that they are irrelevant formulaic insertions.

⁴ See Joseph Peterson, *Sworn Book of Honorius (Liber Juratus)*, XVI, p. 93, where the author of the *Sworn Book* has incorporated this prayer borrowed from the *Ars Notoria*. Henceforth cited as *Juratus*.

⁵ *Juratus*, XVII, p. 93.

3. *Lux mundi, Deus immense*¹ [151] [Third Heading Prayer]

[11] O God, the Light of the World, Father of Immense Eternity, Giver of all Wisdom and Knowledge, and of all Spiritual Grace; most Holy and Inestimable Dispenser, knowing all things before they are made; who makes Light and Darkness: Stretch forth thy Hand, and touch my Mouth, and make my Tongue as a sharp sword;² to shew forth these words with Eloquence; Make my Tongue as an Arrow elected to declare thy Wonders, and to pronounce them memorably: Send forth thy holy Spirit, O Lord, into my Heart and Soul, to understand and retain them, and to meditate on them in my Conscience: By the Oath of thy Heart, that is, By the Right-hand of thy holy Knowledge, and mercifully inspire thy Grace into me; Teach and instruct me; Establish the coming in and going out of my Senses, and let thy Precepts teach and correct me until the end; and let the counsel of the most High assist me, through thy infinite Wisdom and Mercy. Amen.

Generals - Group 2: Triumphales Orationes

1. *Assaylemaht*, called the “*Splendour of Wisdom*” and the “*Mirror*” [154].

[16] Assaylemaht, Rasay, Semaht, Azahat, Haraaht, Lemehc, Hazabat, Hamac, Hamae, Gessemon, Grephemyon, Zelamye, Relamye, Hazaca, Hamatha, Hazaremehal, Hazanebal, Hehal, Zebial, Seziol, Semyphor, Hamyssiton, Tintingon, Tintingethe, Hamissirion, Sebarney, Halimohc, Alymion, Gemays, Halmihoc, Sadayl, Heomayl, Neomayl, Cristos, Chiothos, Sepha, Caphamal, Paphalios,³ Sicrogramon, Laupdam, Lauptha, Jothym, Baupada, Jochym, Jochiletha, Lezahemor, Jemeamor, Locahemor, Sycromegal, Haemor, Giselector, Gihelerehon, Glereleon, Gamaggay, Semagar, Somalgay, Semasgey, Balna, Harethon, Jesamahel, Gemamahel, Hay, Hala, Hela, Jemay, Semethay, May, Semnay, Geles, Syney, Jelesemoy, Lesmay, Samenay, Bariacrata, Cariacteta, Tharihem, Socalmata, Getymay, Socalina, Socamagal, Halgezamay, Balma, Hailos, Halos, Zaynos, Jenevegal, Sarimalayp, Zarmalayp, Sacramalayp, Tamyel, Thamahel, Sachabinel, Sathabinal, Samal, Maga, Samalauga, Sammaga, Sacalmagu, Sylmal, Salmana, Saguahht, Silymythu, Semalsay, Gahyht, Gezamanay, Sabal, Zegaphaton, Zahanphaton, Jezemo, Jezelem, Zozelimem,

¹ This is the first Latin prayer translated by Robert Turner. It appears in Version A Section 11. The translation is printed also in Volume 1, p. 174.

² A reference to *Isaiah* 49:2.

³ Pamphilus was the angel who gave the original text to Solomon in the temple.

Hatanatos, Hathanatay, Semaht, Semnahc, Zemahet, Jezorabel, Cherorab, Hel, Gerozabal, Crathon, Hariabal, Hariagal, Hanagay, Hariagil, Parithomegos, Samazihel, Symasyhel, Leosemnaht, Leosamaty, Themiat hol, Gemnatol, Jemyzatol, Hebalthe, Helabee, Hamissithon, Sebanay, Halmyx, Gemayl, Sadayl, Nebomayl, Cristolepha, Caphamal, Hazaron, Gezamel, Haymal, Hayhala, Sememay, Gehesmoy, Thariacta, Jennazay, Zohauphaton, Jelezamen, Hatanatay, Gemaht, Jezomabel, Haynosiel, Halabehe, Hebaiohe, Halabeht, Ebaloehe, Rubos, Phabos, Phelihor, Phobos, Ydolmassay, Predolmssay, Pholihor, Negioggen, Negmather, Pharamnee, Faranehc, Scomicipoten, Sohomythepoten, Himaliasenon, Ynnamos, Manyhas, Geromay, Jemay, Getamazy, Passamaht, Theon, Beht, Bon, Sathammar, Haginol, Naragal, Semozihot, Nerochinay, Raguaty, Ragualy, Ranal, Ragahal, Haginal, Hagamal, Phagomossyn, Phagamesynz, Domogentha, Theomogen, Theromogen, Salmatha, Salamaht, Zalamatha, Hon, Bolon, Lialon, Saphizimu, Sapynon, Sepizihamon, Hamon, Harion, Usyon, Gemession, Sepha, Halymix, Sebanay, Hamyssichon, Tyntygren, Hacion, Regon, Bon, Lon, Usion, Amen.¹

2. *Hazaylemaht, Lemaht, Azat* [157]²

[16 Var 3] Hazaylemaht, Lemaht, Azat, Gessemon, Thelamoht, Hazab, Habacal, Haebal, Seziar, Sicremogal, Gigere, Mogal, Gielotheon, Somagoy, Haphiles, Pamphilos, Sicragramon, Laupda, Jothym, Halual, Haylos, Halna, Genenogal, Samanlay, Tacayhel, Thamiel, Secalmana, Hesemelas, Hezomelaht, Gethasam, Cechalsam, Soylmon, Caibaiol, Semalsay, Crathon, Hanaguyl, Pancomnegos, Tyngeny, Hamissitoy, Sebanay, Hassymilop, Thenaly, Soday, Henaly, Halaco, Meahil, Crihitos, Sepha, Caphanal, Hazaron, Cezamahar, Haila, Seramnay, Gelior, Synoy, Bariathata, Gehemizay, Jecrafagon, Legilime, Haramatay, Senac, Gremyhazay, Sothal, Magaal, Jezamai, Zehemphagon, Hasyhezamay, Legelyme, Hatama, Jeyzobol, Gerozabal, Symaliel, Seymaly, Seyhel, Leosamaht, Gemihatal, Halebre, Tyhophagros, Theos, Phabos, Ycolmazay, Nogen, Pharameht, Neyhaben, Saratihar, Jerasiay, Hinaliha, Sememamos, Gezamay, Jecremay, Passamaht, Thagayl, Hagamal, Fugamesy, Phagamesym, Themegeman, Zemegemary, Salamatha, Zalamothono, Bon, Lon, Sepizihon, Harion, Usion, Semession, Thegon, Amen.³

¹ *Juratus*, XX, Prayer, p. 97.

² A variant of the previous oration.

³ *Juratus*, XXI, Prayer, p. 99.

3. *Lemahc* [159] “*The Mirror of Wisdom*” or “*Talent of Happiness*”

[16 Var. 4] Lemahc, Sebauth, Helitihay, Gezogam, Romasym, Hegeto, Gozimal, Exihophiam, Sorathym, Salachaam, Besapha, Saphrem, Hacubam, Samyht, Senaioho, Phetaloy, Harissim, Gengeos, Lethos, Amen.¹

Golden Flowers, Chapter 2

4. *Lamehc* [162]² “*Queen of Languages*” or “*Language of Solomon*”

[22] Lamehc, Leynac, Lemahat, Semahc, Selmahat, Helmay, Helymam, Helmamy, Helmy, Helymamy, Zezecta, Zezegra, Zezegata, Gezegata, Zezegam, Remasym, Themaremasym, Jeranyha, Phuerezo, Gramyhal, Zetegomyal, Hezerogamyal, Heziephiar, Hezoperbiar, Josaytyn, Zosatyn, Josany, Gosamyn, Salaht, Salacoham, Salatehen, Salacanbel, Hen, Hemben, Hahena, Henbezepha, Bosephar, Saphar, Hemphar, Tamar, Sahaletremar, Hafartytimar, Tymal, Tyrimar, Namor, Seminhot, Semohit, Zemihoc, Semoiz, Lemayhon, Lemahac, Phetalon, Hamyht, Phetalonamy, Zamy, Zamiht, Prihity, Phihey, Haphyn, Gergeon, Gergohen, Jerchon, Lochios, Lothos, Semyhot, Lemahat, Zemohit, Lemayho, Phetalon, Hamys, Pheralon, Hamye, Hamyht, Phetiogergion, Lecton, Gerohen, Cochios, Lethos, Amen.³

5. *Deus summe, Deus invisibilis* [163]⁴

[24] /O most high God, invisible God,/ ⁵

Theos, Patyr, Gehemnos, Lehemnyhos

/We ask you, Ymos, through your most holy angels who are Michael, who is “the house of God,”⁶ Gabriel, who is “the strength of God,” Raphael, who is “the medicine of God,” Seraphim, who are “the burning one” Cherubim, who are “the fullness of knowledge.”⁷/

Helypha, Masay, Cherubyn, Jelonucios, Gadabany, Zedabanay, Gederanay, Saramany, Loniteci, Lotrosi, Gerohanathon, Zahamany, Lomyht,

¹ *Juratus*, XXII, Prayer, p. 99.

² The title suggests that this oration might be of use in learning languages other than Latin.

³ *Juratus*, XXIII, p. 101.

⁴ This prayer also appears on the *nota* of Medicine.

⁵ *Juratus*, XXIV, Prayer, p. 101.

⁶ This derivation is incorrect. Michael, in Hebrew means “he who is like El.”

⁷ The author is mistaken, it does not mean “the fullness of knowledge.” In Hebrew (*kerub*), and Ancient Greek (*χερὺβ*), it means “blessing” or “blessed.”

Gedanabasy, Seremanay, Secemanay, Heulothant, Helomyht, Heuloramih, Samanazay, Gedebandy

/By the fullness of knowledge, we humbly ask you, O Cherubim and Seraphim, and you, O Jesus Christ, through all your glorious holy angels, whose names are consecrated by God, which no mortal is permitted to pronounce, which are these.¹/

Deyhel, Dehel, Depymo, Deyn, Hel, Exluso, Depymon, Helynon, Exmegon, Paryneos, Exmegon, Pheheneos, Navagen, Hosiel, Oragon, Carbona, Rachion, Monyham, Megon, Hamos

/And these human sense cannot comprehend or satisfy/.

6. *Te queso Domine*² [164]

[25] I Beseech thee, O my Lord, to illuminate the Light of my Conscience with the Splendour of thy Light: Illustrate and confirm my Understanding, with the sweet odour of thy Spirit. Adorn my Soul, that hearing I may hear and what I hear, I may retain in my Memory. O Lord, reform my heart, restore my senses, and strengthen them; qualify my Memory with thy Gifts: Mercifully open the dullness of my Soul. O most merciful God, temper the frame of my Tongue, by thy most glorious and unspeakable Name: Thou who art the Fountain of all Goodness; the Original and Spring of Piety, have patience with me, give a good Memory unto me, and bestow upon me what I pray of thee in this holy Oration. O thou who dost not forthwith Judge a sinner, but mercifully wait, expecting his Repentance; I (though unworthy) beseech thee to take away the guilt of my sins, and wash away my wickedness and offences, and grant me these my Petitions, by the virtue of thy holy Angels, thou who art one God in Trinity. Amen.

¹ I doubt that the following list are angel names as they do not seem to parallel any standard angel list.

² This Latin prayer as translated by Robert Turner. See Volume 1, p. 179. This prayer also appears in the first *nota* of Medicine.

Generals - Group 3

1. *Jhesu Dei Filius* [166]

[29a] Jesus, Son of the incomprehensible God./

Hancor, Hanacor, Hamylos,¹ Jehorna, Theodonos, Helyothos, Heliotheos, Phagor, Corphamodos, Norizane, Corithico, Hanosae, Helse, Zope, Phagora.²

2. *Eleminator, Caudones* [167]

[29b] Eleminator, Caudones, Helos, Heloc, Resphaga, Thefagaym, Thethendyn, Chahonos, Vicenna, Heortahonos, Belos, Behelos, Belhoros, Hataphagan, Belethothol, Orthophagon, Corfandonos

/ And you were born human for us sinners./

Helyhothos, Phaguora

/ Holy angels aid, guide, and teach me whether he or she may recover or die of this infirmity./³

Golden Flowers - Chapter 3

Generals - Group 4

1. *Lamec, Ragna* [170]

[34] Lamec, Ragna, Ragaha, Ragya, Ragiomal, Ragiomab, Haguaht, Hoguolaz, Exhacdodan, Heracdodoz, Hantonomos, Hethaenehc, Hemones, Jothe, Lothem, Sezayha, Sazaratha, Hensazacha, Serayl, Marab, Mynachil, Maratal, Mayratal, Brihamothon, Tahamachon, Leprodoz, Lephorys, Leprohoc, Lephozrys, Hesacro, Hesacohen, Corquenal, Thoremal, Guoiemal, Valayhol, Salayl, Salayz, Salayhor, Galayz, Salquyhel, Gessydomy, Gessenazy, Jessonay, Hazoroz, Hazarob, Tharahal, Bostyhal, Hamol, Hamal.⁴

¹ These are the three famous angels, Ancor, Anacor, and Anylos, which appear in a number of later grimoires, and were even called by Dr. John Dee. The presence of 'h' in the front of each name suggests that they were probably translated from Greek, with the rough breathing mark being represented by an initial 'h.'

² *Juratus*, XXVI, Prayer p. 103.

³ See page 35. *Juratus*, XXVII, Prayer, p. 103.

⁴ *Juratus*, XXVIII, Prayer, p. 105.

2. *Semeht, Segahat* [172]

[35, Var. 5] Semeht, Segahat, Raguah, Reloymal, Hagualaz, Exhacor, Hanchomos, Lezen, Sarayl, Marab, Brihamathon, Lephez, Hyesacto, Thoemay, Salayhel, Agessomay, Hararothamal.

3. *Memoria irreprehensibilis*¹ – “The Crown Jewel of the Lord”

[36] O Eternal and Irreprehensible Memory! O Uncontradictable Wisdom! O Unchangeable Power! Let thy right-hand encompass my heart, and the holy Angels of thy Eternal Counsel; complete and fill up my conscience with thy memory, and the odour of thy Ointments; and let the sweetness of thy Grace strengthen and fortify my Understanding, through the pure splendour and brightness of thy holy Spirit; by virtue whereof, the holy Angels always behold and admire the brightness of thy face, and all thy holy and heavenly Virtues; Wisdom, wherewith thou hast made all things; Understanding, by which thou hast reformed all things; Perseverance unto blessedness, whereby thou hast restored and confirmed the Angels; Love, whereby thou hast restored lost mankind, and raised him after his Fall to Heaven; Learning, whereby thou were pleased to teach Adam the knowledge of every Science: inform, replete, instruct, restore, correct, and refine me, that I may be made new in the understanding [of] thy Precepts, and in receiving the Sciences which are profitable for my soul and body, and for all faithful believers in thy Name which is blessed for ever, world without end.²

Generals - Group 5

[43] *This is the beginning of the oration, wherein there is great virtue and efficacy, which is necessary to be remembered and considered. For this oration about which we are speaking, it is necessary to pronounce with great humility and devotion.*

1. *Hazatam* [174]

Hazatam, Hyhel, Hehelilem, Chelyhem, Hazagatha, Agriraztor, Hyzguor, Hazahetam, Jesay, Zesor, Jesar, Ysayl

/And you angels, whose names are written in the Book of Life and are recited in that place./

Rasaym, Boros, Helsa, Heremegos, Myretagyl, Resaym, Lemay, Lemar,

¹ Translated by Robert Turner. See Volume 1, p. 184.

² *Juratus*, XXIX, p. 105.

Rasamen, Lemar, Themamoht, Ythasym, Jemamoht, Chemamoht, Secray, Socthac, Sehan, Hanatar, Than, Sechay, Helymaht, Joroyhel, Helymoht, Sathamaht, Helymyhot, Josey, Theodony, Zasamaht, Pharene, Panetheneos, Phateneynehos, Haraman, Theos, Hathanaym, Hanatayhar, Hatanazar, Basyaccor, Jesenemay, Jasamana, Jesamanay, Hazyhaccor, Hamynosya, Zezaymanay, Hamos, Hamynos, Hiatregilos, Tahegilihos, Zaguhel, Zatahel.¹

[46] *This is the division of the oration into other parts:*

1b.² Hyhelma [176]

Hyhelma, Helma, Heymac, Henma, Hytaratas, Hemyna, Hytanatheys, Helsa, Hebos, Hyebrós, Helca, Hagasa, Hoctomegos, Mycrotagil, Mycragon, Myharegyn.³

[50] *This is the beginning of the second part of the oration mentioned before, which is of great virtue.*⁴

2. Agloros, Theomythos [176] *"The Sign of the Grace of God"*

Agloros, Theomythos, Themyros, Sehotodothos, Zehotodos, Hacrihamel, Sozena, Haptamyhel, Sozihenzyha, Hemya, Getrahel, Helyna, Sotheneyhya, Geherahel, Halymyz, Zezoray, Gezetyz, Gerehona, Hazihal, Hazay, Hazihal, Hazay, Meguos, Megalos, Usyon, Saduhc.⁵

3. Megal [177]

[52] Megal, Agal, Jegal, Harihothos, Handos, Hanathos, Hanatoyas, Hariothos, Lemazay, Jemezay, Lamezay, Lethonas, Jechonay, Zemazphar, Zeomaspar, Zeomaphar, Tethagramos, Thetagramys, Hatammar, Haziamyhos, Hazamahar, Zahamayr, Jechosaphor, Zethesaphyr, Gethor, Saphor, Hazagitha, Hazacapha, Hazactuypa, Haragaya, Hazaguy, Phasamar, Samar, Saleht, Salym, Salmehc, Samehc, Salehc, Salezaleht, Zadayne, Neochatyr, Neodamy, Hadazamyr, Sozena, Belymoht, Hazac, Helyhot.⁶

¹ *Juratus*, XXXI, Prayer, p. 107.

² The numbering in the manuscript missed out this prayer which should rightly have been number 2.

³ *Juratus*, XXXII, p. 107.

⁴ From here onwards I will omit the short introductory sentences which are all of the same format, noting its number, and suggesting the practitioner takes a break.

⁵ *Juratus*, XXXIV, p. 107.

⁶ *Juratus*, XXXV, p. 109.

4. *Hanuyrlyahel* ¹[178]

[54] Hanuyrlyahel, Hamsahel, Dalyhir, Hayr, Hahel, Zedahc, Hazaraht, Zedayhc, Hazayas, Jezorial, Zezorias, Jechorial, Semayha, Ysamyha, Zamaysa, Samna, Ysaray, Ysamyhe, Hysatay, Lemeyhel, Nehel, Lemehel, Jehymehel, Mychynab, Nybahal, Mychyn, Myban, Myhab, Hamyby, Mynab, Helyasal, Homeribymal, Helymal, Hymbas, Zebracal, Zelymal, Jecro, Samaryl, Zezocha, Jecrosahal, Melos, Zalymelor, Zalymilos, Zaguhel, Mychathomos, Myheromos, Mycrachosmos, Nytromyhos, Amen.²

5. *Gemoht, Gehel* [181]

[62] Gemoht, Gehel, Helymoht, Hemeb, Sabahel, Zerothay, Zabahel, Gerozay, Hebel, Crosay, Hamagra, Hacyhagra, Ragen, Seromay, Zehez, Hezehengon, Jezomay, Hemehegon, Hamagrata, Cezozoy, Gesomnay, Hezehenguon, Jethomay, Halla, Hathanathon, Hagiell, Hatamyhel, Hamamyhel, Hacanayos, Ozamyhel, Hathomas, Hecohay, Zemohay, Hecozomay, Thealgetha, Theal, Regon, Hagem, Jezeragal, Zehalragem, Geht, Zeregal, Hamabihat, Hezegon, Gethage, Madyhachios, Zachalchios, Zadanthyos, Exhedem, Pallacharos, Zallachatos, Thelchis, Crehodyos, Zezcechyam, Pallicitacos, Nechy, Delchys, Heremodyos, Helmelazar, Helyne, Jazar, Haron, Gezero, Mymyhel, Henthon, Hermelazar, Sython, Genyhton, Hezemyhel, Heymemy, Helmelazar, Cromymyhel, Exheruz, Zorol, Mothora, Rabyhel, Samyb, Lamely, Melyon, Sarabyhel, Samyl, Tamyel, Samyhel, Amen.³

5a. *Omnipotens sempiterne Deus* ⁴

Oh omnipotent and eternal God, and merciful Father, blessed before all Worlds; who art a God eternal, incomprehensible, and unchangeable, and has granted this blessed gift of Salvation unto us; according to the omnipotency of thy Majesty, hast granted unto us the faculty of speaking and learning, which thou hast denied to all other animals; and has disposed of all things by thy infallible providence: thou art God, whose

¹ The gloss on this prayer tells the story of a hapless visitor to Solomon's house who, while in a state of uncleanness (brought on by drunken lust), read this oration out loud and was struck deaf, dumb and blind by its angelic guardians.

² *Juratus*, XXXVII, p. 109.

³ *Juratus*, XXXIX, p. 111.

⁴ This is a Prologue of the previous oration, *Gemoht Gehel*. It has been restored from Version A. Translation by Robert Turner. See Volume 1, p. 192.

Nature is eternal and consubstantial, exalted above the Heavens; in whom the whole Deity corporally dwells: I implore thy Majesty, and Glorify thy omnipotency, with an intensive praying, adoring the mighty Virtue, Power and Magnificence of thy eternity. I beseech thee, O my God, to grant me the inestimable Wisdom of the Life of thy holy Angels. O God the Holy Spirit, incomprehensible, in whose presence stand the Holy quires of Angels; I pray and beseech thee, by thy Holy and Glorious Name, and by the sight of thy Angels, and the Heavenly Principalities, to give thy grace unto me, to be present with me, and give unto me power to persevere in the Memory of thy Wisdom, who lives and reigns eternally one eternal God, through all worlds of worlds; in whose sight are all celestial virtues, now and always, and everywhere, Amen.

6. *Semoht, Lamen* [183]

[69] Semoht, Lamen, Jezael, Salmacyhal, Zamatyhel, Salmatyhel, Mahazihol, Zamazyhal, Hezcleaz, Mahatyholen, Hezole, Helzoleaz, Megos, Hemol, Hemnole, Mechos, Hazamegos, Halzamyhol, Alsamahol, Alzamoy, Menmamycros, Menomycros, Zoly, Marayhathol, Zolmazachol, Zelymanyhatol, Zolmatha, Zachol, Zolmycratol, Zemeney, Jemenay, Lameley, Zethemalo, Zechenorau, Labdayo, Lodoho, Zabday, Hothon, Ladaiodon, Lapdayhadon, Jothanau, Hyzemuzuzyhe, Hyzthancyhe, Jotha, Vahu, Zyhof, Zihanacyhe, Phomos, Zeherem, Zehe, Zyhehelmos, Hyehanacyhe, Homos, Hessycamal, Hessyromal, On, Thehesibotha, Magal, Hesyhota, Mycho, Haipha, Husale, On, Us, Flum, Tals, Hallemassay, Alesemony, Salemanasay, Helemazay, Zazyro, Semanay, Nachayro, Nachauz, Gemaol, Jeculmassay, Gemahol, Jezemalo, Magul, Gehamas, Senadar, Jezama, Salpha, Secramagay, Jehermagay, Zehetyn, Semasadayr, Jehyr, Ramagay, Geiama, Salpha, Gemama, Zyhemehama, Supha, Johec, Johabos, Haymal, Hamanal, Chanocromas, Jobohc, Hamynal, Zanogromos, Nyzezoroba, Nygerozoma, Negero, Robaly, Negora, Hohalym, Nycheromachum, Tholymtay, Colomay, Loynar, Cholumgay, Zenolozyhon, Zenomelihon, Samyhel, Gyhety, Sycrozegamal, Thonehos, Carmelehos, Samel, Gehys, Zesyhor, Jezolnohyt, Phicorse, Gramaht, Theonehos, Carmelos, Samihel, Sermanay, Gozesior, Semarnayl, Zarmacyhayl, Heliozo, Tahel, Samayl, Amen.¹

[End of the General Groups]

¹ *Juratus*, XLI, p. 113.

*The Nine Termini Orations*²

[127a] *Here begins the first terminus, which is one of the nine orations that Solomon received from the hand of the angel above the altar:*³

1. Genealogon [231]

Genealogon, Renealogon, Benealogon, Saphay, Sazayham, Saphya, Zede, Zemoziham, Zemozihel, Sanamam, Samna, Geguogual, Samyhel, Jeremyhel, Horacihotos, Hetha, Syhothos, Sepharaym, Henemos, Genozabal, Jemerabal, Hethemel, Genothoram, Genorabal, Semyha, Semna, Mynarom, Imnathon, Geristol, Hymacton, Chalos, Phabal, Resaram, Marachiel, Naracheos, Jetriuancho, Jezihathel, Sephoros, Thesirara, Zepharonay, Hazana, Messyhel, Sother, Hazihel, Semythros, Chiel, Hamacal, Hacor, Zemothor, Sanaday, Morochochiel, Semenoss, Sacabis, Themay, Horel, Remay, Renay, Zemel, Haza, Gemol, Zemelaza, Gomol, Jemezihel, Zemey, Zemeihacon, Zechor, Helychos, Semey, Semie, Hiacon, Jechor, Meholym, Hazenethon, Semase, Mepathon, Zemolym, Systos, Heloy, Semegey, Manos, Helypos, Hemychopos, Geys, Seray, Sephec, Sephamanay, Helyhothos, Cherobalym, Hazenethon, Hysistos, Domengos, Jemyrobal, Samanathos, Semaham, Behenos, Megon, Hanythel, Jothomeros, Jelaamagar, Remeleht, Genay, Demathamos, Hathamyr, Seryhon, Senon, Zaralamay, Sabayhon.

[127b] *Here begins the second terminus*⁴

2. Geolym [232]

Geolym, Hazenechon, Ysistos, Heloy, Sephey, Manay, Helyhotas, Jerobalym, Remalet, Genay, Hehyhotos, Domatamos, Hatamyr, Seryhon, Hamynyr, Senoz, Magamagol, Sechar, Senam, Magel, Hel, Helymothos, Helseron, Zeron, Phamal, Jegromos, Herimyhoton, Lautamos, Haramaton, Laudamos, Lanaymos, Sephacyhel, Sephazihel, Hagenalys, Legenale, Hegernar, Stanazihel, Stancihel, Hathanathos, Hegregebal, Rogor,

¹ The first part of this section which is concerned with ritual procedure, has been moved to its own chapter.

² The *termini* are orations that are supposed to bracket other operations. They should be said both at the beginning and at the end of an operation. These are effectively 'terminators.'

³ *Juratus*, XLII, First Terminus, p. 115.

⁴ *Juratus*, XLIII, Second Terminus, p. 115-117.

Heremynar, Heneryman, Marochon, Marathon, Jecharnaym, Henemos, Jezeduhos, Gezconos, Sabam, Geguaray, Helychithym, Helestimeym, Sepharma, Mathar, Saphar, Manatham, Bezay, Samay, Sephay, Sihamathon, Balazayr, Samamar, Hamyhel, Marmamor, Henemos, Jegohomos, Samar, Sabar, Hamyhel, Gezamahel, Sacramay, Jezamathel, Hamansamol, Hamazamoly, Geromol, Gezemon, Sycromal, Jezabal, Samna, Zama, Hathanathos, Theos, Helyhene, Zelym, Helyhem, Hezelym, Crymemon, Henethemos, Gegeuol, Hemchemos, Jamam, Harachanam, Megon, Meguonthemon, Sirmay, Hethemel, Hemel, Sechor, Helsechor, Sofornay, Behelchor, Sesalihel, Thanahel, Homyhal, Jezahel, Zemahel, Homal, Guomaguos, Semayr, Jechor, Nomemal, Gehamguo, Genayr, Jecorname, Malyhaguathos, Hachamol, Jecromaguos, Maguarht, Noynemal, Haguathos, Hamathalys, Jecoraguos, Sammazihel, Jeconayl, Hesuogem, Thocorym, Mynamtha, Namaytha, Thanaym, Rauvara, Sanayhel, Hemnogenton, Lanamyhel, Gehemguor, Gemyhothar, Lamnamyhel, Sezihel, Magob, Samanay, Haganal, Mena, Ferymay, Sarramay, Lanamyhel, Guohemguor, Gemothar, Lamnamyhel, Sezyhel, Magol, Samanay, Haganal, Mena, Ferymay, Saranay, Lanamyhel, Guohenguor, Gemothar, Lamnamihel, Sezihel, Maguob, Samanay, Hagamal, Mena, Ferymay, Sarramay, Latham, Lihares, Lethan, Agihel, Nathes, Samayr, Liazer, Egihel, Thanazihel, Hataros, Tazayhel, Hataraz, Hacacho, Harona, Semyday, Hacca, Choharon, Semelay, Jamyhe, Jazabal, Laverechabal, Jammeze, Chabal, Sumachoros, Hacoronathos, Sathanahel, Hariham, Zachar, Harachar, Haziher, Zechar, Hazyhem, Hazacar, Locragemar, Hazanachar, Hameguar, Semal, Gehem, Negemar, Hemeguol, Semam, Hatamanos, Hatymayros, Retyhamos, Hamogual, Semar, Temnalamos, Sebranay, Sebamnay, Baruchata, Jalon, Hespuhos, Ramel, Semal, Renylsemar, Jelamacron, Jelama, Crymysayber, Seger, Sayher, Jerologuos, Jegemaguolon, Geremaguosam, Hamynos, Jamozyha, Jozyhon, Jacuoziha, Haguozyo, Jerologuos, Hazeogihon, Hamynos, Hamyr, Macharyhon, Machanon, Senos, Helyhothon, Zenos, Semiar, Lamar, Lamaral, Secronalon, Gemal, Secromaguol, Sacromehal, Lamagil, Lamayl, Secoham, Sochoyro, Mayhol, Sacromoguol, Genos, Theomegen, Nycheos.

[127c] *Here begins the third terminus*¹

3. Agenos [233]

Agenos, Theomogentheos, Hathanathos, Kyrihel, Ypolys, Ypile, Kariel,

¹ *Juratus*, XLIV, Third Terminus, p. 117.

Cristopholys, Hon, Ymasyhor, Ymas, Harethena, Chenathon, Leonbon, Boho, Usyon, Geromeguos, Hagenoy, Hysithon, Geromagol, Hagyhamal, Latham, Zarihamal, Seriar, Phechonahal, Geconahal, Lacramagual, Sehar, Sehan, Jezeron, Genomoly, Jenomos, Jezoro, Nomeross, Henahihel, Gemehagate, Jenuha, Jechenmahos, Myhayhos, Semana, Hahel, Semahel, Hoteyhos, Hatazayhos, Saphar, Nemenomos, Hoeyhos, Hataz, Hayhos, Seyha, Chomo, Chomotanay, Laman, Sanamyr, Lamuhar, Lamanazamyr, Leunar, Hagramos, Generamosehc, Senyha, Exhagal, Hamagron, Semaharon, Semyr, Haramna, Mamagil, Haramatha, Mothana, Ramay, Jose, Ramaht, Hanaramay, Jole, Christus, Hamyristos, Hamyrrihos, Charothos, Carotheos, Ruchanos, Geros, Jelos, Salehc, Semamarym, Jasol, Salem, Schunamaym, Hallehuma, Haristeyz, Bohem, Ruhos, Halla, Samyey, Siloht, Samyhel, Hallenomay, Samychy, Methonomos, Jethonomos, Geconomay.

[127d] *Here begins the fourth terminus:*¹

4. Genathores [233]

Genathores, Sanamacathos, Guanathores, Zanothoros, Genomos, Jenazar, Semna, Marachos, Senather, Sematheher, Senachar, Cherub, Jamam, Exihel, Chublamam, Hesihel, Sethey, Semyliheli, Zomyhel, Genocomel, Thanyham, Machar, Hacay, Hazanacay, Theos, Hamanacar, Hazanehar, Theconay, Chihatar, Theothen, Namacar, Semiales, Samyha, Hesata, Semialy, Hesamen, Semiahes, Sarcihate, Nazihatel, Hanazihathel, Pamyliheli, Haziathel, Hagenoron, Haienozem, Haienorozom, Samaht, Samohc, Habisninahc, Hendon, Habisanahat, Tyngehen, Tragohem, Hazamgery, Hazamaguem, Lemehot, Hasomgery, Jemoyhoc, Semyha, Rihahathon, Semyarihathon, Semyr, Zihoton, Zaguam, Horay, Honethe, Hoparothos, Nahamala, Rothos, Hazata, Helralatos, Horecha, Horalotos, Haralo, Lothos, Geno, Zabahal, Lemaht, Hezetha, Lematalmay, Halmay, Jemalys, Sethomatal, Halmarlemaht, Sechamazal, Rabasadayl, Semnazieli, Semachiel, Jechom, Hagihal, Genomychos, Samihas, Jenemeros, Samma, Zasamar, Hazamyha, Sanar, Hasamyha, Hazaymam, Thaguoro, Laudocepharon, Thagromathon, Landothes, Pharon, Decarpe, Medihos, Decarpenridihos, Decapothens, Duhemelathus, Decaponde, Dihamelathos, Semyharyht, Samyhan, Genathely, Zazamar, Sazamar, Myremoht, Sacharios, Jemyliham, Sacrehos, Saphorenem, Saphoro, Megon, Hassahamyneli, Hazaa, Myraheli, Gerizo, Jeristo, Symithos, Hothos, Hymycros, Otheos.

¹ *Juratus*, XLV, Fourth Terminus, p. 119.

[127e] *Here begins the fifth terminus:*¹

5. Semathymoteham [234]

Semathymoteham, Zemathiotheos, Hesapopa, Hezaphopanos, Gramyhel, Garamanas, Saphomoron, Gelbaray, Jeblaray, Hecidiham, Henzan, Hezidiam, Canazpharys, Hanathesyon, Canastphasis, Holythos, Hosstyhon, Samatyhel, Zamayhel, Semyramoht, Sachanos, Gecabal, Hostosyon, Lemeliham, Saphara, Negon, Zaramyhel, Zamyrel, Geriston, Symyhoros, Hocho, Hadalomob, Vagem, Nagenay, Megos, Naymogos, Semazihar, Helaph, Herlo, Holopheo, Helepherno, Lopheo, Hornobahoteo, Jndehc, Heribegyl, Roguohon, Jndocricib, Vegal, Neguabel, Memoht, Hemel, Gemoht, Saguanar, Thalapalos, Zenozamyhel, Jesagat, Genoz, Hamel, Guaramaziel, Gerathar, Sathamyanos, Sahamuham, Guamazihel, Mathelaglilos, Jeraguaht, Sathamymham, Hurihel, Phalomagos, Phabomgros, Jocho, Megom, Saraht, Sazaysac, Heramylithos, Carmelythos, Hezaladuha, Hezeladam, Hysihel, Hemal, Uson, Lamal, Raguam, Sablachom, Sabsatom.

[127f] *Here begins the sixth terminus.*²

6. Gerogueguos [234]

Gerogueguos, Jeronehos, Samanachor, Sazanacoray, Zamachoray, Sanatyhel, Lamamathios, Sanazyel, Thamyquyol, Zararahel, Kyrion, Zamynel, Kyrys, Cromemon, Karistomenon, Sacronomay, Soromono, Hestympandos, Jetham, Panydos, Methalamathon, Merasamaty, Sabarna, Hehihama, Guathamal, Hemdamyhos, Thega, Myhabal, Teguamathal, Chathanathel, Tehogethos, Tehoguos, Savanazyhel, Theoguos, Canazay, Theneloyhos, Zenelyhos, Cachaliel, Theomeguos, Labdamylon, Laudamelyhon, Geroyhon, Jerocyhon, Lapda, Mezyhon, Homen, Samal, Samothya, Homy, Samal, Samazyho, Sachamenay, Samohaya, Sathomonay, Geromazihel, Lamohaytha, Guomazihel, Hoccho, Macalon, Hothomegalon, Zezomegalon, Guocazamanay, Hazatamel, Hazabanas, Jechco, Tynogualet, Sehor, Gehoraya, Haramanay, Harathatihel, Hasabamoht, Hamythron, Lapdas, Hazatham, Thihel, Hazabanos, Hamathon, Hamalilihon, Samalyhon, Usyologyhon, Legyn, Heleys, Hymon, Matytilon, Theos, Helotoy, Saramazili, Samachily, Helamon, Thyhamon, Hel, Lamothiamon, Lagay, Lemechiel, Semezihel, Laymos, Lanof, Hazamathon, Themohan, Thanaton, Theon, Natharathon.

¹ *Juratus*, XLVI, Fifth Terminus, p. 119.

² *Juratus*, XLVII, Sixth Terminus, p. 121.

[127g] *Here begins the seventh terminus.*¹

7. Magnus Maguol [235]

Magnus, Maguol, Nazihatol, Sazihathos, Helyam, Mathon, Saphar, Nazathon, Gemegihel, Jemorihel, Sanayhel, Sazanyel, Saramel, Semyhel, Sezymel, Lebathon, Jarathon, Loratham, Basyhas, Lamnazo, Ronala, Mathathon, Rasyhos, Layna, Chezo, Laymatham, Labynegual, Scomycros, Bazihos, Lamua, Labunegas, Herezemyhel, Pheamycros, Negemezyhal, Samalaguoram, Hanamyhos, Hanomos, Gracosihos, Gracomessyos, Sotyron, Genozepha, Chelahel, Zepastanelyos, Zepastonomos, Hamarazyhos, Hamarizihos, Senazihel, Geramatiel, Jecramatihol, Hasaguar, Hasagry, Paramyhot, Hapasyry, Haranamar, Senales, Haza, Guanamar, Semiagel, Secastologyhon, Genaguolos, Hagenolo, Thegos, Sozor, Hamay, Seroguomay, Serosamay, Jamaramos, Remolythos, Lammaramos, Zenon, Jerolen, Zabay, Perypaton, Harihac, Hananyhos, Crascosyhos, Graguomoysyhos, Sochiron, Genozempha, Zelahel, Zephastanehos, Hamaristihos, Senazihel, Geramatihel, Pazamyhol, Haphasy, Zinhazamanar, Senasel, Secaschologyhon, Genaguolos, Hegenole, Thegos, Soroamay, Sozor, Hamay, Jamaramos, Zelyhon, Jezolen.

[127h] *Here begins the eighth terminus.*²

8. Remolithos [235]

Remolithos, Ypomelihel, Hazimelos, Samal, Hazaramagos, Gelomihel, Gezeno, Megual, Hanacristos, Hanaypos, Gemothohon, Samahot, Helyhemon, Hyalamum, Salamyhym, Hamynos, Gezelyhos, Sarcharay, Sartamy, Gechora, Maray, Jechozamy, Jeguoram, Myhamy, Theos, Agyos, Crehamnos, Ykarros, Hathanathos, Probyhos, Meguon, Hatazmazay, Hecoy, Urihel, Jelozihel, Saryb, Rogay, Halomora, Sarahihel, Harachathiel, Hechamazihel, Sezamaguay, Jechar, Hazaz, Zeleham, Zarapha, Jany, Yhesu Christe, Theos, Agios, Ykiros, Hathanatos, Amen.

¹ *Juratus*, XLVIII, Seventh Terminus, p. 121.

² *Juratus*, XLIX, Eighth Terminus, p. 123.

[127i] *Here begins the ninth and last terminus with two prologues following:*

9. Hamolehon [235]

Hamolehon, Halugeon, Habbhel, Migromeonathos, Hanatigal, Haglareon, Grinelam, Hebmothios, Heugene, Damigal, Thoregol, Symelon, Genoht, Hamam, Gedomoz, Phamazahos, Semelios, Gezamamym, Samarachy, Rehezobor, Jerdomoz, Vogel, Hanamay, Samay, Samistihos, Hagelos, Menoy, Hazena, Magar, Hamiros, Hazeton, Sycazomos, Secray, Hamizai, Hasamathar, Ysaramay, Nemeneos, Messelon, Genes, Sahal, Magalos, Jeleglola, Relegloma, Semaray, Jezara, Themar, Semesaht, Gerbohos, Nezologon, Mazihatol, Jezabamiham, Jezebachel, Amen.

[Var. 12] *The first Prologue should be said at the beginning of the above oration.*

Oh God, Maker of all things; who hast created all things out of nothing; who hast wonderfully created the Heaven and Earth, and all things by degrees in order, in the beginning, with thy Son, by whom all things are made, and into whom all things shall at last return: Who art Alpha and Omega: I beseech thee though a sinner, & unworthy, that I may attain to my desired end in this Holy Art, speedily, and not lose the same by my sins; but do good unto me, according to thy unspeakable mercy: who doth not [do] to us after our sins, nor reward us after our iniquities, Amen.¹

[Var. 13] *The second and last Prologue should be said at the end of the above oration.*

O wisdom of God the Father incomprehensible, O most merciful Son, give unto me of thy ineffable mercy, great knowledge and wisdom, as thou didst wonderfully bestow all Science onto King Solomon, not looking upon his sins or wickedness, but thy own mercies: wherefore I implore thy mercy, although I am a most vile and unworthy sinner, give such an end to my desires in this art, whereby the hands of thy bounty may be enlarged towards me, and that I may the more devoutly walk by thy light in thy ways, and be a good example to others; by which all that see me, and hear me, may restrain themselves from their vices, and praise thy holiness through all the Worlds,² Amen.³

[End of the Termini]

¹ Translated by Robert Turner. See Volume 1, p. 224.

² Translated by Robert Turner. See Volume 1, p. 224.

³ Rehearse these two orations always in the end, to confirm the knowledge gained.

The Ten Prayers of the Ars Nova

The 'Ten Prayers' of the *Ars Nova* are not listed separately in Version B, but are listed in full in Version A, section [115] to [125]. As it happens these prayers were also allocated to specific subjects in Version B, and so can be found using this list below, rather than reprinting them here again.

1. *Omnipotens incomprehensibilis*, the first prayer of the *Ars Nova*. This prayer also belongs to the first *nota* of theology.
2. *Adoro te, rex regum* (p. 156), the second prayer of the *Ars Nova* (for understanding). This prayer also belongs to the second *nota* of theology.
3. *Confiteor*, the third prayer of the *Ars Nova* (for stability of mind). This prayer also belongs to the first *nota* of astronomy.
4. *Otheos*, the fourth prayer of the *Ars Nova* (for accomplishing all good work). This prayer also belongs to the third *nota* of theology.
5. *Pie Deus*, the fifth prayer of the *Ars Nova* (useful for the five senses of the interior and exterior form, i.e. the senses). This prayer also belongs to the third *nota* of theology.
6. *Extollo sensus* (p. 119), the sixth prayer of the *Ars Nova* (useful for constancy of morals and for the acquisition of virtues). This prayer also belongs to the second *nota* of astronomy.
7. *Omnium regnorum*, the seventh prayer of the *Ars Nova* (for the restoration of ingenuity and 'cunningness' of intellect). This prayer also belongs to third *nota* of astronomy.
8. *Deus vivorum*, the eighth prayer of the *Ars Nova* (for purity of confession and the interpenetration of the grace of God with respect to understanding). This prayer also belongs to the fifth *nota* of theology.
9. *Profiteor* (p. 123), the ninth prayer of the *Ars Nova* (for the renewal of the Holy Spirit). This prayer also belongs to the fifth *nota* of astronomy.
10. *Domine quia ego servus*, the tenth prayer of the *Ars Nova* (for the purpose of the reading both Testaments). This prayer also belongs to the fourth *nota* of astronomy.¹

There is no logic to the recycling of these prayers to *notae* of theology and astronomy, confirming again that these are just devotional prayers with no particular relevance to one specific subject or another.

¹ And the latter half of the adorning prayer of the first *nota* of rhetoric.

Trivium

The use of 'trivium' as a grouping of grammar, rhetoric and dialectic (logic) was first adopted in the Middle Ages, but the practice of learning these three subjects as the first stage of a formal education dates back to ancient Greece. The Latin word 'trivium' has several meanings clustered around the idea of 'three.' Apart from its use as a label to describe the first three subjects on the university curriculum, it also means 'three ways' or three roads. The goddess most strongly associated with such a crossroad was Diana. Diana was often seen as a triple goddess (*diva triformis*), a merger of Diana with Luna and Hecate, giving her links with the Moon and the underworld.

[S201] *The following prayer should be offered up first before the following nota, and then before all subsequent notae:*

Lux, veritas [237]

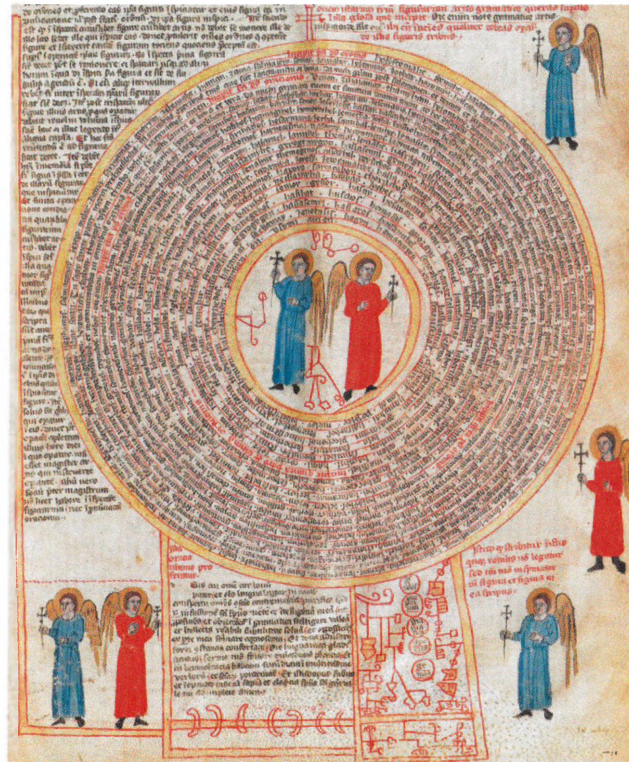
Light, truth, life, way, justice, mercy, courage, patience, preserve and save me and have mercy on me.¹

¹ *Lux, veritas, vita, via, iudex, misericordia, fortitudo, patientia, conservare et juvare me et miserere mei.*



Figure 4: Grammatica, first of the Trivium subjects. Grammar, effectively the learning of Latin, was the basis of all Mediaeval scholarship.¹

¹ Jan Sadeler, engraver, after Maarten de Vos, late 16th century.

GRAMMAR – has 3 *Notae*1st *Nota* of GrammarFirst *Nota* of Grammar¹

[S202] *The following prayer should be said after a short interval:*

Domine Sancte Pater, omnipotens [237]²

O Lord, Holy Father, Almighty, eternal God, in whose sight are all the foundations of all Creatures, and invisible beings, whose Eyes behold my imperfections, of the sweetness of whose love the Earth and Heavens are filled; who saw all things before they were made, in whose book every day is formed, and all mankind are written therein: behold me thy Servant this day prostrate before thee, with my whole Heart and Soul, by thy Holy Spirit confirm me, blesse me, protect all my Actions in this inspection or

¹ Each of the *notae* from MS BnF Lat. 9336 are reproduced larger and in full colour in Volume 1. This *nota* is BnF Lat. 9336, f. 18. It appears in Volume 1, p. 284.

² It should be spoken after the *Lux, veritas* prayer which comes before using every *nota*. The Latin text may be consulted in Véronèse (2007), p. 237 if so desired.

repetition, and illuminate me with the constancy of thy visitation.¹

[S203] **[Rubric]:**² *This is the first notae of the art of grammar. The Lux veritas should be spoken first, followed by the Domine Sancte Pater prayer (p. 59), and after a pause the text found inside the [great circle] of the nota should be read next, concluding with the prayer Deus, cui omne bonum (p. 63). The first nota of grammar should be inspected on the first day of the Moon and on the subsequent 15 days [in other words, during the waxing Moon]. Each day it should be inspected 12 times, three times in each ecclesiastical hour beginning from early morning. The prayers, in this section should be offered twice at each inspection. This may be followed by the 2nd and 3rd nota of grammar, with a break between each.*

*After the end of the prayers you should read some textbook of the subject [as then you will be most receptive, and in a better state to remember]. You should conclude by inspecting the four round figures (or 'wheels') on the left of the first nota of the art of dialectic [to seal the memory]. It goes without saying, that you should be fasting and alone whilst doing these inspections.*³

[S204] *Here begins the first part of the oration:*⁴

1. Helyscemaht, Scemoht, Hazatam [239]⁵

Helyscemaht, Scemoht, Hazatam, Saduhc, Theon, Hazamaray, Jazaram, Helomani, Jemiher, Saraty, Helmasachon, Helamam, Jecromiham, Theos /O Pious and Strong God./⁶

Hamathamal, Halcronemeha, Pherant, Hencronahar, Secroga, Hahanahe, Basal, Chamay, Sabnazay, Hestromelar, Nehol, Segeromelan, Hama, Zaramay, Nephamys, Salmatanay, Jezepo, Melar, Harna, Sarmamar, Guorym, Zehemaht, Haman, Zama, Salmaiero, Somay, Zamaher,

¹ Translated by Robert Turner. See Volume 1, p. 201.

² The rubric, so called because it is written in red in the manuscript, consists of instructions or comment, rather than the main text, which is to be spoken.

³ Instructions abridged, but without any omission of relevant information.

⁴ These orations are inscribed in the central circle of the *nota*. The start of each one is rubricated (written in red) commencing at the '12 o'clock' position.

⁵ The words of the oration are an 'Adornment prayer' and are written *within* the main circular figure of the First *Nota* of Grammar. Reading the large circular figure, from the outer edge, in a spiral format, there are five sections, each begins with the opening phrase in red ink, i.e. rubricated. To see these you will need to look carefully at the detail in Figure 2, p. 24.

⁶ You can see that these are self-contained texts, and not related to, or designed to add any meaning to the rest of the oration. I have used a slash to demarcate them, as in the manuscript they are demarcated by a double slash.

Heltamay, Jothar, Hammya, Halcahi, Bahatim, Jecor, Maliaga, Sanitucachel, Layma, Hethacay, Zoconozay, Zarama, Hevagas, Zomon, Zamyn, Haym, Manather, Neblata, Zamamy, Jeculas, Halzamay, Zezenoma, Malay, Chumay, Hozelo, Maieron, Jethy, Soymagay, Zemezay, Zemaze, Bauzan, Hezelerma, Jecornay, Sezeray, Selmo, Secazi /You, O most holy incomprehensible Father, who are holy, just and good in all your works, give me the grace which Solomon had, and possession of the duty, offering, and teaching [needed] for this end./

Zegor, Zeramagor, Jezamam, Gezemel, Zachiel, Zamahel, Gozemagon, Guzoharo, Gamecomos, Gamazechomos, Hazethon, Hazomay, Zemoyhachon, Hazogamalihon, Jezomazay, Chalion, Tharatos, Usyon, Tymbo, Bohic, Hatanathos, Amen.

[S205] *Here begins the second part of the oration:*

2. Benon, Zihazamay, Thamyham [239]

Benon, Zihazamay, Thamyham, Helomany, Jecromany
/O Pious, strong God./

Gethon, Hatanamal, Hacuhemy, Zezoham, Jame, Jecormay, Crethomayr, Hachor, Naphamy, Zezoma, Melar, Heimia, Charanamay, Zeruhy, Zymaht, Hachmaht, Samna, Ysebasa

/And you, O saviour God, incomprehensible and immutable Father who is just, holy, good and true in all your works, give me your grace and your holy gift as has been said./

Jezaram, Thanuham, Jezero, Jezimagos, Gemalym, Semanay, Jezemel, Helphachiel, Samiha, Hamihel, Gezemago, Jezero, Thumcha, Meromas, Hassibocon, Adonay, Zemolathon, Hazomegelihon, Gecazamay, Crithamahion, Zamolizo, Hemmeleos, Gemezel, Tromhos, Neboy, On, Amen.

[S206] *Here begins the third part of the oration:*

3. Henelic, Sasmiha, Hecrore [239]

Henelic, Sasmiha, Hecrore, Meliham, Samay, Saday, Sathyhar, Mehar, Hagaram, Jesemamo, Hecapmegas, Assub, Damay, Tiagroram, Hemon, Hectemos, Haristologion, Halaros, Gessera, Samayn, Nehon, Cathagelios, Bacharnas, Harihethata, Hadissera, Harthimathil, Helzenos, Carthulehon, Hesronsion, Tropon, Hion, Hassamihal, Gezechon, Samna, Themias, Semaihel, Thomynoht, Phermigeriham, Seriagersam, Cisareham, Nechay, Largihon, Samihel, Basaram, Baruht, Semor, Jeseyloht, Hassar, Hassaihar,

Degehon, Hessemihel, Hasaramay, Jechor, Basebahe, Hamihel, Hela, Jechoram, Jechomany, Hazamany, Thamariha, Semahit, Samayr, Theomegios, Hasibacdel, Jesahal, Cemoritheos, Nithosemagar, Geslermo, Hemal, Hasamal, Jesemon, Jesamyn, Nothomos, Hamecesmal, Nasaray, Gemolomas, Hamason, Jachosemithon, Hasiamezin, Hobiros, Hasihos, Heamagihel, Homothihel, Lemecha, Jotha, Halliohomethon, Casthen, Semihal, Hasiathos, Hassor, Sachamihar, Corloge, Zamar, Hada, Hatamar, Secoromay, Hesacre, Ysaray, Theripachon, Jabymehc, Dachies, Draco, Tyrochonides, Litrahas, Hatamas, Habiroseruhit, Jecro, Chemihon, Naburechi, Samthoc, Gemaht, Salynohc, Solihathon, Jeromasephil, Samihal, Sacramay, Sirihathos, Hesarmana, Jetha, Samihal, Lemhoc, Lymasiht, Sydamany, Jese, Maraliht, Hella, Seramay, Hithonathasi, Sehemos, Sehamor, Siacrathon, Hamotrophon, Chomynthis, Stiganehas, Hamy, Halla, Vathier, Thethay, Gessihon, Samyn, Chenas, Hen, Halathin, Jecho, Semelihan, Sabay, Daday, Saday, Sedahc, Megalon, Admihaz, Jessemamyn, Nochomos, Harnecesmal, Nasaray, Hoconnigos, Ladymay, Mychiron, Themocos, Gessemagon, Malazi, Theon, Hamazyn, Usyon, Amen.

[S207] *Here begins the fourth part of the oration:*

4. Harastologion, Halayhos, Zehem [240]

Harastologion, Halayhos, Zehem, Jezem, Jezoma, Samyn, Nechon, Cathapleos, Lechmos, Barnehachat, Hallaoy, Hathamy, Hachmyl, Hecenos, Sarmelos, Litropon, Halamel, Lamihel, Themal, Lemahc, Hasragenz, Secharam, Nochar, Laglon, Samihel, Barasabay, Semor, Geserchor, Hasaro, Hassyhar, Legihon, Hessemihel, Hasaramay, Jechor, Basebehe, Hamihel, Gesseram, Nechemos, Lihen, Habel, Hahel, Helymac, Hassaray, Genolmay, Hallassemyht, Gerogemygon, Hasiasegil, Gemon, Hallihamys, Charizel, Hemihal, Holoyha, Adiserozos, Behemol, Gemassadym, Ymos, Perrosisel, Gehocchemol, Habrechi, Sehucmehc, Semor, Sabihaham, Assciorum, Asseior, Hela, Samatys, Lethomam, Zamna, Thamaryn, Senahur, Themegenos, Assayhel, Deysithos, Semor, Hystomichos, Hemagal, Gessam, Mihara, Sama, Hessemihel, Hassaramay, Haboremam, Thebily, Semar, Saholla, Samar, Sahella, Sahelma, Ysmahor, Hathemona, Hechalama, Hisimahol, Bathomana, Hechalamal, Semor, Lymesiht, Sadamy, Jeresy, Jerosamaliht, Halla, Sehemay, Jenothalis, Semachor, Sicragegecon, Hamerapon, Cimastis, Genehos, Hamon, Halla, Massihel.

[S208] *Here begins the fifth and last part of the oration:*

5. Jana, Agla, Aglay [241]

Jana, Agla, Aglay, Haym, Halleychon, Hacohomonos, Haporo, Sarcacuhon, Chorachos, Cessena, Nachanathos, Sehamthos, Sathagi, Matham, Jotham, Thiros, Celon, Hacahil, Haca, Coxay, Joht, Jetheam, Repellegehon, Nather, Nathey, Nychor, Therama, Nechyma, Nechamyha, Habbay, Joths, Lemany, Popley, Meloy, Heberissimum, Hiberissither, Panmon, Pantheon, Samihel, Themaht, Semyl, Gersym, Serymboys, Lagym, Samathihel, Bassaham, Baruhos, Semor, Gessor, Hasay, Hesamar, Sehion, Hesemel, Harasamay, Jehor, Hesehacor, Hamel, Hela, Samathis, Sechothuam, Hasamay, Thatarihon, Semahir, Semoriho, Semegehos, Hasihat, Huschos, Hemasal, Guozam, Hamarsalam, Hesomo, Sygamazym, Guazaram, Plechonos, Havessemas, Hisarai, Genossoiray, Hallassamyht, Gegrogogon, Hassasemyl, Hassaros, Hassamihel, Senophilos, Hallihomel, Chariozil, Hamyhal, Halsathos, Seromathel, Peripathon, Thedymon, Choronedos, Hatamas, Sechamay, Jenotasis, Hagon, Hamatropon, Zenas, Senazisehas, Hallareas, Lemay, Popley, Meloy, Hibericlichon, Pahimon, Halmalehon, Panthon, On, Usyon, Amen.

[S209] *This prayer is the last offering.*

Deus, cui omne cor bonum patet [241]¹

O God, to whom a good heart opens to all things, and the language of all speaks, in whose sight all conscience trembles, I beg you purify my mind and my understanding through the infusion of the Holy Spirit, in order that I might prevail to comprehend the propositions and refutations in grammar, and having understood, may I solve them with logical acuteness, and learn to form my counter arguments out of that part, and be made stronger by steadfast perseverance against my adversaries, may my tongue be as a sharpened sword, my speech be full of pleasantness, and may I may have grace in speaking well, in many words and considering sciences with kindness, and with work, sudden and unexpected reason, may I prevail by the grace of the Holy Spirit to be filled up with wisdom and to speak well and be persuasive, Amen.

[Rubric:]² The words written in the five circles in the first nota of grammar must not be read, but only inspected.

¹ This prayer might have been better applied to a *nota* of Rhetoric, as it says: "may my tongue be as a sharpened sword, my speech be full of pleasantness, and may I have grace in speaking well...and speak well and be persuasive."

² Condensed.

2nd Nota of Grammar



Second Nota of Grammar¹

[S210] This prayer is to be offered six times in front of the nota and after the orations should also be offered.

Respice Domine Deus [241]

Behold, O Lord, merciful Father of all things; eternal dispenser of all virtues, and consider my operations this day; Thou art the Beholder and Discerner of all the actions of Men and Angels: Let the wonderful grace of thy promises condescend to fulfil this sudden virtue in me, and infuse such efficacy into me, operating in thy Holy and great Name, thou who infuses thy praise into the mouths of them that love thee, Amen.²

[S211] This is the second nota of the art of grammar. This should be inspected 20 times on the fifteenth to seventeenth day, after the first nota. After that the first, second and third notae should be inspected 12 times a day up to the end of the lunar month.

¹ BnF Lat. 9336, f. 18v. Volume 1, p. 285.

² Translated by Robert Turner. See Volume 1, p. 201.

[S212] *Here begins the first part of the oration:*¹

1. Otheos, Jezehur [242]

Otheos, Jezehur, Manos, Thamyal, Jemynal, Lamayl, Gemessey, Thesyhon, Secroman, Secryosutez, Hazay, Masay, Sapharmay /.../²
Gemoze, Thamazy, Corromazae, Plebamyhos, Pheazamye, Magelenehc, Frazamay, Narahe, Mena, Bariatatha, Jetheolon, Melaz, Saralama, Melay, Laman, Haralamatha, Saranehotha /.../ Hazanos, Zezechas, Hanethas, Hymon, Patyr, Holyharquy, Melchiquar, Helyhamar, Zaphar /.../ Usyon, Haylamela, Jasochar, Samaraht, Zergolam, Zazamalyhon /Dominations, Cherubim, Thrones, Dominations /.../ Amen.

Take a small break here.

[S213] *Here begins the second part of the oration:*

2. Pehangryes, Theramyho [242]

Pehangryes, Theramyho, Mysotheho, Pyzacha, Maguyhos, Hophara, Mathyn, Ramythos, Ysichophos, Cherene, Raloguos, Zedisazarar, Saralehen, Abbradam, Theos, Otheos, Gualba, Vehen, Nosphos, Theos, Megemen, Gehanomos, Hanalomos, Henalamahc, Phoros /.../

You must offer these orations in the order set out, and take a break between each.

[S214] *Here begins the third part of the oration:*

3. Rebelleos [243]

Rebelleos, Vachada, Camalephy, Semaht, Methonomos, Zephesym, Chalame, Hanthomays, Gorosyon, Hezethar, Naumassa, Pantheos, Hindoneste, Hantopatrys, Anthopoy, Habraz, Gemaht, Zaramyhel, Geromahal, Traherez, Halmay, Geytheo, Zamazayr, Zophor, Hathanor, Zeholamyht, Pheanges, Cherampho, Phynyza, Zamarayr, Gemyhobal, Hazanobal, Helystos, Hosten, Hechanos, Merecesen, Crechelyphos, Helyan, Heothos, Hemesel, Angelosphares, Heschasares, Jechonychon, Plethos, Hecholychohos, Zamaratham, Gelsemy /.../ Hozogegyhon, Sepher,³ Magaloy, Hazar

¹ The next five orations are written inside the *nota*.

² The irrelevant Latin prayers which have been inserted into the oration, and which add nothing to it, (indicated by /.../) have been omitted.

³ *Sepher* is Hebrew for 'book,' but that may just be a coincidental name.

/...The order of all celestial spirits/¹

Halamas, Machromechon, Serasopho, Heseculaty, Cemas, Sacromalay, Zerubehel, Chahelype, Cramos, Thesara, Myhon, Myhotheophy, Themahehugos, Hosuatyn, Samyos, Hysichar, Phosegemeha, Logos, Zechar, Harabar, Sahacabary, Habracha, Theos, Otheos, Abba, Behemnos, Phosmo, Hyne, Prohos, Meguon, Phoste, Megehon, Gehanamos, Hancomagos, Haryolomos, Hena, Lamahos, Phothos, Demeham, Lemythan, Chyma, Landabamy, Sandamyhar, Thetynchos, Debehal, Hazamyhathos, Medagamos, Semahabal, Guamastemahc, Jecusguo /.../ Amen.

[S215] *Here begins the fourth part of the oration:*²

4 Heloy, Emanuhel, Jezemares [244]

Heloy, Emanuhel, Jezemares, Heccanahel, Jephe, Jemay, Jelozabel, Zarasayl, Calamagay, Usython, Hymyle, Selatho, Samarathoy, Hanazereho, Hathazomay, Heryharothyn, Haychapos, Hechoy, Emanuhel, Jezemethera, Adonay, Jesethel, Jose, Thehemytha, Uryel, Thobyhel, Gelozahel, Zanabaryhc, Checler, Nagay, Hanastelcho, Hathazamay, Selmezemar, Hazachonor, Exhachos, Gezomolyon, Caphar, Samaros, Jegroly, Hondenos, Hathemaz, Celchanotheos, Salmyha, Halla, Mohana, Halesalyht, Muhahen, Harriman, Nachasemel, Nachazemel, Melyhel, Haremolyhagyha, Sezenachat, Gramenahel /.../ Johir, Helyomethon, Hazagamathon, Hazaradel, Selsimagys, Hezocromen, Hazalamaht, Hangalcha, Nequyhel, Exhametyhc, Jecremagos

/Principalities, Virtues./³

Zadama, Senazamar, Massatholon, Exhauthes, Pomelyhon, Caphar, Samarahos, Germiyohal, Hazaryobal, Helythos, Hostyhol, Zostihon, Hesonas, Mechelyptos, Helenothos, Halamothona, Gezede, Semezehel

/Holy angels./⁴

Phareht, Hezegrathos, Zynconzon, Phlegothes, Helphleges, Hechondos, Zamanzathas, Solarcham, Jemehiz, Sordazal, Hazathor, Thezemon

/With the virtues of the heavens./

¹ *Omnis ordo celestium spirituum*. This suggests that not all the names in these orations are angels, but that spirits are also included in this, and other, orations.

² All the Latin interpolations in this particular oration have been retained because they are quite different from the usual cliché ecclesiastical expostulations.

³ Despite the fact that both Principalities and Virtues are categories of angels, I do not believe that either the list of words before or after this line belong to either category.

⁴ It is tempting to think that the list of names either before or after this phrase are a list of angels, but I don't believe that is so.

Helehos, Hegemel, Geremelly, Sechor, Nerusgemor, Zethomatyn,
Corrozamaht, Pheamon, Phasyha, Semyn, Narahe, Meryharon, Bamytham,
Gechon, Lomnelas, Saralama, Haralamatha, Sathomehac, Gephedo

/Life, judgement, justice, charity, memory of goodness./

Zemon, Zozelyhemyn

/Unfortunate forgetfulness, abstinence and chastity, restoration, O God,
good intellect, O God./

Opigahos, Stologynos, Hazanos, Zemor, Zerehemym, Hamor, Gehemnay,
Baros, Zenomalos, Pengyhon

/All holy angels arrive, assist me, having been adorned and initiated by
the divine./

Zechas, Hassyhetas, Patyr, Hymon, Hallamon, Melchial, Jamyrum,
Hamasy, Samelos, Neysa, Megalos, Mephython, Zadaynahc,
Halmasython, Hosymagalon, Hachar, Hasa, Machar, Jethosama, Jechon,
Machalay, Jesabar

/The order of all the celestial spirits./

Hallamas, Harsanaraht, Regay, Semegay, Semynaphaz, Heseleagy,
Themos, Secramalan, Zerobehel, Sadama, Lamehc, Jeroham, Jomaraht,
Gerguolyhon, Sasamalyhon, Seruhc, Maraht, Hagyhocy, Mysahel,
Michael, Hyquirros, Guabriel, Thacserar, Semohy, Exchauruht,
Servehyhon, Therechamzon, Saguar, Gelamaguar, Zallamay, Hebero,
Havechylem, Tharinela, Genahyha, Hozor, Thoramodor, Harays,
Sacromatyhel, Hegrozamyhel, Sabayhon, Thephehohal, Hamyhel,
Hazihadas, Jechar, Messay, Hapochohon, Machadon, Jethomezos

/.../ Amen.

Here take a small break.

[S216] *Here begins the fifth and last part of the oration:*

5- Zemoham, Lemaryht [245]

Zemoham, Lemaryht, Lapdaram, Sadamay, Thechrathos, Zebehal,
Hazomahol, Medaz, Magamos, Semahabal, Gezamaht, Getyhelgo,
Haryzolo, Gyhon, Remagahel, Hesaraym, Lorag, Suhon, Jechon, Jechony,
Zechopes, Hemyphegabes, Rachays, Vesamatyn, Alpha, Jothos, Helyon,
Hezoython, Gemahe, Hotha, Henozetheon, Zamaram, Namay, Heneron,
Zelehem, Mayn, Losey, Maga, Mazayl, Hombon, Segamar, Hazamay,
Gesamay, Genazaym, Methohaguar, Charamassalez, Genochomay,
Saraphahel, Zagameho, Chonoma, Chesmar, Mycrocosmos, Haesucrystos,
Lazehem, Massehem, Thomay, Hamyhel, Jezochay, Hamyda, Serguhon,
Sesamylymon, Myranay, Nehom, Vagyn, Solalyht, Guolyhon,
Demosathemos, Hazamarchas, Zechary, Homyn, Hemynohc, Senon,

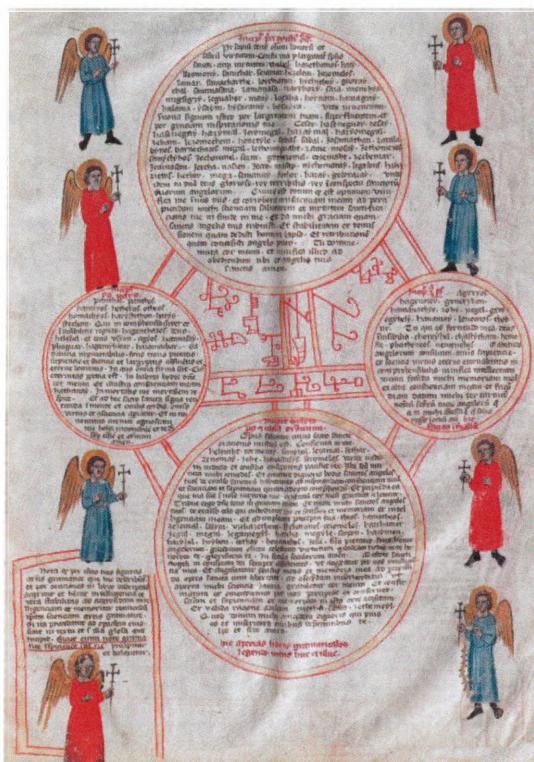
Scorymon, Serecharisyhon, Vehalla, Hanethalyht, Huvane, Hasman, Semehel, Hatraz, Gualyhal, Sozenathar, Germanalos, Hanathemalos, Semyn, Megalos, Nosython, Sethay, Salmezamy, Zenadahc, Salmazyzon, Hesyhymalon, Sechar, Hassamathar /.../ Lynon, Helyhomethon, Hazaguo, Mothoma, Hasarnay, Sezaguamy, Heschoron, Hoguon, Mesaguon, Naquyhel, Hesalnohel, Jeramaguos, Scarapha, Nepha, Somora, Nehotheos, Jezera, Hamamos, Lamyhal, Semessyn, Hathanay, Messyon, Semagos, Salnohc, Hathanal, Setyrosel, Zethirozon, Semechay, Sephamay, Sohethon, Pharasama, Genythobas, Harysobal, Helythos, Hostym, Myhesemyhas, Meroht, Hesemehel, Hely, Pohemesel, Meguolam, Phansel, Hezeglares, Sychoron, Sycheron, Stegethes, Hepheguos, Hecholythos, Thamathahos, Gezemyn

/Principalities, Virtues, Dominions, of visible virtues and of celestial and terrestrial spirits./

Remylahac, Hebergys, Thesalamay, Sadasay, Hasathor, Resomon /.../ Thesalar, Gelamaguar, Salamay, Hebergys, Geremel, Sechiyac, Henalys /.../ Hanaylem, Carmely, Genazor, Gerandor, Hamys, Sacromahel, Gegroma, Zazyhel, Sabaython, Gyromelys, Lethosamal, Nehom, Thalym, Nychaza, Zybathes, Zethar, Methasy, Hapethehon, Zolomasythy /.../ Hesemol, Mehal, Barthamagos, Germagaziraht, Hechoram, Hasaym, Heguathas, Hepymaguos, Stolomaguol /Cherubim, Seraphim, Thrones, Dominions...Amen./

You should open your Grammar textbook and read passages "here and there."

3rd Nota of Grammar



Third *Nota* of Grammar¹

[S217] *This prayer should be offered before the nota, followed by the orations.*

Creator Adonay omnium visibilium [246]

O Adonay, Creator of all visible Creatures! O most Holy Father, who dwellest encompassed about with eternal light, disposing, and by thy power, governing all things before all beginnings; I most humbly beseech thy eternity and thy incomprehensible goodness may come to perfection in me, by the operation of thy most Holy Angels; And be confirmed in my Memory, and establish these thy Holy works in me, Amen.²

[S218] *Rubric: This is the third and last nota of grammar, which should be inspected 12 times a day [as specified before], from the 17th day onwards, after the first and second nota. After which the textbooks of grammar should be opened and read.*

¹ BnF Lat. 9336, f. 19. Volume 1, p. 286.

² Translated by Robert Turner. See Volume 1, p. 201.

[S219] *Here begins the first part of the oration:*

1. Principium Deus omnium bonorum [247]

/.../ Thehel, Hazethamos, Hatylleomony, Samchar, Sezamar, Hezelem, Hezemelos, Lamar, Samacharthe, Lorchiaton, Hychithoy, Guaraychal, Sammasana, Zamanasa, Naryhozy, Saza, Menehya, Migsigzy, Leguahor, Many, Legaha, Hornam, Hamagay, Halama, Ysaym, Hysaramy, Hysayra /.../ Cesor, Haseneguor, Zesay, Hasenegay, Hazymal, Jeromegal, Hazaymal, Hazyomegal, Zeham, Lezomechem, Hanetyale, Sobas, Sabal, Josamatham, Zaralabynos, Barnechades, Megal, Lethomyguaht, Zame, Mosay, Jethomeros, Samystyhos, Jechoremel, Sezur, Getheremel, Cezemaht, Zechemar, Jecunascen, Jercha, Naszen, Jecro, Masap, Nychomatay, Legelons, Hahazictos, Hethor, Mega, Semanay, Jechor, Hazay, Gecorazay /... /
Amen.

[S220] *Here begins the second part:*¹

2. Panthac, Panthos, Hamyros [247]

Panthac, Panthos, Hamyros, Hethehos, Otheos, Hamachyos, Harystethon, Hatys, Stecham /.../ Hagenehazos /.../ Helahel /.../ Usyon, Agyos, Hatanasay, Phaguar, Hagemyhatar, Hazamachar /.../ Hathanay /.../
Amen.

[S221] *Here begins the third part [of the oration]:*

3. Ageryos, Hagenozoy [247]

Ageryos, Hagenozoy, Generyhon, Hamanathye, Zohy, Negel, Gemegyhely, Hamamay, Lenomos, Thobur /.../ Chereyhel, Chastytham, Hemoste, Phatheneos, Nemenehos /.../ Amen.

Here wait a short interval.

[S222] *Here begins the fourth and last part of the oration:*

4. Opus salutare [248]

/.../ Helymht, Cormenay, Semyhol, Lezamal, Sethar, Zenomay, Joht, Hanastasys, Seromelas /.../ Theos, Hamatheos, Zezomal, Salym, Vichazethem, Sycharonos, Cezomelos, Hazihamor, Jegal, Megal, Jegamegyl, Haziha, Megyle, Scopon, Hazymon, Hazyhel, Hoyhon, Cethay, Honacrehos /.../ Metha, Sama, Zethemeyl /.../ Amen.

¹ The many short interpolated Latin prayer passages have been omitted.

You may now open your Grammar textbooks and read passages “here and there.”

[S223] *Nota:* Through these three figures of the art of Grammar drawn here, intelligence and true stability may be acquired through the prayers for the purpose of acquiring and retaining in memory, understanding of the science and art of grammar, if it is proceeded for the purpose of this operation, just as is noted in the text and its gloss.¹

¹ Grammar has three *notae* because it is said that Grammar is divided into three parts: *ordinatio litterarum* (the ordering of letters), *distinctio dictionum* (the distinction between words) and *constructio casuum* (the construction of cases).



Figure 5: Dialectica or Logic.¹

¹ Jan Sadeler, engraver, after Maarten de Vos, later 16th century.

LOGIC/DIALECTICA – has 2 *Notae*

1st *Nota* of Logic



First *Nota* of Dialectica/Logic¹

[S224] *This prayer following should be offered five times before the nota, after which the oration should be offered five times.*

Sancte Deus Pater² [249]

O Holy God, great good, and the eternal Maker of all things, thy attributes are not to be expressed, who hast Created the Heaven and the Earth, the Sea and all things in them, and the bottomless pit, according to thy pleasure; in whose sight are the Words and Actions of all men: Grant unto me, by these Sacramental Mysteries of thy Holy Angels, the precious knowledge of this art, which I desire by the Ministry of thy Holy Angels, it being without any malignant or malicious intent, Amen.

¹ BnF Lat. 9336, f. 19v. Volume 1, p. 287.

² Translated by Robert Turner. See Volume 1, p. 202.

[S225] *Rubric:* The four round figures are four sigils [literally signs or labels] given by God, which [activate] the operation of memory. For this reason, it always is used at the end of any inspection to keep [the results] in memory, but that which is written in these four signs ought not to be read, but be inspected only.¹

[S226] *Rubric:* This is the first nota of the art of dialectic, which should be viewed on the first day of the lunar cycle. It should be inspected first while its orations are offered five times. After leaving a small interval, the orations of the second nota ought to be offered five times, while inspecting the second nota, four times by any day, for a month. This should be done once in each of the first, third, sixth and ninth hours.

[S227] Here begins the first part:

1. Seguoht, Semzyhony, Zay, Samarahc [249]

Seguoht, Semzyhony, Zay, Samarahc, Rasama, Semeriht, Somenht, Neboyon, Banagen, Sonnamym, Dabaht, Gemohyhon /.../ Heloy, Gessemolyht, Nepaymo, Prymar, Hanemos, Zamalay, Zolobelem, Gelos, Samarethos, Haram, Hagamam, Haramay, Jegomor /.../ Michael, Pamphizahel, Semalahel, Heconyches, Renay, Lechamay, Jemoracha, Remothay, Gemotheos, Sarnahat, Dehel, Guabrihel, Raphahel, Urihel,² Hezobihel, Berachaht, Hasmathar, Zezehy, Zelemen, Gemethasym /.../

[S228] Here begins the second part:

2. O Eternitas Seculorum [250]

/O eternity of the ages./

Nemohihos, Gemohihor, Sonamaher, Nelomethen, Sechyhar, Legamohar, Zamdalamar, Hamnaymuum, Hachal, Segruhot, Hamanas, Helmon, Helapha, Dabal /.../ Hemelyehoc, Zelyham, Zechomelam, Hebyhochar, Celytheym /.../ Samathan, Matheos, Samaphios /.../ Amen.

[S229] Here begins the third part:

3. Gerarauht, Hazirelochon [250]

Gerarauht, Hazirelochon, Hazamoyos, Hagene, Nehonge, Depherio, Pheneht, Jeramay, Jerayha, Saythaza, Myzil, Gerahc, Zelme, Chibatham, Lassehuthos, Gememthes, Hevolos, Hobyclochihe, Zemoysso, Lamay,

¹ These four circular figures on the left hand side of the *nota* are also called “the four signs of all knowledge.” These four images are also often used to conclude an operation to ‘fix’ the knowledge of other subjects.

² Obviously Michael...Gabriel, Raphael and Uriel.

Lenasa, Zamal, Hazamyl /.../ Hanethalos, Hamacihathos, Sepha, Lymesor, Mechon /.../ Amen.

[S230] *This is the first prayer which ought to be read after the nota's oration.*

1. Lectiones nostras quesummis [251]¹

/We ask, O Lord, with your assistance, for our readings to be ingrained [in our memory] in order that our whole operation may always commence through you, and having begun, may so finish./

Hely, Heloy,² Adonay,³ Hathanathos,⁴ Thetragramathon,⁵ Panthos, Agyos,⁶ Yhyrros,⁷ Paraclitus⁸

/Lamb, shepherd, priest, threefold in one, true and eternal.

/Hay Alpha et Omega, first and last, beginning and end, assist me today in this holy operation, Amen./⁹

[S231] *Here begins the second part of the oration:*

2. Deus, qui corda gentium illustras [251]

O God, who illuminates the hearts of the people, and makes learned minds illustrious, grant a special intelligence to me, a most wretched sinner, that I may perceive your remission of my sins, in order that having heard [something], I may retain it, and understand it correctly, and not have the memory taken away entirely from me. O omnipotent, pious, and merciful God, who gives everything, you who begat all things to manifest from non-existence, make something special [for me] and grant through the glory of your Holy Spirit, by employing dialectic knowledge, that I may be able to benefit rightly in this, and may the ray of the Holy Spirit come over me, whose abundance may bestow on me (for the purpose of learning additional [things], retaining, and pronouncing the abovesaid) the following prayers, and sayings of that science, to set forth the letters

¹ Another mixed Latin prayer, to be spoken five times.

² *Heloy* may derive from *Helios*.

³ *Adonai* is 'Lord' in Hebrew.

⁴ *Athanatos*, Greek word for immortal.

⁵ *Tetragrammaton*, Greek form of the Hebrew IHVH.

⁶ *Hagios*, Greek word for "holy."

⁷ *Ischyros*, Greek word for "strong."

⁸ *Paraclitus*, the Koine Greek form of Paraclete, usually translated as "the advocate," or the Holy Spirit of Christianity.

⁹ The inclusion of all these Greek words suggest a Greek origin of the *Ars Notoria*, or at least of this oration.

and ordered syllables and in its place, to debate, to respond, to solve, and may I prevail to conserve the memory perpetually, because you deemed it worthy to grant this gift to me, an unworthy sinner, you alone who lives and reigns through all the age of the ages, Amen.

At this point you may 'inspect' the nota and its sign, then read texts (literally scrolls) on logic.

[S232] *Rubric:* Here begins the third prayer which ought to be read after the second part:

3. O altitudo divitiarum [251]

O the spiritual riches of your judgments and your searchable ways which are so incomprehensible; and your mandates which are to be kept (that are the wisdom and love of your Holy Spirit), by the inestimable swiftness of your desire (in whom and through whom all things have been made) are another grace, from which all splendour comes forth shining and enlightening, which by the highest power which is able to help and to strengthen all things in me, may it benefit my reason and may it be fortified and strengthened. O Lord, I beg you through your mildest mercy, to what extent you may permit me, a most unlucky sinner, to be illuminated by the splendour of your light, and obstruct the shadows of ignorance from me, and push them far away from me, after which, having been repulsed, may I prevail to take in all that knowledge and grasp and commit it to memory perpetually, Amen.

2nd Nota of DialecticSecond Nota of Dialectic or Logic¹

[S233] *This prayer ought to be offered five times before this nota:*

Heloy, clementissime creator [252]

Heloy: Most Merciful Creator, Inspirer, Reformer, and Approver of all Divine wills, Ordainer² of all [evil] things, Mercifully give ear to my Prayer, gloriously attend unto the desires of my heart, that what I humbly desire, which according to thy promises, thou wilt Mercifully grant, Amen.³

[S234] [**Rubric:**] *This is the second nota of the art of dialectic. The prayers written above and below in the nota ought to be offered five times. After inspecting the nota, you should inspect the four circular figures on the left of the First Nota of Dialectic. After which you should read sundry passages in your textbooks of Dialectic.*

¹ BnF Lat. 9336, f. 20. Volume 1, p. 288.

² One who ordains or confers a rank.

³ Translated by Robert Turner. See Volume 1, p. 203.

[S235] *Here begins the first part:*¹

1. Seguoht, Semzyony, Zahy, Halamarym [252]

Seguoht, Semzyony, Zahy, Halamarym, Halamazrez, Lechorynthos, Rosamathes, Sanamathos, Samayngy, Leconomy, Narymyhos, Hazahtmoym, Ledomehor, Zeber, Herzeber, Guaral, Helybarledo, Guonyhar, Sabera, Sadamaly, Urthelyhoi, Samarahe, Rasama, Varusechal, Reblamaht, Semytrehat, Hameglares, Hasomay, Semehyht, Somenht, Sozonyhec, Mechias, Semelyam, Sarmolyham, Sozytham, Zorezythom, Mechinaht, Machathechy, Sonamym, Phurehonos, Jetho, Magual, Cozamothis, Senomastys, Gehor, Narthos, Zamadayht, Segnuosam, Zemoziham, Remothamyham, Zamyhanye, Raythomar, Cozomathar, Bavagen, Zanaguagen, Hypamagel, Halla, Hallay, Haharoham, Sacharama, Sachamaly, Neboyhon, Neboy, Homon, Leguor, Mahal, Zathobas, Serabal, Zarabos, Gerozo, Robhos, Sochomahe, Sopharama, Lezemyhel

/Hearken today, Lord, to my prayers, and incline your ears to my earnest intreaties./ Amen.

Here you should take a short break.

[S236] *Here begins the second part [of the oration]:*

2. Othomyhos, Samarithy, Lamaryn [252]

Othomyhos, Samarithy, Lamaryn, Haraguamel, Guophorobos, Thabau, Semor, Sanayl, Hesgeles, Demozepel, Hariagemel, Zemyhal, Sarageron, Haht, Lechoram, Sanyham, Halla, Halaba, Hegeny, Noromos, Haray

/May this prayer of sacred mystery, by the glorification of God's virtues, and the holy angels pre-elected and pre-ordained by God, because of this, infuse my heart and mind with this teaching of saving conscience and long-lasting memory, and may divine glory live in me eternally./

Luguot, Samalatyhon, Loguachiel, Zamahal, Hezemerom, Gemelihah, Leguamaht, Sapharynaht, Guabur, Bohos

/O you powers of the heavens, holding your offices in the holy orders, hasten to fill my beginning and end with much virtue. O God the saviour, creator of all things, you alone have the high knowledge to renew, illuminate and instruct me efficiently and firmly./

Here take a small break.

¹ Written inside the *nota*.

[S237] *Here begins the third part of the oration:*

3. Germogon, Nezologon, Samoziholon [253]

Germogon, Nezologon, Samoziholon, Jemozo, Lamyhasses, Salathy, Zahamanagy, Leolaty, Semo, Laguat, Hahamo, Raghon, Chapamas, Samanathos, Hazamanay, Chetelos, Phatrelamos, Hazamyragon, Lechonyany, Zechanomehos, Thegelos, Haza, Megelos, Hezepe, Chemos, Hellesmoht, Vagedabar, Tronyhos, Hazachor, Haza, Melachor, Damyhon, Heazyathol, Zyhaol, Gezeman, Jezemelyham, Hazazyhaman, Lesgemoht, Hazamascol, Hamazys, Hyzys, Charuramyham, Ziham, Lamazary, Chomar, Choromamar, Vantygon, Zaggy, Thegel, Magheu, Zepha, Maguha, Hallabarus, Secharama, Zamaraly, Neboyhon, Nabayo, Jezemammon, Zeguor, Mahul, Zabor, Zeguor, Mahul, Zaboras, Semorabal, Hamtabos, Zezaguobos, Sechomahr, Sapharama, Lezemzl, Hedomos, Smarythy, Hazara, Gerahes, Sechocho, Mahal, Zegephorebos, Thaban, Lehodon, Samor, Samayl, Hasgolos, Themezepel, Hanazemel, Zehanale, Molyht, Zezalor, Sadamahall, Moguor, Hazomogor, Seypha, Geraty, Geramayl, Nothemen, Zechor, Zedoyn, Lezemylhel, Jechor, Megal, Mymechel, Lothyos, Samyral, Senochol, Senrocogor, Lemagasyr, Satharmolon, Spocohyon, Semyl, Semyles, Hazez, Maryhen, Helles, Methos, Saza, Myhacon, Hepeloch, Begar, Hachertenethon, Messyhon, Mengal, Mymethel, Lothyos /.../ Amen.

Here you should take a short break.

[S238] *Here begins the fourth and last part:*

4. Zemal, Jezemaht, Jezemehal [253]

Zemal, Jezemaht, Jezemehal, Naboz, Joht, Samamyly, Ysaguamara, Salmarathos, Jecrohy, Vomagos, Myrros, Hynaryos, Sadomar, Hemetahy, Themon, Lahap, Mactaby, Baructata, Heloy, Helthe, Heloba, Louhen, Hempothem, Nasahul, Namayham, Zoganos, Chameges, Meotropos, Mechareystem, Lusa, Mesyhas, Sother, Emanuel, Sabaoth, Adonay, Lothos, Dabere, Hacras, Bynychete, Bochos, Gernos, Memezazyhel, Hebelebel, Vohon, Lohon, Helphyon, Helyochon, Hamatherethon, Panthocyhoton, Usyon, Semyhetey, Seraphim, Chauzama, Chelaragam, Regethahihel, Mozoy, Zenay, Jezerthay, Machon, Hantropon, Ymas, Magyhel, Thecumbos, Hazacha, Zenolagos, Falgahal, Charystos /.../ Amen.

[S239] *Here take a small break.*

5. Guamathomen, Semezetary [254]

Guamathomen, Semezetary, Cormanagal, Naguhay, Nazalebyn, Hazamalys, Havastamal, Lecorge, Melech, Mercha, Samay, Sedohehet, Phermelos, Homodamon, Thelachemos, Thyestiteles, Zuhyctesta, Harychalo, Phomeges, Heschamorchy, Gemes, Gestafonde, Thelalamachya, Zodamar, Gezodamar, Zagalamyhes, Zemozythes, Jechomyhalam, Zamynazal, Lethachat, Hamarthanary, Moderzycledis, Sodo, Zonodo, Halynanor, Mecheristys, Semezary, Somezamar, Nehomenos, Cheophithon, Samalyhas, Gehorlamay, Zamaphalos, Jerexilla, Jehon, Jezo, Myhachel, Sanylyhe, Jezomor, Lamzamal, Hezio, Chamal, Samalythe, Sothon, Maraguha, Samaragual, Hezamaguor, Gezomyhator, Samahel, Heloy, Adonay, Messias, Sother /.../ Amen.

Here you should inspect the four circular designs on the First Nota of Dialectic, and then you may open your textbooks of dialectic, reading here and there within.

[S240] *Nota*: When the art of dialectic is to be acquired, there are two *notae* appointed by the divine hand, and it is through these two *notae*, and the orations written within and outside the *notae*, which are to be inspected, and through the other orations which are shown in this primary art, that you will be able to acquire, and retain in memory, the perfect knowledge of the art of dialectic, if you have executed the operation in the exact order, as is shown above, in both the text and the gloss.¹

¹ Dialectic has two *notae* because it is said that it is divided into two parts: *facundia argumentandi* (facility in argument) and *industria respondendi* (effective response).



Figure 6: Rhetorica, the power to speak well and persuade listeners.¹

¹ Jan Sadeler, engraver, after Maarten de Vos, later 16th century.

RHETORIC – has 4 *Notae*

1st *Nota* of Rhetoric



First *Nota* of Rhetoric¹

[S241] *The first prayer to be offered before this nota, after having said the “Lux, veritas.”*

Omnipotens et misericors Pater [255]

Omnipotent and merciful Father, ordainer² and Creator of all Creatures: O most Holy Judge, eternal King of Kings, and Lord of Lords; who wonderfully condescends to give wisdom and understanding to thy Saints, who judge and discern all things: I beseech thee to illuminate my heart this day with the splendour of thy Beauty, that I may understand and know what I desire, and what things are considerable, to be known in this Art, Amen.³

¹ BnF Lat. 9336, f. 20v. Volume 1, p. 289.

² One who ordains or confers a rank.

³ Translated by Robert Turner. See Volume 1, p. 203.

[S242] *These names are to be offered after the preceding prayer:*

Hamazay, Sazahoron, Ubisevehar [255]

Hamazay, Sazahoron, Ubisevehar, Ghu, Hyrbaionay, Gynbar, Zonayl, Selchora, Zelmora, Hyramay, Jethobal, Ysaramahel, Hamathamathohys, Jaboha, Jechors, Cozo, Meralx, Sozomeraht, Hamy, Phodel, Denos, Gerotha, Gualos, Mehiha, Taguahel, Sechamay, Salihe, Lethon, Mecho, Gristes, Lemenron, Hatagon, Amen.

[S243] *Rubric: This is the first nota of the art of rhetoric. Begin in the first day of the lunar month in the early morning with those orations which are written above and below the nota. These are to be offered five times. Following that the orations of the second nota are to be said five times, during the first three hours of the day, and then a break is to be taken. From the third hour to noon the same prayers are to be reiterated for both notae five times. Afterwards the prayers of the fourth nota are to be offered while it is inspected in the afternoon.*

[S244] *Here begins the first part:*

1. Lemor, Lemoyz, Jecholor [255]

Lemor, Lemoyz, Jecholor, Seday, Sadahal, Mahal, Megor, Sapha, Hazamagor, Gerazy, Guorfar, Serazy, Jemamoyl, Jerazammar, Nothemiham, Nochomem, Zechor, Zodoyn, Magar, Lezemihel, Lechor, Megal, Samyral, Sonocol, Sanechos, Sechur, Chogol, Satharagol, Semoragol, Zennalazir, Senazabic, Jemzazahit, Sachor, Malon, Malozis, Hopolioz, Spocophon, Semy, Semyles, Corozenon, Melogazy, Chaphem, Leson, Legoroso, Lemaza, Gamathar, Laymnyze, Guanamana, Halsava, Salmon, Megole, Meguamazay, Syhoro, Ghomos, Sigomomos, Lezemyhel, Zobomyhel, Lathar, Lethalazo, Ladamayn, Nadamaz, Lihada, Mahyn, Methopos, Zyzymys, Chothophos, Zethome, Chogelos, Zothomegonis, Zecomero, Jezos, Hazymalam, Lisymalam, Zomapar, Zonaphat, Zochion, Zochayhon, Hapar, Zenopholon, Zenolo, Plobon, Myguomopho, Melpos, Mygho, Melichros, Lamatar, Lmaraht, Lemahe, Barnetho, Hysalem, Thalem, Saphyr, Mozihol, Zezo, Blasar, Jezobezaht, Semia, Photon, Savaraphoron, Henetoy, Ramaht, Raminagalym, Henchar, Romoht, Chalilos, Rahachochaos, Sapha, Magathos, Magotharos, Semy, Nalathion, Samichamen, Semuhamin, Hulazyhon, Sephomon, Chelatre, Modimon, Syphonyhon, Chelarche, Modihon, Chaparedon, Samahat, Sazamara, Sazamatyl, Caposandon, Naphamarytha, Semenehazam, Napharaty, Naphamarathy, Samene, Sabazabone, Hazamanel, Sarahyhel, Zaraphyhel, Samaratyhel, Chacheclipe, Thesaramyhon, Sazyhatos, Usyon, Lesyhon, Heloys, Hymon, Theos, Holethoy, Saramaty, Lyvazy, Amen.

Here take a small break.

[S245] *Here begins the second part:*

2. Confiteor tibi, Domine Deus [256]

/I praise you, Lord God, ruler of heaven and earth, creator of the universe,
O Lord instruct me in perfect knowledge and wisdom./

Nayhatol, Hybarnazathon, Semezyhel /.../ Saphara, Getumel,
Sepharaym, Semeyl, Hanaza, Messyhel, Heloy, Geloy, Jeholyn, Zethor,
Hazyhey, Zephoranay, Haramyt, Laudahos, Helyhothos, Helymothos,
Heremyboton, Stamazihel, Gekoray, Hathanathos, Jechor, Naym,
Gecharny, Jezabel, Samnay, Jethomaguos, Semnay, Thanathel, Homal,
Senayr, Thanayr, Cherub, Lamany, Methonomos, Jezom, Hachyal,
Harmyhal, Thagoro, Genatheley, Sacarapos, Samatyhel, Jelbaray,
Symyhoros, Gethubon /.../ Amen.

Here take a small break.

[S246] *Here begins the third part:*

3. O maiestas ineffabilis [257]

/O ineffable majesty./

Thesalos, Theos, Halos, Hozihos, Myhos, Bethos, Pentapedym,
Damelihs, Hezerosos, Gemasarahos, Gamazaziros, Guazahezym,
Haspiros, Pirotheos, Hazomatyhos, Charchemon, Genem, Jemez,
Gemenzi, Jezamary, Sethicho, Romimsay, Secozornaz, Charavezem,
Cauvisenem, Caumesey, Hazana, Hazanemo, Hazavemo, Hamazemar,
Havazamar, Haza, Zemar, Samathiholos, Gemaht, Solonop, Gethe,
Somar, Zosano, Damihon, Gechmatha, Salonay, Samozop, Lodohahary,
Lezohary, Harios, Gaza, Thesoloro, Nogolo, Capessor, Zonomorol,
Dagos, Jenomolihot

/O life of God./

Sagazamay, Sagamazo, Parzeloht, Corrozeven, Herosem, Hazamizihel,
Hassamazihen, Hazamazy, Hellesmothos, Hellemechos, Sazamathon,
Hapotholiehez, Haperoz, Lobegar, Begar, Hazanethenothon, Hatuhehe,
Chiethon, Hacuevethon, Messihon, Menthon, Mengol, Megolihuz,
Metelaha, Muneht, Hellothihos, Hellozoyos, Promynpho, Phelomay,
Phamarahethal, Phamomechal, Segizi, Sezigyn, Selomoly, Histael,
Hoptymha, Hoprimyhal, Segomyhasy, Sechomyhos, Sabamagal,
Meyhobar, Nychiobar, Lezoy, Sechomys, Damegaly, Meiobor, Honoze,
Zimiama /.../ Amen.

Here take a small break.

[S247] *Here begins the fourth part:*

4. Formator rerum Deus [258]

/O God the maker of things./

Celosa, Hachil, Hathamos, Jecolomel, Sazamzia, Maysamy, Hasathamam,
Zezomathon, Hazenama, Gayzphaz, Thyros, Hamros, Hamatihantos,
Haristos /.../ Hazechios, Vogel, Hageneger, Hazamaray, Haza, Maralaht,
Melihamye, Hazanopal, Semesep, Hatanay, Cemagos, Secyron, Zuthem,
Haray, Syphomyon /.../

Amen.

Here take a break, then read the fifth part.

[S248] *Here begins the fifth and last part of the oration of those notae:*

5. O gloriosa et immemorabilis [258]

O glorious, immemorial¹ and pleasant virtue, the prudence of the angels' virtues, and the truthful matter and common reason of the heavenly army, with their mercy [drawn] from the piety of the living God, the just judge, exulting the rank of the angels, to the glorious seat of the archangels, the order of the most benevolent Principalities, the glorious divinities of the Dominions, [conferring] understanding, efficacy, unfailing memory, understanding of the virtues, the highest, and the eternal rest of the Thrones, Cherubim, assisting me without fault, doing so openly by the Lord, the eternal God, with a comprehension of all the visible and invisible sciences given, support, multiply, make abundant, replenish, perfect, dispose, order, innovate steadily, reveal the darkness of my mind, and with the heavenly virtues above and below lift up my heart, and fill up my mind with the dew of your Holy Spirit, O Lord Holy Father, instruct my understanding and breathe your blessing into me./

Hamissyharos, Zothar, Megal, Phoramathys, Zemoly, Ham,
Remothamyham, Zamma, Methayho, Lyhomas, Thoromatham,
Novagenty, Havageny, Sephamahel, Hallabaron, Sethamatha,
Zachamyhab, Nobolyham, Naboy, Hamon, Jeguor, Mahal, Jachor,
Phemorabal, Sarabos, Gezguorabos, Sochomyhel, Hespho, Rorahy,
Legemyhel, Hezelomos, Saman, Namcheel, Seguorothoht, Hamel,
Jesoboz, Robos, Tambaly, Lepadym, Semore, Zamas, Hamayl, Hsegelas,
Jechoron, Samyham, Hanostamal, Sethor, Zenege, Meleht, Chet,
Vezamyhe, Lethy, Semay, Sodohe, Scrinolas, Homdameht, Colopha,
Gemos, Rescomehat, Rechilihoh, Thelama, Thamyha, Zedo, Madar,

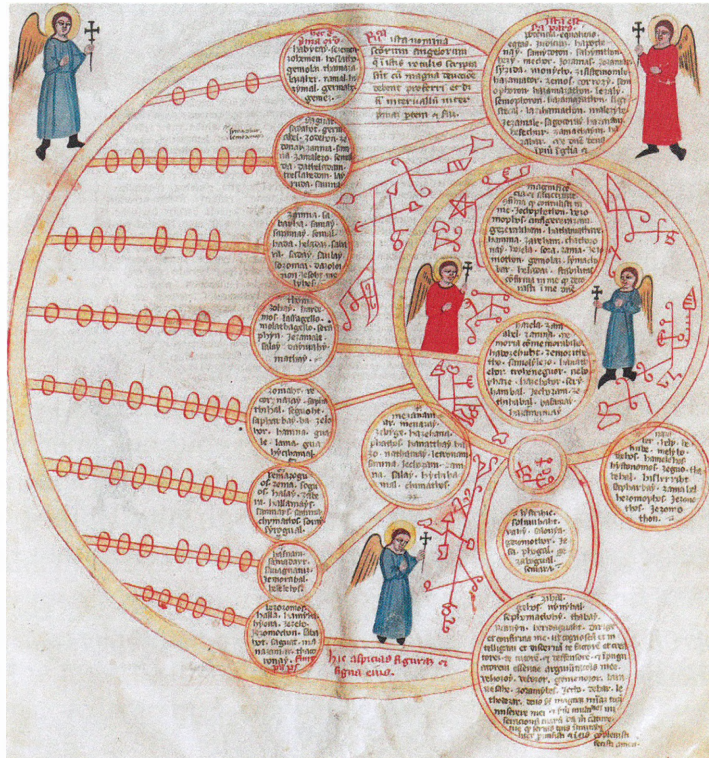
¹ Meaning originating in the distant past.

Jegolares, Hamimphodel, Denos, Gerotha, Gualos, Meco, Thachies, Pamphodel, Sethymas, Salyhet, Lethon, Megocristes, Lemeron, Hanazay, Saza, Zohoron, Hubisene, Arguyn, Baryhonayl, Sectora, Namay, Lecchohal, Ysaramahel, Hasmatha, Mathyos, Labaho, Jochors, Coromegar, Pyrotheos, Hazomathyos, Cargemon, Gemenzy, Semazary, Sethycho, Rommisay, Camysevem, Hazaveynos, Hamazemar, Samatyholon, Jethe, Somar, Damyhon, Jechynatha, Salomay

/ O Lord, may the blessing of your mouth bless my heart and excite my soul, may it supplement me with your many mercies, so that, if it brought injurious austerity to me, a sinner of excess sin and bad habits of duty, may I bruise and break that into small pieces through the truth of your inexplicable promise, you who promise the mightiest of your faithful ones, your hopeful ones, and for stronger believers so great a gift, O Lord, Holy Father, show me that gift today through your holy mercy, that you may deem me worthy to be filled up and strengthened with your holy sacrament, for which you make that gift through your Holy Spirit today, you who reign, and will reign alone, now and always unto the age of ages./ Amen.

This fifth part is finished, take a break before reading the orations and inspecting the second nota and its signs.

2nd Nota of Rhetoric



Second Nota of Rhetoric¹

[S249] *This prayer with the other three following is to be offered five times before this nota:*

1. **Unus magnus, mirabilis** [260]

O great eternal and wonderful Lord God, who through thy eternal counsel hast disposed of all virtues, and art ordainer² of all goodness; adorn and beautify my understanding, and give unto me Reason to know and learn the Mysteries of thy Holy Angels: And grant unto me all knowledge and learning thou hast promised to thy Servants by the virtue of thy Holy Angels, Amen.³

¹ BnF Lat. 9336, f. 23. Volume 1, p. 294.

² One who ordains or confers a rank.

³ Translated by Robert Turner. See Volume 1, p. 204.

[S250] *This prayer is to be offered without an interval after the preceding prayer.*

2. Usyon, omnium potestatum [260]

*Vision; beholding with thy eternal conspiracy all Powers, Kingdoms and Judges, administering all manner of languages to all, and of whose power there is no end; restore I beseech thee and increase my Memory, my heart and understanding, to know, understand, and Judge all things which thy Divine authority commends as necessary in this art, perfectly fulfill them in me, Amen.*¹

[S251] *This prayer is to be offered after the preceding without leaving an interval.*

3. Azelechias, Velozeos, Mohan [260]

*Azelechias, Velozeos, Mohan, Zama, Sarvelo, Hoteus, Saguah, Adonay, Sozo, Zezomochos, Zezonochos, Hychon, Jezomochon, Sadohoc / And thou O God propitiously confirm thy promises in me, as thou hast confirmed them by the same words to King Solomon; send unto me, O Lord, thy virtue from Heaven, that may illuminate my mind and understanding: strengthen, O God, my understanding, renew my Soul within me, and wash me with the Waters which are above the Heavens; pour out thy Spirit upon my flesh, and fill my bowels with thy Judgements, with humility and charity: thou who hast created the Heaven and the Earth, and made man according to thy own Image; pour out the light of thy love into my understanding, that being rooted and established in thy love and thy mercy, I may love thy Name, and know, and worship thee, and understand all thy Scriptures, And all the Mysteries which thou hast declared by thy Holy Angels, I may receive and understand in my heart, and use this Art to thy Honour and Glory, through thy mighty Counsel. / Amen.*²

[S252] *Rubric: This is the second nota of the art of rhetoric with which the orations ought to be offered five times after the inspection of the first nota and its signs. Afterwards he ought to read the canonical or civic law scrolls³ and unroll them [to read] this and that, having read the other decrees with their laws.*

[S253] *Rubric: The names of the holy angels which are written in the [eight] circles [on the left] ought to be offered with great devotion. An interval ought to be left between the first and second part.*

¹ Translated by Robert Turner. See Volume 1, p. 204.

² Translated by Robert Turner. See Volume 1, p.204.

³ Scrolls were supposedly better suited for archiving laws and decrees than books.

[S254] *Here is the first oration:*¹

1. Habytay, Sezemen, Zohemen [261]

Habytay, Sezemen, Zohemen, Hoslatho, Gemolaz, Thamaza, Lazaher, Ramal, Hyzymal, Germahc, Gemez, Saguat, Sadahot, Germahel, Zodehon, Zedonay, Symacobar, Jemodonay, Zamna, Samna, Zamalezo, Semalda, Datheladam, Treslahedom, Layruda, Samna, Zamna, Sabayha, Samay, Saramay, Semal, Hada, Heladaz, Sabara, Saday, Saulay, Sozomai, Dazoloinon, Jesoht, Melyhos, Thomazohay, Hardemos, Lassagello, Molathagello, Seraphyn, Jezamale, Salay, Daymahy, Mathay, Zomaht, Recorznazay, Saphathihal, Seguoht, Sapharbay, Ba, Zeloher, Hamna, Guale, Lama, Guahycihamal, Remazoguos, Zema, Soguos, Halay, Zabera, Hallamays, Samnays, Samma, Chymathos, Sorar, Syrogual, Hasnam, Samadayr, Sanaguatz, Jemorabal, Heselehos, Bezozomos, Halla, Hamyha, Hyona, Jezeho, Jezomochon, Sabahot, Saguat, Manazamar, Thacoronay.

[S255] *The first part is finished. This is the second part:*

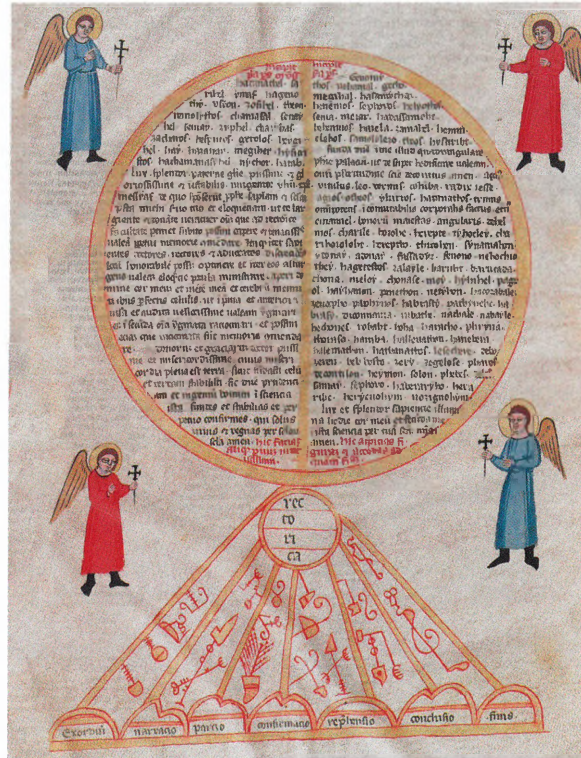
2. Potentia, equalitas, equitas, iudicium [261]

/O power, equality, equity, judgement. /

Hapothernay, Samydoton, Sahymthon, Hezy, Mechor, Jozamas, Zozamar, Syzida, Monycho, Zisistemoniho, Hazamator, Zemos, Corrozy, Semophoron, Hazamazathon, Sigistecal, Lazihamathon, Malezyhe, Jezamale, Sagocoray, Hazaram, Hesechur, Zamachaym, Hazahar /.../ Jechophethon, Hezomophos, Cumgererazam, Gezeraliham, Hathamathare, Hamma, Zareham, Chathozonay, Hozela, Soza, Zama, Jezomothon, Gemolaz, Symachobar, Heladaz /.../ Hazela, Zamahel, Zamna /.../ Habozehuht, Zemozithetho, Samolyezo, Hanathehor, Troheneguor, Neboyhaze, Hazehohor, Seryhambal, Jechozam, Zethihabal, Basamay, Hazamamay, Mezanamar, Menazay, Zebyge, Hazehana, Phathos, Hanatthay, Hazo, Nathamay, Letronam, Samna, Lechozam, Zamna, Salay, Hychihamal, Chimathos, Nazaher, Hely, Hehube, Melyho, Thehos, Hamelehos, Hystonomos, Zeguo, Tharehal, Hislyrriht, Sapharbay, Zamahel, Hezomophos, Jezonothos, Jezomothon, Lystrihic, Solimihah, Vahy, Salonya, Gezomothor, Jesa, Phogal, Gezabogual, Semara, Zibal, Gehos, Nynnyhal, Sephomathohy, Thabay, Namyn, Heridaguaht /.../ Vehozoy, Vebozor, Gemenozor, Laranesahe, Jozamyhes, Jetho, Dehar, Lethodezar /.../ Amen.

¹ As distinct from the three prayers already offered.

3rd Nota of Rhetoric



Third Nota of Rhetoric¹

[S256] *This prayer is to be offered with the text below the nota five times, before the third nota of rhetoric:*

Scio enim quia delector me...Tehon [262, 268]²

/ I know, that I love thy Glory, and my delight is in thy wonderful works, and that thou wilt give unto me wisdom, according to thy goodness and thy power, which is incomprehensible./

Tehon, Hathamagihon, Haramalon, Zamayma, Camasal, Jechonameryl, Haryhonachor, Jechomagel, Jelamagos, Remolyhot, Remanachar, Hariomolathay, Hanahenes, Velomonathar, Hazoroy, Jezabaly

/ By these most Holy and Glorious profound Mysteries, precious Offices, virtue and knowledge of God, complete and perfect my beginning, and reform my beginning./

Zemabar, Henotanaht, Grenatayl, Samazatham, Jechornazay

¹ BnF Lat. 9336, f. 23v. Volume 1, p. 295.

² This prayer is duplicated in the second *nota* of music.

/O thou great Fountain of all goodness, knowledge and virtue, give unto thy Servant power to eschew all evil, and cleave unto goodness and knowledge, and to follow the same with an Holy intention, that with my whole heart I may understand & learn thy Laws and Decrees; especially these Holy Mysteries; wherein that I may profit, I beseech thee.¹/ Amen.²

[S257] *Rubric:* This is the third nota of the art of rhetoric that should be inspected after the second nota. It ought to be inspected around noon, and after having taken a small break, the fourth nota should be inspected with its signs. The orations above the nota are to be offered five times.

[S258] Here begins the first part of the oration:

1. Hatanathel, Sarihel [263]

Hatanathel, Sarihel, Ymas, Hagenothy, Usyon, Zosihel, Theon, Remolythos, Chamasal, Senayhel, Semay, Zyphel, Chazyhas, Zacharos, Hespuros, Gerolos, Heygihel, Hay, Hazanay, Megiher, Hysicristos, Hathamanasyhel, Nychor, Hatab /.../ Amen.

Here a small break should intervene.

[S259] Here begins the second part:

2. Genomythos, Vehamal, Getho [263]

Genomythos, Vehamal, Getho, Megihal, Hasamychaz, Henemos, Sephoros, Helyothos, Sema, Mezar, Hadassamoht, Behemnos, Hazela, Zamahel, Hemmelehos, Samolylezo, Theos, Hysliriht /.../ Agios, Otheos, Ykirros, Hatanathos /.../ Dehelmos, Charile, Hozohe, Herepte, Tyhocley, Charihozoloht, Herephto, Thicohen, Synamahon, Ydonay, Adonay, Fassadyz, Fenono, Nehochio, They, Hagestestos, Zalayle, Baruht, Barucada, Chona, Meloy, Chonase, Moy, Hyhihel, Paguol, Hayhanon, Penethon, Netyhon, Hacozabale, Zevopho, Paphynos, Habrasty, Pathynehc, Habrasy, Dicomiana, Rabathe, Nathale, Nabayle, Hechones, Rohaht, Hoha, Haracho, Phryna, Thoraso, Hamba, Hallenathon, Hanebera, Halemathon, Hathanathos, Lesechere, Debozeren, Bebbosto, Zery, Jegelose, Phares, Decontilon, Heymon, Solon, Phebes, Deles, Samay, Sephoro, Haberaryho, Herarihc, Herycuohym, Noziguohym /.../ Amen.

Here you may inspect this nota before moving on to the fourth nota.

¹ Translated by Robert Turner. See Volume 1, p. 205.

² *Juratus*, LXIV, Prayer 9, p. 141.

4th Nota of RhetoricFourth Nota of Rhetoric¹

[S260] *This prayer is to be offered five times before this nota:*

Reverende et potens Deus [264]

O most reverend Almighty Lord, ruling all Creatures both Angels and Arch-Angels, and all Celestial, terrestrial, and infernal creatures; of whose greatness comes all plenty whose power governs the four parts of the World, who hast made man after thy own Image; grant unto me the knowledge of this Art, and strengthen all Sciences in me, Amen. ²

[S261] *Rubric:* This is the fourth nota of the art of rhetoric which comes after the third nota. Having left a small interval, it ought to be inspected, with the orations written above and below, and offered five times. After that inspection the textbooks of rhetoric ought to be opened, and the scrolls unrolled and their extended chapters read here and there.

¹ BnF Lat. 9336, f. 21. Volume 1, p. 290.

² Translated by Robert Turner. See Volume 1, p.205.

[S262] *Here begins the first part:*

1. Senezemon, Zenezemor [264]

Senezemon, Zenezemor, Jenezechor, Hanazamer, Jenezacron, Lazoctymar, Jermazal, Samylla, Germazay, Samna, Samatar, Lemodesor, Gyhoze, Themal, Gyozemathar, Datheladam, Rabda, Zamay, Samahyc, Sotha, Symahyc, Samaht, Chamyrasa, Zama, Jesomeht, Jezomely, Mehomomay, Datholomon, Seraphyn, Harihelomos, Haryhon, Zezoguolon, Samana, Zamay, Chamama, Nazamay, Seguoht, Zomar, Hoboz, Gyham, Morogas, Saphamay, Saphamar, Remelgages, Scenemaht, Themaht, Semaht, Lemaht, Gezdohanthes, Pantheon, Pulithas, Hylyron, Usyon, Ylistos /.../ Hymynort, Humynor /.../ Amen.

Keep quiet and take a break

[S263] *here begins the second part:*

2. Hely, Theos, Jesaram [265]

Hely, Theos, Jesaram, Hehyatham, Thamaht, Lagihon, Sadayr, Megolon, Megehos, Hamanay, Halyhemahc, Selmar, Sonomayl, Mogas, Gehohor, Hazeathor, Cassayhos, Hamazyhel, Hazates, Sadyhos, Gezemel, Gethon, Salmoh, Sadayhos, Samayhal, Salyhamon, Genabal, Hazathes, Gessamagar, Melas, Hemay, Thamelon, Gezerem, Lamesa, Bahab, Jecony, Zechopes, Hepymegabos, Rathays, Mezamayn, Alpha, Jothos, Helyon, Hezotyhon, Gemarehotha, Jezamay, Haneron, Zeleham, Hazymam, Chere, Tharissyhon, Nehalla, Hellesalyht, Nosyhton, Zethay, Sanadahc, Hasernay, Panther, Messyhton, Zethar, Mezay, Hysithon, Hechoram, Hathemos, Hasazamay /.../ Amen.

Amen.

[S264] *You must inspect the nota and its signs, and then read the scrolls of laws, or decrees, on various points, as well as other laws or decrees.*¹

[S265]² *Note:* Also, because it is known, just as it was promised by the

¹ The reference is to rhetoric being used as part of the training of lawyers and advocates.

² The first two paragraphs of this note have been omitted. However the third paragraph has been translated as it makes reference to the calling, invoking, and binding of malignant spirits, quite a different form of magic. There is no question of spiritual objectives, but of the satisfaction of physical desires, which according to this text also involves offering the spirits various kinds of sacrifices. The tone very soon turns pious again, but it is obvious that the monks reading this would have been well aware of the other varieties of evocatory magic.

Almighty Creator, and so far it is still to be permitted that specifically Solomon and others after him like Apollonius,¹ Ptolemy,² and Vergil³ [are allowed] to bind malignant spirits and to gather them, having called and invoked them, using their names in order that they obey [the magician] and satisfy their desires, and in order for them to be able to [further] bind and restrain them, having offered them various kinds of sacrifices, which is evil, most dangerous, and a precarious way of working. For many, religious belief is stronger because it is permitted by God, and [it is better] to request a gift having called their name, and to request the holy angels with their own names, having called them with the right operation, with confession, with fasting, chastity, hope and faith and all the good works done, in order that working in that holy operation they might justly possess the science from God, and leading a good life, they might give back, enjoy favour, and benevolent things, for the purpose of [enjoying] the grace of God and the holy angels, which is to be acquired first, then the knowledge and wisdom, because it is permitted for anyone to pray to God and his holy angels, acquiring such graces without sin.

¹ Of course Solomon and Apollonius were magicians and reputedly two of the four authors of the *Ars Notoria*.

² Claudius Ptolemy (c. 100 – 170 CE), Greek mathematician, astronomer, and astrologer wrote two important texts on astronomy, the *Almagest* and the *Tetrabiblos*. These remained the main source of information on astronomy for more than the next one thousand years.

³ Virgil (70 BCE – 19 BCE), an ancient Roman poet who wrote three famous poems: *Eclogues*, the *Georgics*, and the epic the *Aeneid*. During the Middle Ages, legends arose of Vergil's prophetic abilities and later his reputation as a magician. In Dante's *Inferno*, Virgil was portrayed as Dante's guide to the infernal regions.

Quadrivium



Figure 7: Musica: as its harmonics were measurable by number, it was one of the four subjects of the Quadrivium.¹

¹ Jan Sadeler, engraver, after Maarten de Vos, later 16th century.

MUSIC – has 1 *Nota*

Nota of Music



*Nota of Music*¹

[S269] *This prayer is to be offered five times when inspecting the nota of the art of music:*

Deus pater immense a quo procedit omne [268]

O God, immeasurable Father, from who proceeds all good things, O most merciful, most powerful God, burn my kidneys² out of the grace of the

¹ BnF Lat. 9336, f. 21v – b. Volume 1, p. 292. There is only one *nota* of music recorded in this manuscript, or in any other. Music of the spheres was a concept developed by Pythagoras that considers the proportions in the movements and distances of the seven classical planets as a set of harmonic ratios. This was never meant to be audible music but rather a harmonic, and therefore a mathematical concept, which qualified it for inclusion in the Quadrivium.

² This Latin prayer, contains the bizarre request: “O most merciful most powerful God, burn my kidneys.” This was intended as a form of purification, the kidneys being thought to be the site of the emotions and many (spiritual) impurities.

Holy Spirit, and visit me today with your fiery visitation, and be propitious to me, a sinner, and show your mercy to me, in order that I may drink and satisfy myself from the fountain that you are God, and let your good will be done within me, that I may sing the psalms and understand your wonders, you who are God three-fold and one, Amen.

[S270] *Rubric: This is the nota of the art of music, which you may inspect five times on any day of the month and also offer its orations five times, in the same manner as the operation of the nota of medicine.*

[S271] *Here begins the first part of oration:*¹

1. Otheos, Athamatheos [268]

Otheos, Athamatheos, Behemnos, Phatheneos, Guarbona, Jemahal, Jechor, Nazal, Zezebar, Jenechail, Hathamalon, Jerozamor, Zehia, Nathal, Zamabos, Zamna, Magay, Hallomatha, Jerbeamon, Samyhel, Mathar, Jezozamor, Zamanal, Herebon, Desathay, Mychos, Hamyhc, Jethaphael, Gergelihon, Hagaros, Hagamos, Jezozar, Semaythos, Galamagar, Salamay, Sabyhon, Hemchilem, Jomanaht, Theos, Patyr.

[S272] *Here begins the second part:*

2. Scio enim quia delector me [262, 268]

Because I truly know your making of a great and ineffable wonder delights me, enduring this work will give me the knowledge, that in your great and incomprehensible virtue, you promised me./

Theon, Hathamagihon, Haramalon, Zamoyma, Chamasa, Jechonal, Meril, Harionathol, Jecomagol, Jelemagos, Remolihot, Remanathar, Harihol, Molathar, Hanenahes, Nelomonathar, Hazaroy, Jezabalay.

[S273] *Here begins the third part:*

3. Per hec sacramenta sanctissima Dei [268]²

/Through this most holy sacrament of God, both profound and most glorious and a most precious mystery, increase my efficacious virtue and knowledge and fill me up because you began, transformed and manifested in me./

¹ The third part prayer of *Otheos*, etc., *Scio enim*, etc., and *Per hec sacramenta*, are written inside the 'wheels' of the *nota* of music. Like some other *notae*, it is possible that these are not pronounced but only inspected.

² Only the *verba ignota* have been retained from this prayer.

Zezabar, Henoranaht, Grenatail, Samzatham, Jecornazay /.../
/The highest foundation of all good things, of the sciences, and of the virtues, bestow on me, your servant, dissatisfied with moral contamination (and I will shun it for you), may I be able to satisfy you with my pure, true nature and holy intention, in order that I might see, know and acquire your promise in my whole heart, desiring all of the individual sciences of music,¹ through this holy mystery, and may I become deeply accomplished, praiseworthy, eloquent, and good in that art./ Amen.

¹ One of the few prayers which actually relate to the subject of the *nota*.



Figure 8: Arithmetica, the main measure of all the Quadrivium subjects.¹

¹ Jan Sadeler, engraver, after Maarten de Vos, later 16th century.

ARITHMETIC – has 2 ½ Notae

1st Nota of Arithmetic



First Nota of Arithmetic¹

[S274] This prayer is to be offered before the first nota of arithmetic:

Deus qui omnia numero [269]

O God who numbers, weighs, and measures all things, given the day his order, and called the Sun by his Name; Grant the knowledge of this Art unto my understanding, that I may love thee, and acknowledge the gift of thy goodness, Amen.²

[S275] *Rubric:* This is the first nota of the art of arithmetic. This art has two and a half notae. You may inspect this nota and recite the orations five times a day, on any day of the month. This is similar to the operation of the notae of the arts of medicine and music.

¹ BnF Lat. 9336, f. 24 – a. Volume 1, p. 296.

² Translated by Robert Turner. See Volume 1, p.206.

[S276] *here begins the first prayer:*¹

1. Azelechyas, Velozeos [269]

Azelechyas, Velozeos, Mohan, Zama, Sarvelo, Hotheus, Seguahat, Adonay, Soza, Zezomothos, Jezonochos, Hichon, Jezomothon, Sadahot /.../ Cherzomon, Cheaguamal, Hathamachihel, Rathamathel, Segehora, Tezomihel, Theromychel, Sameleney, Zamchemey, Christus, Theos, Athana, Saliha, Hachanasalma, Thenamnon, Senazemyl /.../ Hay, Adonay, Hanegeguht, Megneht, Ayhos, Usyos, Agios,² Ysicrithos³ /.../ Jethemon, Sarphanamos, Theos, Agios, Phabothos, Fulothon, Pulotoym /.../ Amen.

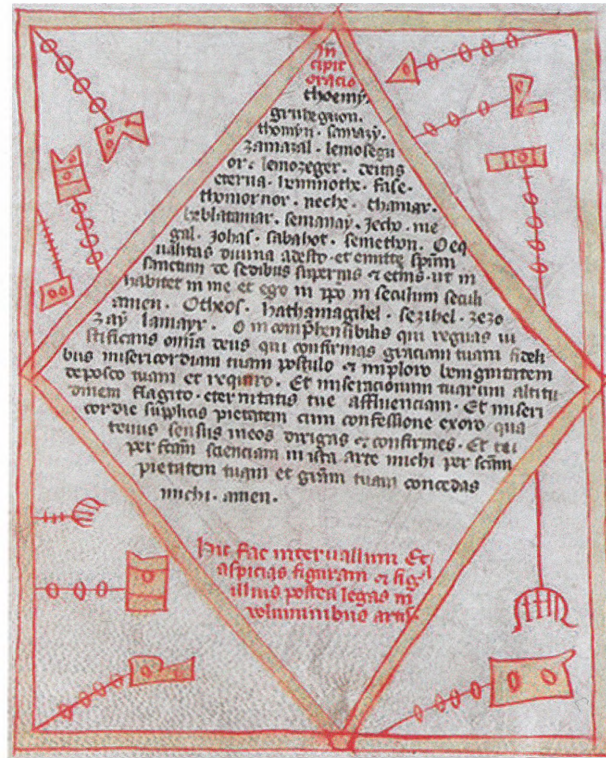
Here you should take a small break.

¹ Here referred to as a prayer, when in fact it is an oration.

² Greek, meaning "O Holy One."

³ Probably corrupted Greek for *ischyros*, meaning "O Strong One."

Semi-Nota of Arithmetic

Half Nota of Arithmetic¹

[S277] *This prayer is to be offered five times before the half nota of arithmetic:*

1. Mediator omnium [270]

O God, the Operator of all things, from whom proceeds every good and perfect gift; sow the Seeds of thy Word in my Heart, that I may understand the excellent Mysteries of this Art, Amen.²

This is the half nota of arithmetic which comes after the first nota, having left a small interval. This nota ought to be inspected, and its prayers offered, five times.

[S278] *Here begins the oration:*

4. Thoemy, Gruheguon [270]

Thoemy, Gruheguon, Thomyn, Samazy, Zamazal, Lemoseguor, Lemozeger /.../ Hemmothe, Fase, Thomornor, Neche, Thamar, Heblatamar, Semanay,

¹ BnF Lat. 9336, f. 24 – b. Volume 1, p. 296. It is not made clear why it is a 'half-note.'

² Translated by Robert Turner. See Volume 1, p. 206.

Jecho, Megal, Johas, Sabahot, Semethon /.../ Otheos, Hathamagihel,
Sezihel, Zezozay, Lamayr /.../ Amen.

*Take a break, then inspect the nota and its signs, and then read the textbooks of
the art.*

2nd Nota of Arithmetic



Second Nota of Arithmetic¹

[S279] *This prayer is to be offered five times before the second nota of arithmetic:*

Deus, justus, iudex ²

O God, O just judge, O almighty Father, who made our salvation your promise, and revealed your justice to the people, open my eyes and illuminate my heart with your saving justice, in order that I may understand and expound the wonders of your most glorious sacrament. I will understand this distinguished art, so that by you providing this, you alone make wonders, and I will be accomplished in the art: interpreting rapidly, with the grace of speaking well; with memory; and with mental stability, by the measuring out of these received [benefits], and by the intercession of all the celestial Virtues, so may I honour you unto the age of ages, Amen.

¹ BnF Lat. 9336, f. 24 – c. Volume 1 p. 296.

² This prayer belongs to the first *nota* of geometry, but it was also assigned to the second *nota* of arithmetic in error. It has nevertheless been repeated here.

This is the second nota of the art of arithmetic that should be inspected after the semi-nota of arithmetic. Make a small interval before the next oration.

[S280] *The first part begins:*

1. Habba, Habehat, Habrac [271]

Habba, Habehat, Habrac, Habracal, Habracha, Habratala, Habrion,
Githechon, Jegonomay, Helamy, Gichechon, Soza, Cheagamal,
Thezomihel, Segehora, Heht /.../
Amen.

Here make a small interval.

[S281] *Here begins the second part:*

2. Thehel, Ysaym [271]

Thehel, Ysaym, Hazeramos, Samanasa, Halama, Guaraychal, Hysamy,
Jeromegal, Jecoremel, Chozemar, Logelons, Hazihel, Hazyhon, Mega,
Sama, Helahel, Dehusyon, Panthos, Hamyros, Negel, Zohy,
Hamanathyhe, Agyos, Hathanasar, Phagar, Hazamathar, Theon, Usyon
/.../ Usyon, Zazaym, Hephagaym, Honycham, Hychoym, Hyhel /.../
Amen.

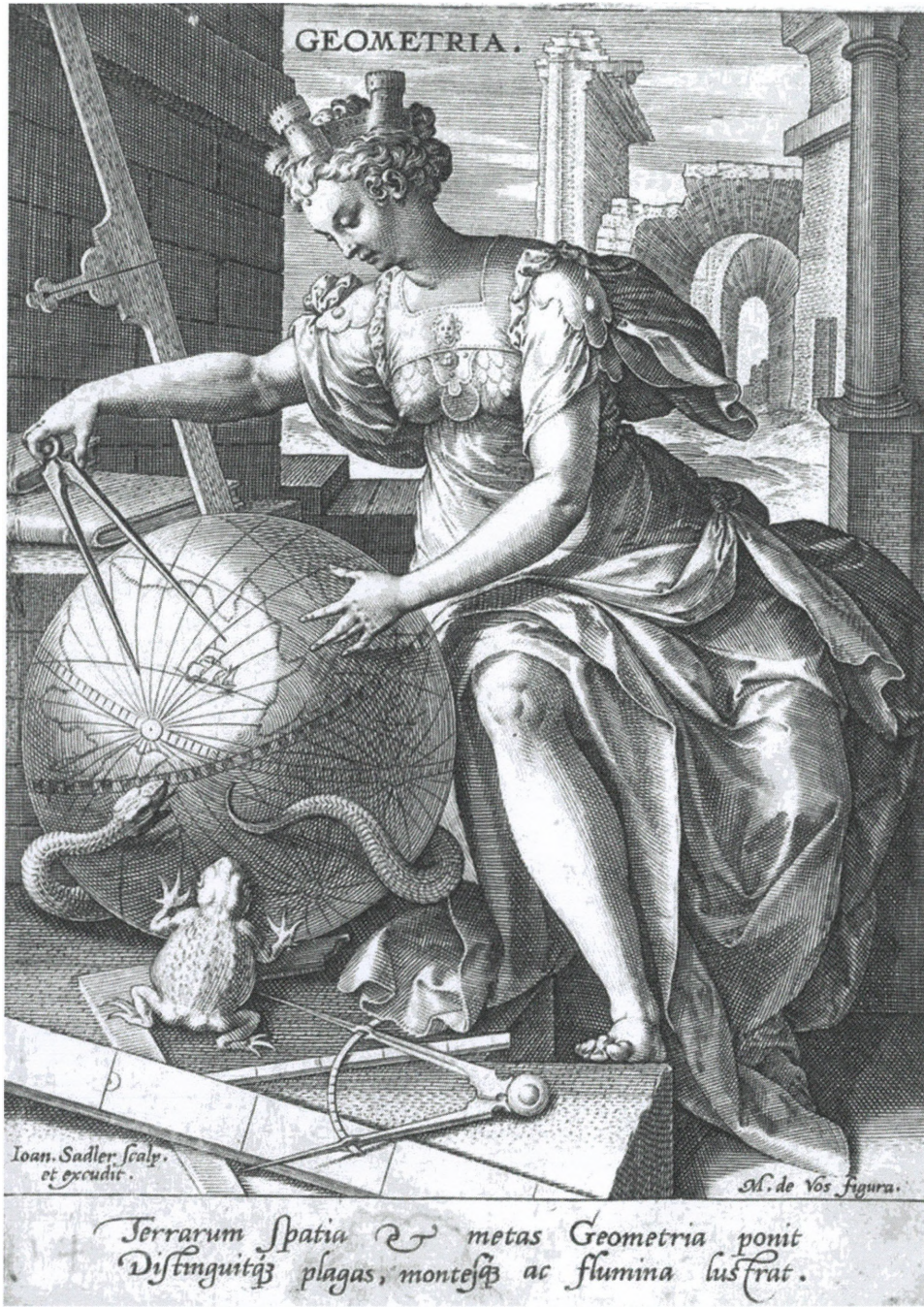
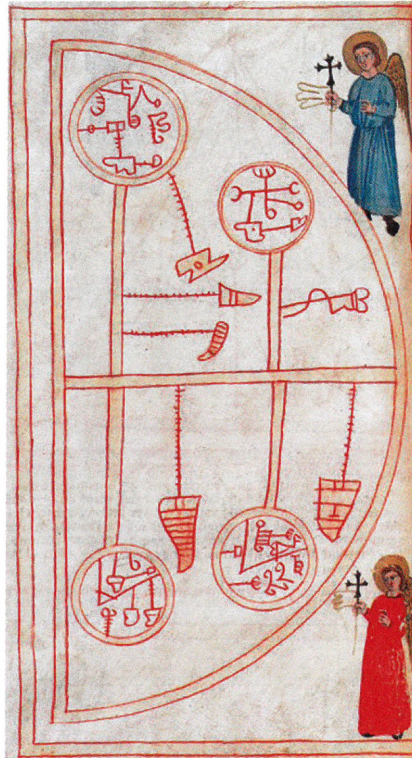


Figure 9: Geometrica, part of the Quadrivium.¹

¹ Jan Sadeler, engraver, after Maarten de Vos, late 16th century.

GEOMETRY – has 2 *Notae*

1st *Nota* of Geometry



First *Nota* of Geometry¹

[S319] *This prayer with the following must be offered thrice in front of the first nota of geometry:*

Gemaht, Semanay, Johas [283]

Gemaht, Semanay, Johas, Phares, Nerguazathe, Zeguomor, Moche, Zechamay, Cortozo, Semachia, Machym, Hesel, Halyhacol, Gemoy.

[S320] *Take a small break and then read this prayer:*

Deus, justus, judex [283]²

O God, O just judge, O almighty Father, who made our salvation your promise, and revealed your justice to the people, open my eyes and

¹ BnF Lat. 9336, f. 25v – b. Volume 1, p. 299.

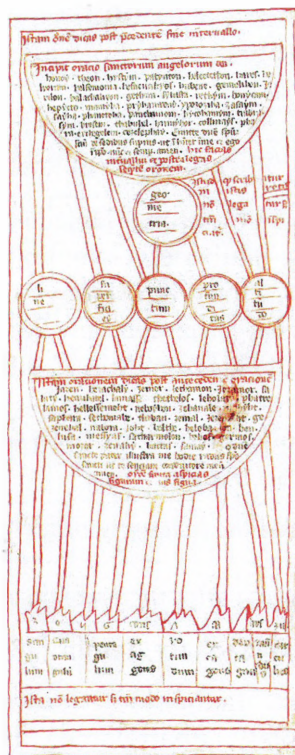
² This prayer belongs to the first *nota* of geometry, but it was also assigned to the second *nota* of arithmetic in error.

illuminate my heart with your saving justice, in order that I may understand and expound the wonders of your most glorious sacrament. I will understand this distinguished art, so that by you providing this, you alone make the wonders, and I will be accomplished in the art: interpreting rapidly, with grace of speaking well, with memory, and with mental stability, by the measuring out of these received [benefits], and by the intercession of all the celestial Virtues, so may I honour you unto the age of ages, Amen.¹

[S321] *Rubric: This is the first nota of geometry. Use from the first day of the new lunar month. Inspect it three times a day (early morning, in the third hour, and at noon). Leave a small interval before inspecting the second nota.*

¹ Translated by Robert Turner. See Volume 1, p. 206.

2nd Nota of Geometry



Second *Nota* of Geometry¹

[S322] *This prayer must be offered thrice before the second nota of geometry.*

Omnis sapientie decus et scientie [284]

O God the giver of all wisdom and knowledge to them that are without sin, Instructor and Master of all Spiritual learning, by thy Angels and Arch-Angels, by Thrones, Potestates, Principalities and Powers,² by Cherubim and Seraphim, and by the 24 Elders, by the 4 Animals,³ and all the host of Heaven, I adore, invoke, worship and glorify thy Name, and exalt thee: most terrible and most merciful, I do humbly beseech thee this day to illuminate and fill my Heart with the grace of thy Holy Spirit, thou who art three in one,⁴ Amen.⁵

¹ BnF Lat. 9336, f. 26 – a. Volume 1 p. 300.

² Various Orders of angels.

³ Lion, bull, angel and eagle, the four animals as mentioned in *Ezekiel* 1:10.

⁴ A reference to the Christian trinity.

⁵ Translated by Robert Turner. See Volume 1, p. 206.

[S323] *Rubric:* This is the second nota of geometry which, having waited a small interval after the first nota, ought to be inspected. These two notae ought to be inspected one after the other, thrice on any day. Its prayers are to be offered thrice.

[S324] *Here begins the prayer of the holy angels of God:*

1. Honoy, Theon, Hystym [284]

Honoy, Theon, Hystym, Patynton, Helectethon, Hares, Helyeram, Helsemona, Hesacnahyos, Hubene, Gemelihon, Jerilon, Balachalixon, Getham, Syhasta, Rethym, Honycam, Hepycto, Mamyha, Pryhanaday, Ypozoziha, Zasaym, Sayha, Phametoha, Panchamom, Hycohamym, Trabrasym, Bresem, Thabuhel, Humyhor, Collinays, Phara, Exihegelem, Cezclephay

/O Lord, send forth the Holy Spirit of the high seat so that it dwells in me, and I in it, now and always./ Amen.

Here take a break and then read the following prayer.

[S325] *You must say this oration after the previous oration:*

2. Jazen, Hezachaly, Jemor [285]

Jazen, Hezachaly, Jemor, Lethamon, Jezamor, Sataty, Heazihatel, Lamasse, Thethelos, Leholaty, Phatrelamos, Hellessemoht, Neboyhon, Zehanale, Mohyht, Saphara, Sechomahe, Thaban, Zemal, Jezemoht, Gezenehal, Nabora, Joht, Helthe, Heloba, Lon, Hen, Hisa, Messyas, Satharmolon, Bhos, Germos, Mozor, Zenahy, Hactas, Samay /.../ Amen.

You must inspect the nota and its signs after having finished the prayer.

Note: The second *nota* of geometry displays a single circle inscribed *geometria* with five small pendant circles which contain the main terms of the discipline of geometry: *linea*, *superficia*, *punctum*, *profunditas*, *altitudo* (line, surface, point, depth and height). In the lower register the nine basic figures of geometry are squeezed in. These are: *triangulii*, *quadranguli*, *pentagulum*, *exaggonos*, *rotundum*, etc., in other words, triangle, quadrangle, pentagon, hexagon, circle, etc.

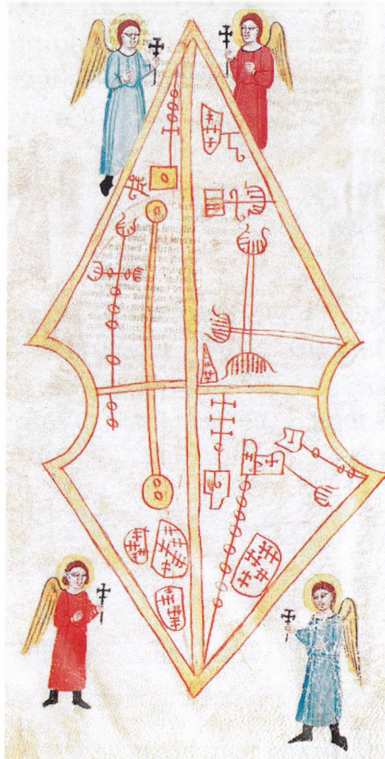


Figure 10: Astronomia.¹

¹ Jan Sadeler, engraver, after Maarten de Vos, 1590.

ASTRONOMY – has 6 *Notae*

1st Nota of Astronomy



First Nota of Astronomy¹

[S282] *This prayer is to be offered two times before the nota:*

Confiteor tibi, Domine, ego reus hodie [272]

I confess myself guilty this day before thee O God, Father of Heaven and Earth, maker of all things, visible and invisible, of all Creatures, Dispenser and Giver of all grace and virtue; who hides wisdom and knowledge from the proud and wicked, and gives it to the faithful and humble; illuminate my Heart, and establish my Conscience and understanding: set the light of thy countenance upon me, that I may love thee, and be established in the knowledge of my understanding, that I being cleansed from evil works, may attain to the knowledge of those Sciences, which thou hast reserved for believers. O merciful and omnipotent God, cleanse my Heart and reins [kidneys], strengthen my Soul and Senses with the grace of thy

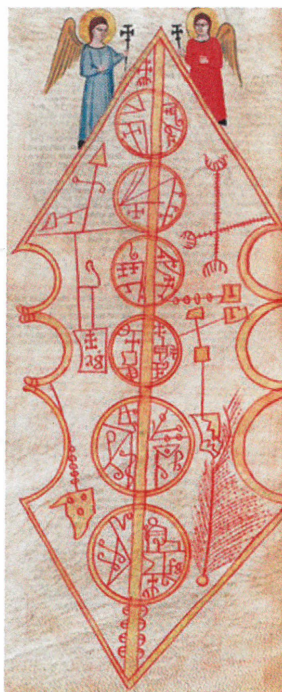
¹ BnF Lat. 9336, f. 24v – a. Volume 1, p. 297.

Holy Spirit, and establish me with the fire of the same grace: illuminate me; gird up my loins, and give the staff of thy Consolation into my right hand, direct me in thy Doctrine, root out of me all vices and sin, and comfort me in the love of thy mercies: Breath into me O Lord the breath of Life, and increase my reason and understanding; send thy Holy Spirit into me, that I may be perfect in all knowledge: behold O Lord, and consider the dolour of my mind, that my will may be comforted in thee; send into me from Heaven thy Holy Spirit, that I may understand those things I desire. Give unto me invention, O Lord, thou Fountain of perfect reason and riches of knowledge, that I may obtain wisdom by thy Divine assistance, Amen.¹

[S283] *Rubric: This is the first nota of the art of astronomy that has 6 notae in all. This nota ought to be inspected on the first day of the lunar month. Afterwards inspect the other five notae, on any day of the month, four times a day, with the prayers repeated twice each time. The four times to correspond with once in each set of ecclesiastical hours 1-3, 3-6, 6-9 and 6-12.*

¹ Translated by Robert Turner. See Volume 1, p. 218

2nd Nota of Astronomy



Second Nota of Astronomy¹

[S284] *This prayer is to be offered twice before the second nota.*

Extollo sensus carnis mee et anime mee² [273]

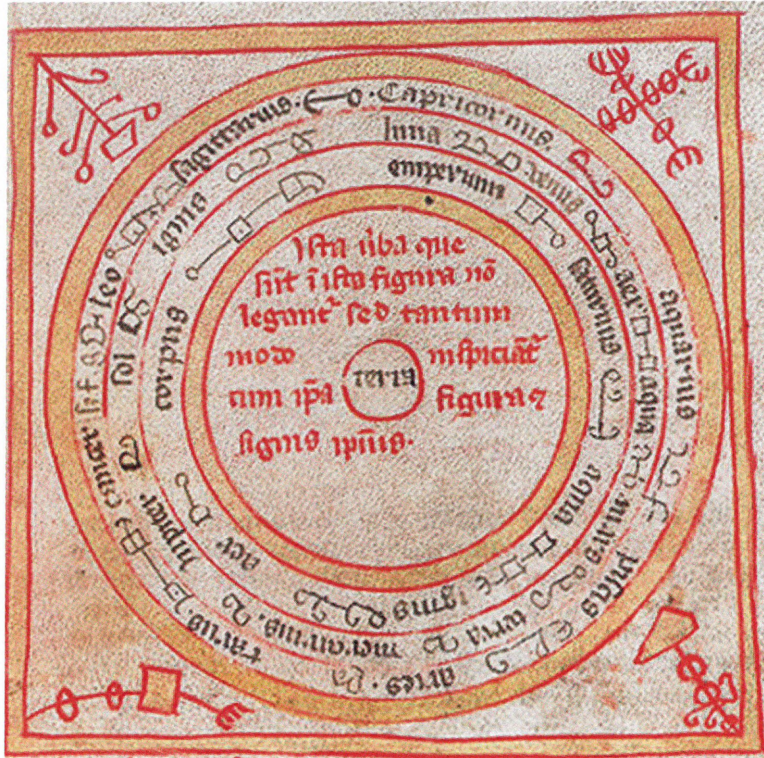
Lift up the senses of my Heart and Soul unto thee, O Lord my God, and elevate my heart this day unto thee; that my words and works may please thee in the sight of all people; let thy mercy and omnipotence shine in my bowels; let my understanding be enlarged, and let thy Holy Eloquence be sweet in my mouth, that what I read or hear I may understand and repeat: as Adam understood, and as Abraham kept, so let me keep understanding; and as Jacob was founded and rooted in thy wisdom, so let me be: let the foundation of thy mercy be confirmed in me, that I may delight in the works of thy hands, and persevere in Justice, and peace of Soul and Body; the grace of thy Holy Spirit working in me, that I may rejoice in the overthrow of all my adversaries, Amen.

This is the second nota of the art of astronomy. It ought to be inspected after the first figure, after a small break, four times in a day, with its prayer recited twice.

¹ BnF Lat. 9336, f.24v – b. Volume 1 p. 297.

² Translated by Robert Turner. See Volume 1, p. 220.

3rd Nota of Astronomy



Third Nota of Astronomy¹

[S285] *Let this prayer be offered twice before the third nota of astronomy:*

Omnium regnorum et potestatum² [273]

Disposer of all Kingdoms, and of all visible and invisible gifts: O God, the ordainer³ and Ruler of all wills, by the Counsel of thy Spirit dispose and vivify the weakness of my understanding, that I may burn in the access of thy Holy will to good: do good to me in thy good pleasure, not looking upon my sins; grant me my desire, though unworthy; confirm my Memory and reason to know, understand, and retain, and give good effect to my senses through thy grace, and justify me with the justification of thy Holy Spirit, that what spots soever of sin are contracted in my flesh, thy Divine power may blot out; thou who hast been pleased in the beginning, to create the Heaven and Earth, of thy Mercy restore the same, who art

¹ BnF Lat. 9336, f. 22 – a. Volume 1, p. 292.

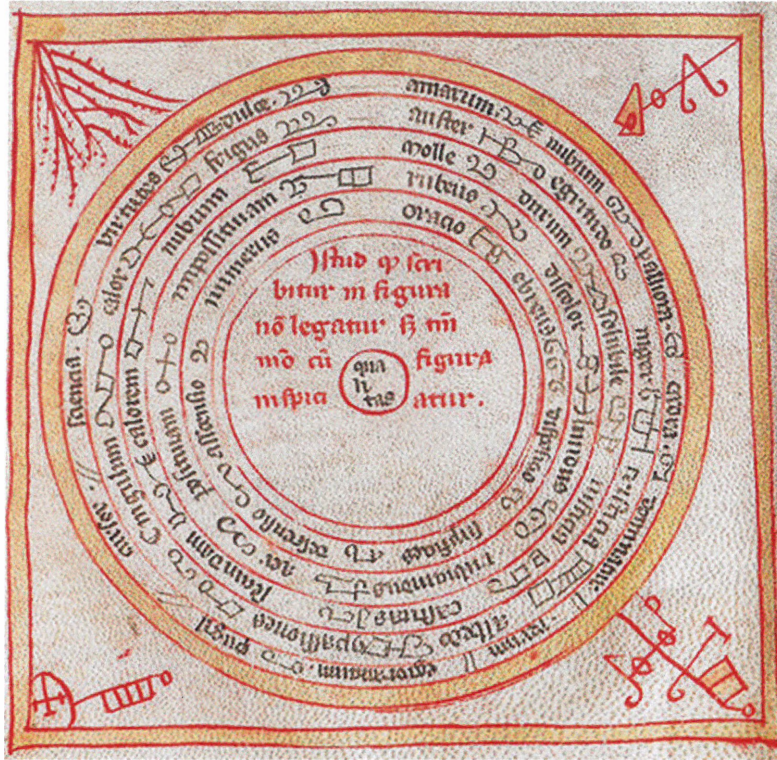
² Translated by Robert Turner. See Volume 1, p. 220.

³ One who ordains or confers a rank.

pleased to restore lost man to thy most Holy Kingdom; O Lord of wisdom, restore Eloquence into all my senses, that I, though an unworthy sinner, may be confirmed in thy knowledge, and in all thy works, by the grace of the Father, Son, and Holy Ghost, who lives and reigns three in one, Amen.

This is the third nota of astronomy. It should be inspected immediately, and after a short interval, the fourth nota should be inspected, with the orations offered twice.

4th Nota of Astronomy



Fourth Nota of Astronomy¹

[S286] *Let this prayer be offered twice before the fourth nota of astronomy:*

Domine, quia ego servus [274]

O Lord, I thy Servant confess myself unto thee, before the Majesty of thy glory, in whose Spirit is all Magnificence and Sanctimony:² I beseech thee according to thy unspeakable Name, extend thy merciful Ears and Eyes to the office of my operation; and opening thy hand, so I may be filled with the grace I desire, and satiated with charity and goodness; whereby thou hast founded Heaven and Earth, O most pious Father by your bestowing, you who live and reign threefold and one, Amen.

This is the fourth nota of astronomy, which should be inspected after the third nota, after a short break. Its prayer should be repeated twice.

¹ BnF Lat. 9336, f. 22 – b. Volume 1, p. 292.

² The old meaning was closer to the Latin word *sanctimonia*, meaning holiness.

5th Nota of AstronomyFifth Nota of Astronomy¹

[S287] *Let this prayer be offered twice before the fifth nota of astronomy:*

Profiteor hodie tibi [274]

Today I confess to you, O God the Father of all things, whose servants hide the celestial things and show the earthly ones, I beg you suppliantly and I entreat your majesty, in order that (just as you are the king and originator of my thoughts and all else), today you listen to my prayers, and may my operations be directed in your sight, and may my actions prevail in the sight of the celestial Virtues. I call to you today, O my God, listen to my cry, now I begin to moan to you, today listen to the sighing of my heart, and I entrust my spirit, body, and my soul and my thoughts in your hands today, O my Father and my God, and may I not feel myself forsaken by you, but I may feel your mercy in me, and may your name be exalted within me, O God the most gentle Holy Spirit, whose goodness is

¹ BnF Lat. 9336, f. 22 – c. Volume 1 p. 292.

eternal, whose mercy is incomprehensible, whose clarity is perpetual, whose possessions are of the entire heavens and earth, breath and look into me. O Lord, I request you grant to me and to this, my operation, (insofar as the praises of promised honor are to you), and may all perfection be filled up in me by divine dispensation, teach me, O Lord, because I place myself to be instructed under you, guide me, O Lord, and pour in and fasten the faith of your grace into me, in order that the Holy Spirit may arrive into me, guiding, and ruling me, Amen.

That is the fifth nota of astronomy which ought to be inspected immediately after the fourth nota, after a small break.

[S288] *Here begins the first part:*

1. Heloy, Lay, Hobidam [275]

Heloy, Lay, Hobidam, Massyha, Corrub, Machia, Corrob, Sethon, Bilba, Muche, Henep, Harnatym, Hassesothez, Thechir, Chezir, Cobratheos, Jesemoht, Jesemez, Hezechihel, Henaryp, Henaryp, Lihetyp, Mazerez, Mavenerem, Samuhel, Byhem, Samuhc, Belechynat, Helechires, Phitepham, Lememel, Loneger, Lanegel, Vahup, Debahup, Debachuc, Gictara, Gyngynchara, Honatam, Phetymon, Bechynom, Helohayhe, Delochator, Panger, Hanger, Pander, Hagar, Labulchus, Lecondon, Locohiston, Hostihen, Gechahus, Hepyhon, Jechanus, Cambre, Puhel, Grachaho, Jethac, Thophe, Horehora, Hastah, Gehoht, Jothalo, Hotyhon, Facoyhon, Phathon, Satho, Dandiz, Deguaht, Degayz, Deguht, Massyha, Manzyha, Halbate.

[S289] *Here begins the second part of the oration:*

2. Deus, qui multitudinem stellarum¹ [275]

O God, you alone who counts the multitude of stars, measures the earth by the palm,² and assesses the altitude of the highest mountain, guide me to consider, and by simple investigation to understand, in order that the renown of the science of astronomy is recognized and understood [as a measure] of your magnitude and acuteness, O Lord. Holy Father, provide to me your aid, in order that I might observe and understand the course of the stars and the firmament, and that I will be able to foreknow and foresee from their orbits, revolutions (and even the force of the winds),

¹ At last, a prayer which has some relevance to the subject of its *nota*, in this case astronomy.

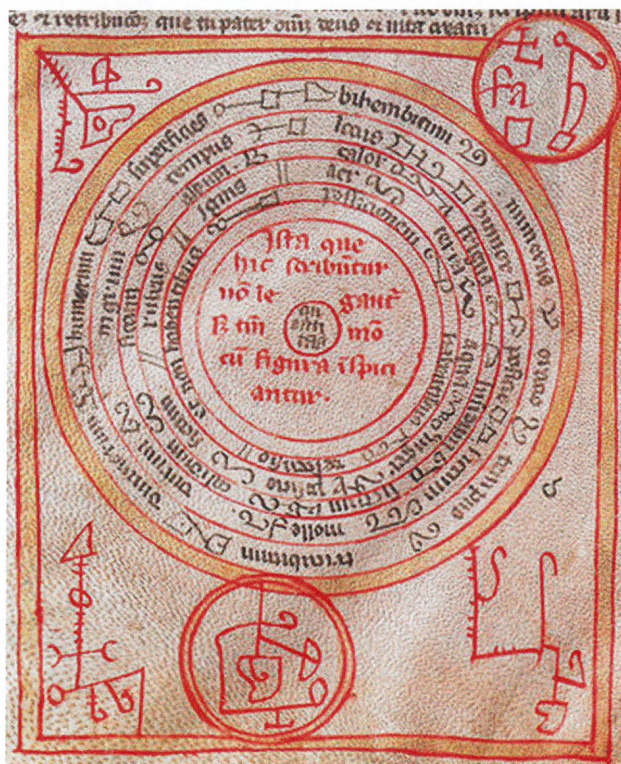
² In medieval Europe, the hand's palm was used as a unit of measurement.

knowledge of the past, present, and future,¹ and may I be on my guard, moving forward from the present to the future. Bestow on me this holy gift, O Lord, you alone who governs all, Amen.

Take a short break, inspect this nota and its four circular seals, and then read textbooks of astronomy.

¹ A prayer for a mastery of astrological knowledge.

6th Nota of Astronomy



Sixth Nota of Astronomy¹

[S290] *This prayer must be offered twice before the sixth nota of astronomy:*

1. Jezomanay, Zezomanay, Jezothocon [275]

Jezomanay, Zezomanay, Jezothocon, Gesacothon, Ysaguamor, Huryhan, Zethora, Hamanay, Sethoz, Hycohalys, Zihocalys, Haramahel, Hamacha, Mathes, Hamathama, Lapda, Serlanda, Grobos, Jeromethay, Phahenos, Rechagales, Sarmay, Jerothegalos, Seimay, Salyhel, Hochihon, Mogonyste, Nochytha, Megomyhe, Lamethehamyn.

2. Domine Sancte Pater qui omnia² [276]

O Lord, Holy Father, who gives and grants all, I ask of you, O most pious Father, through the most sacred name of your holy angels, that you may grant me the whole sacred science of this art, and the restoration of

¹ BnF Lat. 9336, f. 22 – d. Volume 1, p. 292.

² Not shown separately from the previous oration in Véronèse (2007), 276.

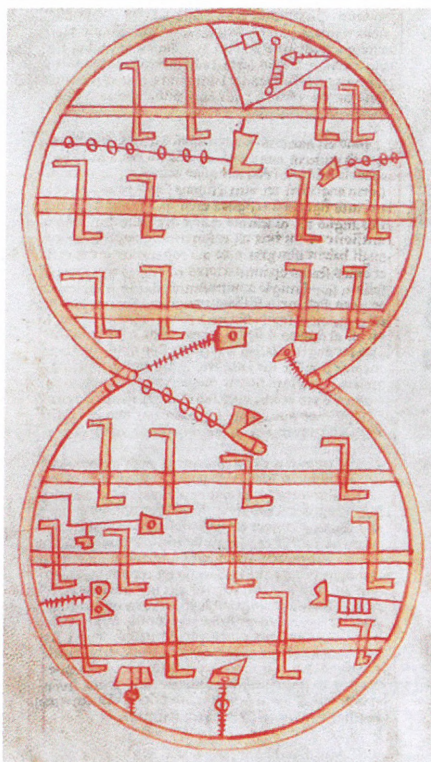
memory and strengthening of comprehension. And you who orders all the writings of this science, O God the Father of all things and the life of creatures, may you deem it worthy to grant this, and to immediately fill me up with it, Amen.

This is the sixth nota of astronomy, which ought to be inspected after the fifth nota, after leaving an interval. Its orations are to be offered twice.

Post-Graduate Studies

MEDICINE/PHYSICK – has 1 *Nota*¹

Nota of Medicine



*Nota of Physick/Medicine*²

[S266] *You must offer this oration, with the others, five times before the nota of medicine:*

1. Deus summe, deus invisibilis [267]

/O highest God, O invisible God./

Theos, Patyr, Behemnyhos, Lehemnos, Behemny, Lehemnyhos

/We, the lowest, ask you, through your most holy angels who are Michael; Raphael, the medicine of God; Gabriel, the strength of God and the burning Seraphim./

Helypha, Massay, Cherubyn, Jelo, Mycros, Zelomytihos, Guadabany, Zadabanay, Gederanay, Sarammany, Lonythechy, Lothrosey, Gerobanathon, Zahamany, Lomynht, Henloranht, Enlomyht, Henloramyht, Samanazay,

¹ Around 1150-1200, medicine was included as the eighth Liberal Art, but here it is considered as post-Quadrivium.

² BnF Lat. 9336, f. 21v – a. Volume 1, p. 291.

Gedebandy

/For the abundance of science, Cherubim, Seraphim, we ask you and supplicate you, Jesus Christ, through all your glorious holy angels whose names are consecrated by God, who ought not to be hidden from us, which are these. /

Dehel, Deyhel, Depymo, Dehyn, Hel, Exluso, Depymon, Helymon, Exmegon, Parynehos, Exegan, Pheheneos, Navagen, Hosyhel, Horagon, Garbona, Rachyon, Monyham, Megon, Hamos

/Grant me, O Lord, and help me in this holy work./ Amen.

[S267] *Here take a break and then read this prayer.*

2. Te queso, Domine mi [267]

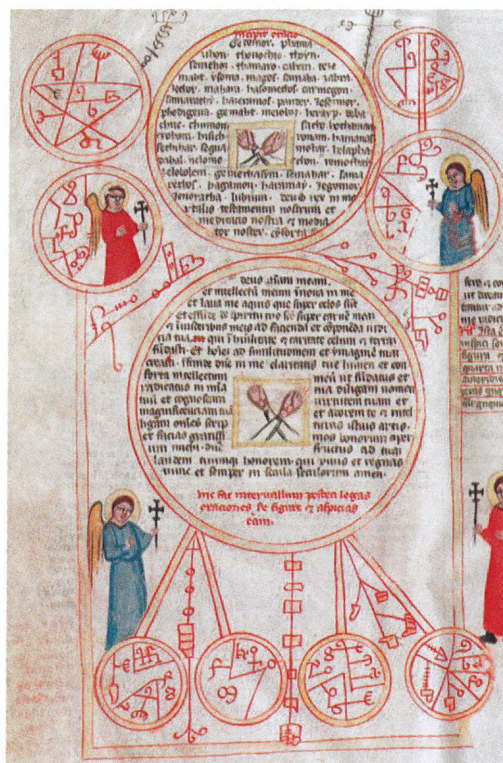
I Beseech thee, O my Lord, to illuminate the Light of my Conscience with the Splendour of thy Light: Illustrate and confirm my Understanding, with the sweet odour of thy Spirit. Adorn my Soul, that hearing I may hear, and what I hear, I may retain in my Memory. O Lord, reform my heart, restore my senses, and strengthen them; qualify my Memory with thy Gifts: Mercifully open the dullness of my Soul. O most merciful God, temper the frame of my Tongue, by thy most glorious and unspeakable Name: Thou who art the Fountain of all Goodness; the Original and Spring of Piety, have patience with me, give a good Memory unto me, and bestow upon me what I pray of thee in this holy Oration. O thou who dost not forthwith Judge a sinner, but mercifully wait, expecting his Repentance; I (though unworthy) beseech thee to take away the guilt of my sins, and wash away my wickedness and offences, and grant me these my Petitions, by the virtue of thy holy Angels, thou who art one God in Trinity. Amen.¹

[S268] *Rubric: This is a nota of the art of medicine which you should inspect on the first day of the lunar month, five times: once in the early morning; once in the third hour; once around noon [the sixth hour]; once around the ninth hour; once around vespers [the twelfth hour].*

¹ Translated by Robert Turner. See Volume 1, p. 179. This prayer also appears in Generals – Group 3.

GENERALS – have 4 *Notae*¹

First General, “the *Nota* of God”



First General *Nota*²

[S291] This prayer ought to be offered five times before the first General nota:

1. Zedomor, Phamanos, Samalos [276] the “Nota of God”

Zedomor, Phamanos, Samalos, Schothono, Mechuroht, Halmethy, Samalos, Sabeht, Phamazihos, Scothomo, Hochiothom, Semelyhos, Zamaro, Genotharam, Guohacroham, Hysicomam / .../ Amen.

[S292] *Rubric:* This is the first General nota of four. This nota ought to be inspected on the first day of the new moon, early in the morning once, and having taken a break, the second nota ought to be inspected immediately. This pair should be inspected any day from morning up to noon five times, while its orations are also to be repeated five times.

¹ This is not the same as the 5 Groups of Generals. It was understood that the four General *notae* may be used for the 7 Mechanical Arts (which included divinatory methods) amongst other purposes.

² BnF Lat. 9336, f. 22v – a. Volume 1, p. 293.

This nota is called the Nota of God.

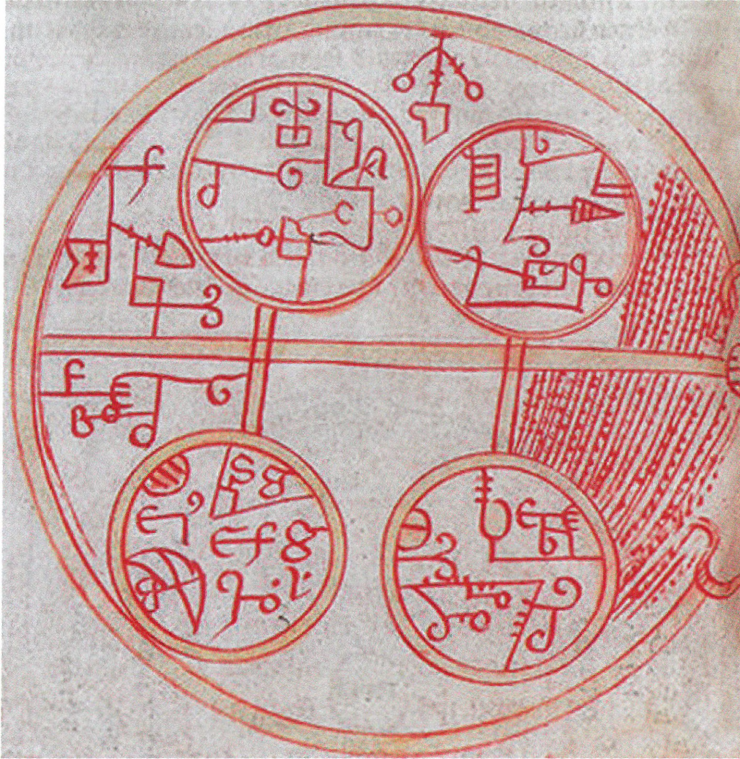
[S293] *Here begins the oration:*

2. Gedomor Phamazihon [277]

Gedomor, Phamazihon, Thonochio, Thoyn, Semehoz, Thamaro, Cahem, Tezemaht, Ysoma, Magos, Samaha, Zabra, Jechor, Mahara, Hazeramos, Pander, Jesezmor, Phodigena, Gemaht, Meioboz, Herayp, Debachuc, Chumon, Sacho, Hothaman, Croham, Hisichronam, Hamanas, Sethihar, Seguamohar, Helapha, Dabal, Melomechon, Hachai, Seguoht, Remothay, Zelobolem, Gemethasym, Semahar, Samarethos, Hagamon, Haramay, Jegomor, Jenoratha, Lubium /.../
Amen.

Take a break, then inspect the second nota and read its orations.

Second General Nota



Second General Nota¹

[S294] *Let this prayer be offered before the second nota of the Generals:*

Rex eterne Deus [277]

O God the eternal king, judge and discernor of all good thoughts, today instruct me (on account of your holy name) and make my mind illustrious through this your holy sacrament, and may your knowledge enter me, just as the water flowing from heaven and just as the spirit in my bones, through you, O God the saviour of all, you who are the fountain of goodness and the source of all piety, instruct me today in these sciences which I pray earnestly for, you who are the one God, Amen.

This is the second nota of the Generals which should be inspected immediately after the first nota, having first taken a break.

¹ BnF Lat. 9336, f. 22v – b. Volume 1, p. 293.

Third General Nota



Third General Nota¹

[S295] *This prayer ought to be pronounced before the third nota of the Generals:*

Deus immense [277]

O immeasurable God, from whom proceeds all good things, whose magnitude is incomprehensible, listen to my prayers which I say in your presence today, and grant me the gift I am asking of you, deliver your saving carriage² to me, in order that today I may teach the poor the ways of your sciences, and may unbelievers be turned back to you, and may you wage war against [them], in order that as I instruct by heart and mouth, and recall what is retained within me, in order that I may be regarded as effective, having assisted you in your works, Amen.

[S296] *Rubric:* This is the third nota of the Generals, which after the previous two nota, ought to be inspected around noon once, and immediately after that,

¹ BnF Lat. 9336, f. 22v – c. Volume 1, p. 293.

² Literally 'litter.'

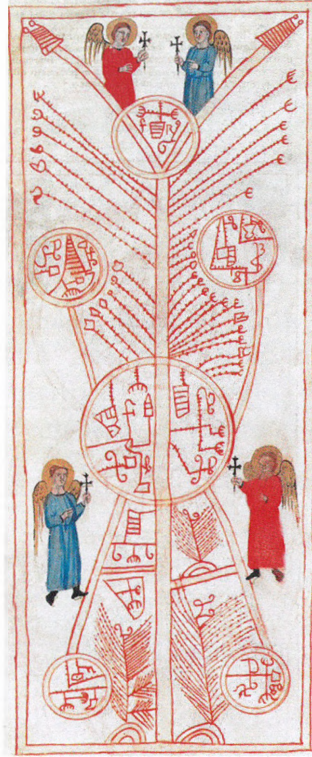
after an interval, the fourth nota ought to be inspected, so that these three notae are inspected between noon and vespers five times. Likewise the prayers are to be repeated five times.

[S297] *Here begins the oration:*

Jazer, Hazacala, Gemor [278]

Jazer, Hazacala, Gemor, Jechanyhon, Cheta, Chet, Chehem, Het, Alpha, Helepa, Jotha, Pozohoht, Guama, Gymelt, Tahu, Lamaht, Vahu, Hecamos, Hasym, Mohys, Thoym, Maguos, Hysiconam, Gedomor, Samalos, Semelihon, Hazeramos, Moyf, Phabam, Jeleht, Johot, Zetrama, Samal, May, Hephy, Phanos, Nypho, Haphety, Jethos, Meioboz, Croham, Hisicroman, Jegomor, Zelobolem, Hathalmal, Lechnos, Salathy, Zehamanathy, Jegomor, Jeronatha /.../ Amen.

Fourth General Nota



Fourth General Nota¹

[S298] *This prayer ought to be offered before the fourth nota of the Generals:*

Deus totius pietatis [278]²

O God of all piety, Author and Foundation of all things, the eternal health and Redemption of thy people; Inspirer and great giver of all graces, Sciences and Arts, from whose gift it cometh: inspire into me thy servant, an increase of those Sciences: you who have granted life to me, a miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy glory, may love thee: and increase in me the power of thy Holy Spirit, by thy Salvation and the reward of the faithful, to the

¹ BnF Lat. 9336, f. 27 – a. Volume 1, p. 302.

² This prayer also appears in the seventh *nota* of philosophy.

Salvation of my Soul and Body, Amen.¹

[S299] *Rubric:* This is the fourth and last nota of the Generals which ought to be inspected immediately after the third figure, having taken a short break. Its prayer may be offered at any time.

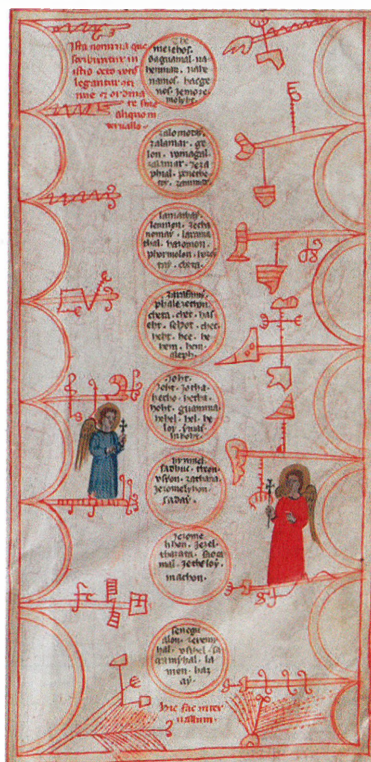
¹ Translated by Robert Turner. See Volume 1, p. 211.

Figure 11: Philosophia.¹

¹ Albrecht Dürer, *Philosophia* with the four Elements, winds and bodily humours shown in the corners. The four circles contain the four strands of Mediaeval philosophy which are, clockwise from the top: Egyptian & Chaldean (Ptolemy); Greek (Plato); Latin (Cicero & Virgil); and German (Albertus Magnus).

PHILOSOPHY – has 7 *Notae*

1st *Nota* of Philosophy:



First *Nota* of Philosophy¹

[S300] *This oration must be offered twice before the first nota of philosophy:*

1. Ezethomos [279]

Ezethomos, Jezemomos, Hazalathon, Azaython, Hentynechel, Hezemethel, Hezemtynechel, Zamay, Zathon, Hamayzathon, Zamazathon, Hezemeguer, Zecromanda, Jechomantha, Jaraphay, Zaraphamy, Phalezethon, Phabogethon, Seremybal, Sacramyhal, Zeremyhal, Sacramazan, Jethemathon, Sacramazaym, Secranal, Satramathan, Jezemyhalathon, Hathechihathos, Jeteley, Mathan, Hacheriathos, Zay, Mazay, Zamma, Zazay, Giugutheyo, Gygithios, Guaryhos, Megalon, Sevegalon, Heracruhyc, Craryhuc, Heracryhuz.

¹ BnF Lat. 9336, f. 27 – b. Volume 1, p. 302.

[S301] *Here after a small interval this prayer is to be read:*

2. Domine Deus incomprehensibilis [279]

O Lord the incomprehensible, invisible, immortal, and intelligent God, whose appearance angels and archangels and celestial Virtues ardently desire to see, whose majesty I desire to adore eternally, and [for whom] I work continually towards my potential, adoring you, the one God, unto the age of ages, Amen.

[S302] *Rubric: this is the first of seven notae of philosophy. It should be inspected on the first day of the Moon early in the morning, and the oration said twice. After a small interval, the orations of the second nota should be said twice whilst inspecting it. Likewise for the third nota.*

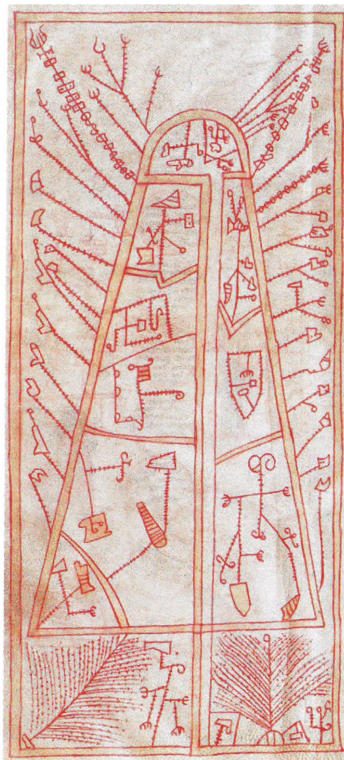
[S303] *These names, which are written in the eight 'wheels' of the nota, are to be read consecutively without any pauses:*

3. Themezehos, Saguamal [279]

Themezehos, Saguamal, Nahemnan, Nahenamos, Hacgenos, Jemoze, Molyht, Zalomotay, Zalamar, Gelon, Romagal, Zalamar, Jezaphial, Penethetoy, Zammar, Lamathay, Lemnon, Jechanomay, Laramathal, Hazomon, Phormolon, Hozey, Tay, Cheta, Zarasamy, Phalezethon, Cheta, Chet, Haseht, Sehot, Chec, Heht, Hee, Hehem, Hem, Alpha, Joht, Joht, Jotha, Hecho, Hetha, Hoht, Guamina, Hehel, Hel, Heloy, Ymas, Hihocht, Hymnel, Sadhuc, Theon, Usyon, Zathana, Jezomelyhon, Saday, Jezomelihon, Jezel, Thazata, Saocamal, Jetheloy, Machon, Senegualon, Zeremyhal, Usihel, Sacramyhal, Lamen, Hazay.

Here take a break.

2nd Nota of Philosophy



Second Nota of Philosophy¹

[S304] *This prayer with the following must be offered twice before this nota:*

1. Domine Deus, Sancte Pater omnipotens [280]

/O Lord God, Holy and Almighty Father, listen to my prayers of request today and incline your ears to my orations./

Themon, Gezomelyhon, Zemonge, Zemelyhon, Samaht, Jezagam, Jezathamym, Zehamoht, Jezagam, Jezatharym, Jehamoth, Jechazam, Jezatharym, Zehamoht, Jechazam, Jezehator, Lesehator, Sezehaton, Saymanda, Samay, Sanamay, Gezyhel, Gualentihel, Gezel, Jezetyhel, Guazletihel, Guazay, Hethel.

¹ BnF Lat. 9336, f. 27v – a. Volume 1, p. 303.

[S305] *Here take a small break, then read this oration:*¹

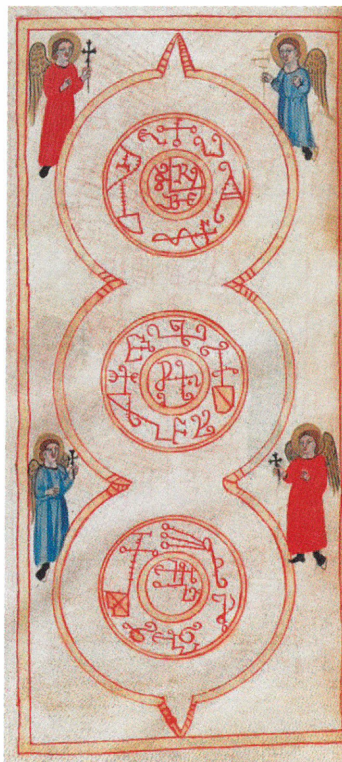
2. Deus, semper, via, vita, veritas [280]

O God, always the way, the life, the truth, give me your light [so I may] flourish through the virtue of the Holy Spirit, in my conscience and my mind, and grant that it might shine and illuminate the house of my operation with your gift of grace, in my heart and my soul, now and unto all the age of ages, Amen.

The second nota of philosophy. Its orations are to be offered twice after a small interval.

¹ This is a prayer, not an oration.

3rd Nota of Philosophy



Third Nota of Philosophy¹

[S306] *This prayer must be offered twice before this nota:*

1. Lemogethon, Hegemothon, Hazachaly [280]

Lemogethon, Hegemothon, Hazachaly, Hazathar, Hazamiathar, Hazata, Hazamathar, Jazamathon, Zegomothay, Guohatay, Zachana, Legomotay, Jacamna, Legomezon, Lehornozon, Lemdomethon, Hatamayhos, Lamdomachon, Jedomaday, Hatamaz, Zathamos, Hatanayos, Hellessymon, Zelesyon, Nadarabar, Vagedaram, Lanynanaht, Lamandy, Gemechor, Gemon, Gechor, Jemanchor, Helbemay, Jezeocomay, Gecromal, Jecrohaly, Cholomamos, Colomaythos.

¹ BnF Lat. 9336, f. 27v – b. Volume 1, p. 303.

[S307] *Here make an interval, then say this oration:*¹

2. Vita hominum et omnium creaturarum [280]

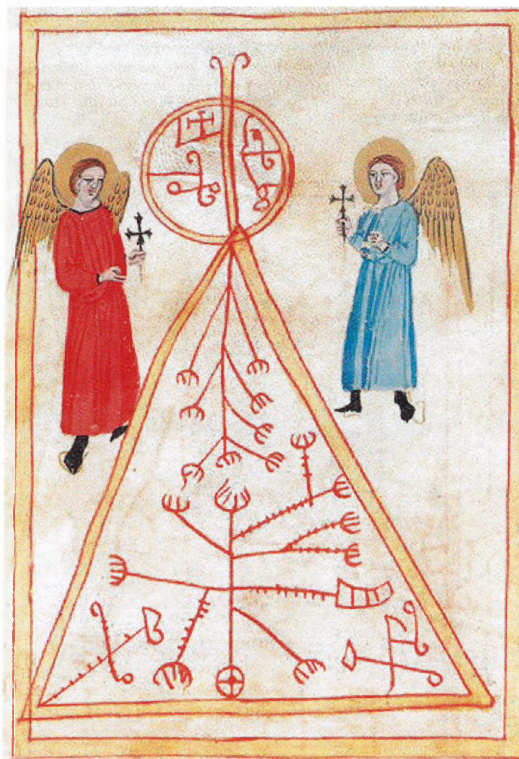
O God, the life of all visible Creatures, eternal brightness, and virtue of all things; who art the origin of all piety, who knew all things before they were; who judges all things, and discerns all things by thy unspeakable knowledge: glorify thy Holy and unspeakable Name this day in my heart, and strengthen my intellectual understanding; increase my Memory, and confirm my eloquence; make my Tongue ready, quick, and perfect in thy Sciences and Scriptures, that by thy power given unto me, and thy wisdom taught in my heart, I may praise thee, and know and understand thy Holy Name for ever World without end, Amen.²

[S308] **Rubric:** *This is the third nota of philosophy which, after some interval, ought to be inspected. An operation of the three notae (first, second and third) ought to be undertaken at the same time: from the early morning up to noon. At noon you should inspect the fourth, fifth and sixth nota up to the ninth hour.*

¹ This is a prayer not an oration.

² Translated by Robert Turner. See Volume 1, p. 209.

4th Nota of Philosophy



Fourth Nota of Philosophy¹

[S309] *This oration must be offered twice before the fourth nota of philosophy:*

1. Omaza, Beheza, Theon [281]

Omaza, Beheza, Theon, Rehagel, Megal, Menehon, Exheal, Tyrigel, Harayhe, Zyhoton, Semenoy, Sehumeny, Hautemathan, Hyemarayn, Gemegehon, Lutaramotyn, Exnotheyn, Themelyhon, Segyhon, Hyhovenyr, Hutusyhen, Theon.

[S310] *Here this prayer must be offered twice before the fourth nota of philosophy:*

2. Rex regum, Deus infinite² [281]

O King of Kings, the giver and dispenser of infinite Majesty, and of infinite mercy, the founder of all foundations; lay the foundation of all thy virtues in me, remove all foolishness from my heart, that my senses may be

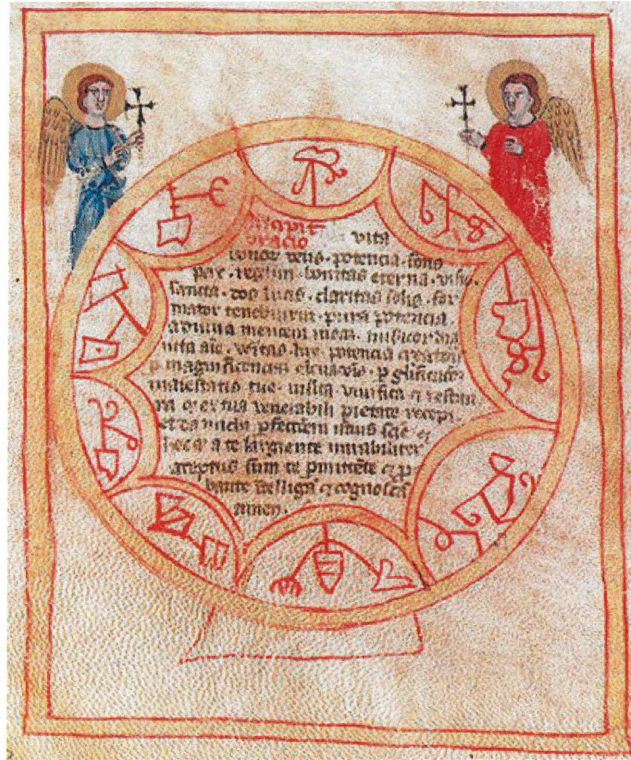
¹ BnF Lat. 9336, f. 25 – a. Volume 1, p. 298.

² Translated by Robert Turner. See Volume 1, p. 210.

established in the love of thy charity, and my Spirit informed by thee, according to the recreation and invocation of thy will, who lives and reigns, God throughout infinite ages of ages, Amen.

This is the fourth figure of philosophy which ought to be inspected around noon, after the third figure, with a small break before inspecting the fifth figure.

5th Nota of Philosophy



Fifth Nota of Philosophy¹

[S311] *This prayer must be offered twice before the fifth nota of philosophy:*

1. Deus Pater immense² [281]

O Father, incomprehensible, from whom everything proceeds that is good; whose greatness is incomprehensible: hear this day my Prayers, which I make in thy sight, and grant to me the Joy of thy saving health, that I may teach unto the wicked the Ways and Paths of thy Sciences, and convert the Rebellious and incredulous unto thee, that whatsoever I commemorate and repeat in my heart and mouth, may take root and foundation in me; that I may be made powerful and efficacious in thy works, *Amen*.

This is the fifth nota of philosophy which should be immediately inspected after the fourth nota, after leaving a short interval.

¹ BnF Lat. 9336, f. 25 – b. Volume 1, p. 298.

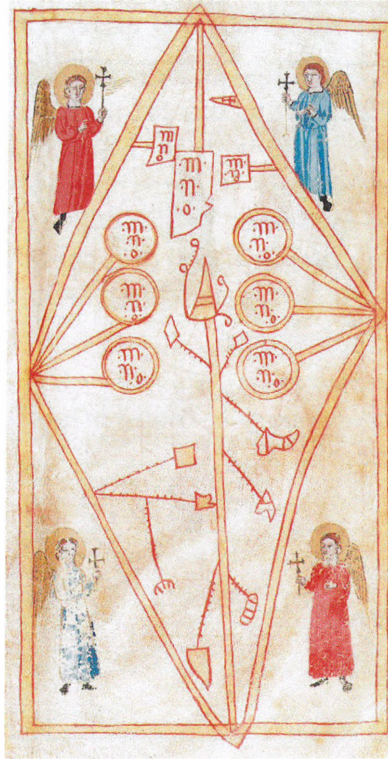
² Translated by Robert Turner. See Volume 1, p. 210.

[S312] *Here begins the prayer:*

2. Vita bonorum, Deus, potentia, fons, pax [281]

O good life, O God, the power, the fountain, the peace, the kingdom, the eternal goodness, the holy vision, the gift of light, the brightness of the sun, the creator of darkness, pure power, adjure my mind, O mercy, O life of the soul, O truth, O light, O power of the creator, through the magnificence of raising up, through the glorification of your majesty, vivify and restore me, out of your venerable piety, and give to me the perfection of that science, and if I achieved something marvellously, bestowed by you, I will understand and know it by your permission and approval, Amen.

6th Nota of Philosophy



Sixth Nota of Philosophy¹

[S313] *This prayer must be read twice before the sixth nota of philosophy:*

1. **Gezomothon** “Nota of Awe and Nota of God” [282]

Gezomothon, Hezemothan, Hazatha, Hagyar, Hagibatar, Hazatha, Jethasihel, Gethazihel, Lechizihel, Jezroubal, Geguhay, Jechomay, Samasaht, Samasarel, Zamasathel, Gezomathel, Gessymoyhatel, Jegon, Tassay, Jezomyhatel, Sergomazar, Hazomatan, Hazotynathon, Jesemathon, Jezochor, Hetazay, Heyhazar, Samyn, Zamyn, Helyhel, Samyhelihel, Sylloht, Sylereht, Gezamathal, Guaramathal, Jesematal, Jecoronay, Jechornenay, Samyhahel, Hesemyhel, Sechozomay, Sedosamay, Sechothamay, Samna, Tabihetos, Hamynos, Hamnas, Amen.

¹ BnF Lat. 9336, f. 25 – c. Volume 1, p. 298.

[S314] *Take an interval, then this prayer is to be read:*

2. Rex eterne Deus, “end of the oration”¹ [282]

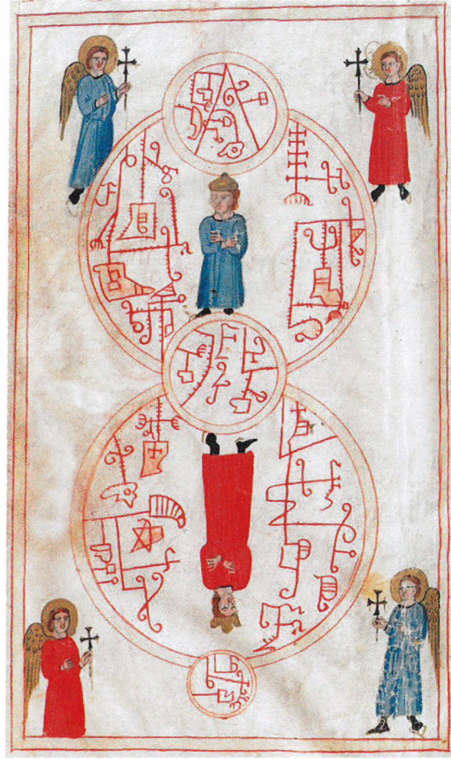
O eternal King! O God, the Judge and discerner of all things, knower of all good Sciences; instruct me this day for thy Holy Name’s sake, and by these Holy Sacraments; and purify my understanding, that thy knowledge may enter into my inward parts, as water flowing from Heaven, and as Oil into my bones, by thee, O God, Saviour of all things, who art the Fountain of goodness, and original of piety; instruct me this day in those Sciences which I desire, thou who art one God for ever, Amen.²

This is the sixth nota of philosophy, which follows immediately on the fifth nota after a small break. Its orations are to be recited twice.

¹ Similar to the prayer of the second *nota* of the Generals.

² Translated by Robert Turner. See Volume 1, p. 211.

7th Nota of Philosophy: “The Nota of Awe”



Seventh Nota of Philosophy¹

[S315] *This prayer must be offered twice with the succeeding prayer before this nota:*

1. Deus totius pietatis, auctor [282]²

O God of all piety, Author and Foundation of all things, the eternal Health and Redemption of thy people; Inspirer and great giver of all graces, Sciences and Arts, from whose gift it cometh: Inspire into me thy servant, an increase of those Sciences: who hast granted life to me, a miserable sinner, defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and quench in me the flames of all lust and fornication, that I may the more attentively delight in thy Sciences and Arts; and give unto me the desire of my Heart, that I being confirmed and exalted in thy glory, may love thee: and increase in me the power of thy Holy Spirit, by thy Salvation and the reward of the faithful, to the

¹ BnF Lat. 9336, f. 25v – a. Volume 1, p. 299.

² Similar to the prayer of the fourth *nota* of the Generals.

Salvation of my Soul and Body, Amen.¹

[S316] *This prayer must be offered immediately after the previous prayer without an interval:*

2. Deus Pater immense, a quo procedit omne [283]

O God Father, incomprehensible, from whom proceeds all good, the greatness of whose mercy is fathomless, hear my Prayers, which I make this day before thee, and render unto me the joy of thy Salvation, that I may teach the unjust the knowledge of thy ways, and convert the unbelieving and rebellious unto thee; and may have power to perform thy works, Amen.

[S317] *Rubric:* This is the seventh and last nota of philosophy which the angel named "the nota of awe." Accordingly, this figure ought to be inspected with awe and with great devotion, around the ninth hour of the day, at the beginning of the lunar month.

[S318] *Nota:* Observe that the seven notae of philosophy can be worked in this way (for the reason that they were sent from the Highest through the angel) to order any of the seven Exceptive arts,² which are contained below the seven liberal arts (with some moral or natural sciences) or whatsoever other science as are contained [after] the greater or lesser philosophy. Through the inspection of those notae and the offerings of their prayers, you would be able to acquire and keep perfectly (in a short space of time) through the operation of this most sacred art, and retain memory (having spoken well, and been publicly praised), you will be able to obtain all the abovesaid, because it is instructed in the gloss which begins: "De notis autem generalium, etc."³

You must pay attention because the seventh nota of philosophy, which is last, ought to be inspected with great veneration, devotion and humility, as the other preceding six, yet all ought to be inspected with hope and faith and with devotion and humility.

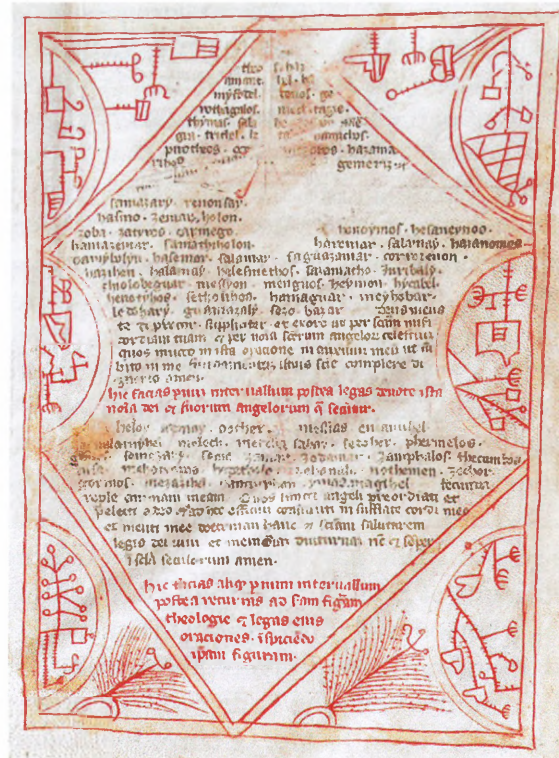
¹ This prayer and Deus Pater immense are translated by Robert Turner. See Volume 1, p. 211.

² The seven Exceptives are hydromancy, pyromancy, nigromancy, chiromancy, geomancy, genethliology, and onomancy. These may be accessed through the General notae, as well as the seventh nota of philosophy.

³ This is a reference to Section [87 – Gloss]. However, apart from identifying the Exceptives as Adulterine Arts, it merely leads back into the general method used for the seven Liberal Arts.

THEOLOGY – has 5 *Notae*

1st *Nota* of Theology



First *Nota* of Theology¹

[S326] *This prayer must be offered seven times before the first nota of theology:*

1. Omnipotens, incomprehensibilis, invisibilis [285]

Omnipotent, Incomprehensible, invisible and indissolvable² Lord God; I adore this day thy Holy Name; I an unworthy and miserable sinner, do lift up my Prayer, understanding and reason towards thy Holy and Heavenly Temple, declaring thee, O Lord God, to be my Creator and Saviour: and I, a rational Creature, do this day invoke thy most glorious clemency, that thy Holy Spirit may vivify my infirmity: And thou, O my God, who didst confer the Elements of letters, and efficacious Doctrine of thy Tongue to thy Servants Moses and Aaron, confer the same grace of thy sweetness upon me, which thou hast investigated into thy Servants

¹ BnF Lat. 9336, f. 26 – b. Volume 1, p. 300.

² Incapable of being annulled or undone, i.e. permanent.

and Prophets: as thou hast given them learning in a moment, confer the same learning upon me, and cleanse my conscience from dead works; direct my Heart into the right way, and open the same to understand, and drop the truth into my understanding. And thou, O Lord God, who didst condescend to create me after thy own image, hear me in thy Justice, and teach me in thy truth, and fill up my soul with thy knowledge according to thy great mercy, that in the multitude of thy mercies, thou may love me the more, and the greater in thy works, and that I may delight in the administration of thy Commandments; that I being helped and restored by the work of thy grace, and purified in Heart and Conscience to trust in thee, I may feast in thy sight, and exalt thy name, for it is good, before thy Saints, Sanctify me this day, that I may live in faith, perfect in hope, and constant in charity, and may learn and obtain the knowledge I desire; and being illuminated, strengthened, and exalted by the Science obtained, I may know thee, and love thee, and love the knowledge and wisdom of thy Scriptures; and that I may understand and firmly retain, that which thou hast permitted man to know: O Lord Jesus Christ, eternal only begotten Son of God, into whose hands the Father gave all things before all Worlds, give unto me this day, for thy Holy and glorious Name, the unspeakable nutriment of Soul and Body, a fit, fluent, free and perfect Tongue; and that whatsoever I shall ask in thy mercy, will and truth, I may obtain; and confirm all my Prayers and actions, according to thy good pleasure. O Lord my God, the Father of Life, open the Fountain of Sciences, which I desire; open to me, O Lord, the Fountain which thou opened to Adam, and to thy Servants Abraham, and Isaac, and Jacob, to understand, learn and judge; receive O Lord my Prayers, through all thy Heavenly virtues, Amen.¹

[S327] *Rubric: This is the first nota of theology, a science that has five notae. This nota ought to be inspected on the first day of the new Moon, with its oration offered seven times. After a small break, the oration of the second figure should be offered seven times, and the nota inspected once. Concerning these three figures, the timing is from the early morning until noon, from noon up to the ninth hour, after which the other two figures ought to be inspected and their orations offered.*

[S328] [*Here begins the oration:*]

2. Theos, Hazamant, Hel, Hamyfodel [286]

Theos, Hazamant, Hel, Hamyfodel, Benos, Gerothagalos, Mechitagie, Thymas, Salahe, Zechon, Megra, Trichel, Hetalos, Hamichos, Pirotheos,

¹ Translated by Robert Turner. See Volume 1, p. 216.

Gemozoros, Hazamarihos, Gemeriz, Samazary, Renonsay, Hasino, Zemar, Holon, Zoba, Zatyros, Carmego, Honoymos, Hesaneynos, Hamazemar, Samathiholon, Haremar, Salanay, Hazanomos, Damybolyn, Hasemar, Salamay, Saguazamar, Corrozenon, Hazihen, Halamay, Helesmethos, Sazamacho, Juribaly, Chiolobeguar, Messyon, Menguos, Heymon, Hycabel, Henotyhos, Setholihos, Hamaguar, Meyhobar, Ledohary, Guamazaly, Sezo, Bazar/.../
Amen.

[S329] *Here take a small break, then read the names of God and his angels who follow him:*

3. Heloy, Adonay, Sother, Messias, Emanuhel [286]

Heloy, Adonay, Sother, Messias, Emanuhel, Melech, Merchasahay, Sedoher, Phermelos, Semezary, Some, Zamar, Zodamar, Zamphalos, Thecumbos, Mehothopos, Hepetholo, Zehanale, Nothemen, Zechor, Gormos, Mezazihel, Hantrophon, Ymas, Magihel/.../
Amen.

Here take a small interval, then go to the second figure of theology and read its prayers, the figure having been inspected.

2nd Nota of Theology



Second Nota of Theology¹

[S330] *Let this prayer be offered seven times before the second nota of theology:*

1. Adoro te, rex regum [287]

I adore thee, thou King of Kings, and Lords, eternal and unchangeable King: Hearken this day to the cry and sighing of my Heart and Spirit, that thou may change my understanding, and give to me a heart of flesh, for my heart of stone, that I may breath before my Lord and Saviour; and wash O Lord with thy new Spirit the inward parts of my heart, and wash away the evil of my flesh: infuse into me a good understanding, that I may become a new man; reform me in thy love, and let thy salvation give me increase of knowledge: hear my Prayers, O Lord, wherewith I cry unto thee, and open the Eyes of my flesh, and understanding, to understand the wonderful things of thy Law; that being vivified by thy Justification, I may prevail against the Devil, the adversary of the faithful; hear me O Lord my God, and be merciful unto me, and shew me thy mercy; and

¹ BnF Lat. 9336, f. 26v – a. Volume 1, p. 301.

reach to me the vessel of Salvation, that I may drink and be satisfied of the Fountain of thy grace, that I may obtain the knowledge and understanding; and let the grace of thy Holy Spirit come, and rest upon me, Amen.¹

[Rubric:] This is the second nota of theology which ought to be inspected immediately after the first nota, having left some interval. Its prayers which have been written outside of and below the nota ought to be repeated seven times.

[S331] *Here begins the oration:*

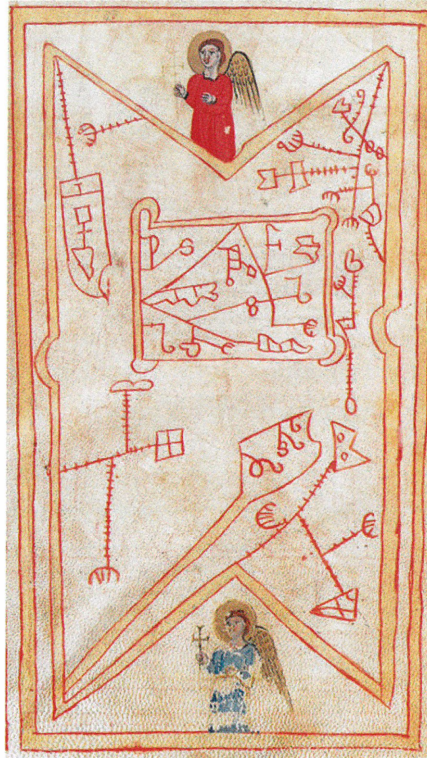
2. Habyas Rihel Jochas [288]

Habyas, Rihel, Jochas, Lorothey, Joht, Chetha, Chel, Chem, Hehem, Jothay, Genezechor, Hanezamohht, Zamay, Samalys, Zezoguolon, Saphamay /.../ Amen.

Having said this you may inspect the nota.

¹ Translated by Robert Turner. See Volume 1, p. 217. "The 2nd Oration for Eloquence."

3rd *Nota* of Theology



Third *Nota* of Theology¹

[S332] *This prayer must be offered seven times before the third nota of theology:*²

1. Otheos, Hatamagiel, Hataha, Marihel [288]

Otheos, Hatamagiel, Hataha, Marihel, Gezothay, Jezoramy, Gezozay, Sazihel, Sazamay, Jezoramy, Sazamap, Sacamay, Zachamay, Jechor, Namas, Jechormada, Salatihel, Jezommyel, Zarachiel, Megal, Nathama, Nachamyham, Sazamaym, Sephollaym, Lazamayr, Sephonay, Nathama, Lamazayr, Mehys, Ramna, Hamamyl, Zamamyn, Syhel, Deloht, Hamamyn, Hazemeloht, Jazameloht, Mohyramna, Sechoram, Jechonomay, Zegomaym, Zezenomay, Zaramohen, Hanasithoneha, Seroneha, Zaramahem, Sactomohem, Chades, Bachuhc, Jazemeloht, Haruho, Semor, Gizechon, Malaparos, Palapathas, Helatay, Helacnay, Mechay, Meray.

¹ BnF Lat. 9336, f. 26v – c. Volume 1, p. 301.

² This is an oration not a prayer.

[S333] *After a small interval, this prayer must be offered:*

2. **Pie Deus et misericors Deus clemens** [288]

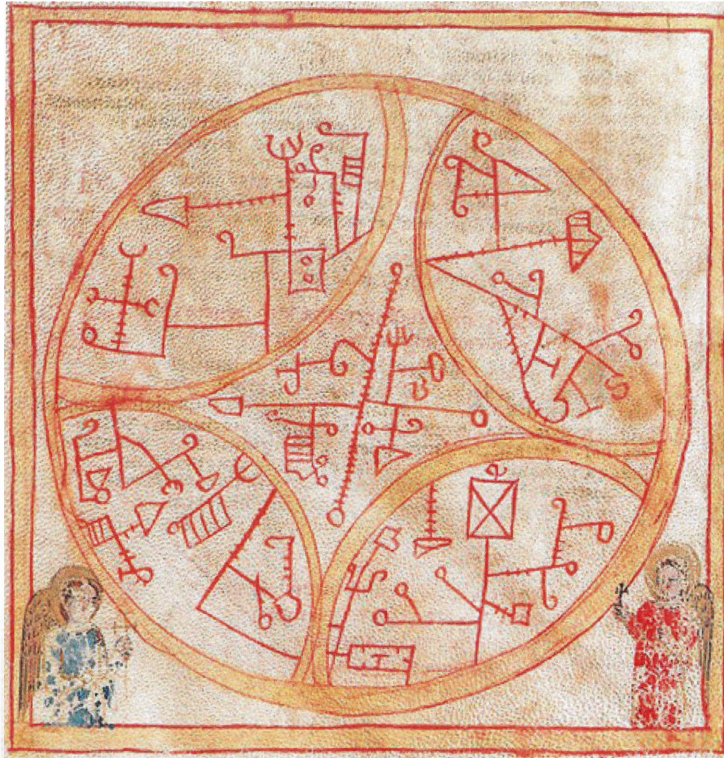
O Holy God, merciful and omnipotent Father, Giver of all things; strengthen me by thy power, and help me by thy presence, as thou were merciful to Adam, and suddenly gave him the knowledge of all Arts through thy great mercy; grant unto me power to obtain the same knowledge by the same mercy: be present with me O Lord, and instruct me: O most merciful Lord Jesus Christ, Son of God, breath thy Holy Spirit into me, proceeding from thee and the Father; strengthen my work this day, and teach me, that I may walk in thy knowledge, and glorify the abundance of thy grace: Let the flames of thy Holy Spirit rejoice the city of my Heart, by breathing into me thy Divine Scriptures; replenish my Heart with all Eloquence, and vivify me with thy Holy visitation; blot out of me the spots of all vices, I beseech thee, O Lord God incomprehensible; let thy grace always rest upon me, and be increased in me; heal my Soul by thy inestimable goodness, and comfort my heart all my life, that what I hear I may understand, and what I understand I may keep, and retain in my Memory; give me a teachable Heart and Tongue; through thy inexhaustible grace and goodness; and the grace of the Father, Son, and Holy Ghost, Amen.¹

*This is the third nota of theology, which ought to be inspected immediately after the second nota, having left a small interval.*²

¹ Translated by Robert Turner. See Volume 1, p. 219. "The 4th Oration for works of Celebration."

² The first three Chapters and all the prayers of the *notae* of theology ought to be said five times, any time, and the two prayers after those, ought to be said twice. [This passage was a note in the *nota* of chastity, but it is probably more appropriate located here.]

4th Nota of Theology



Fourth Nota of Theology¹

[S334] *This prayer must be offered before the fourth nota of theology:*

Pie Pater et Misericors Filii [289]

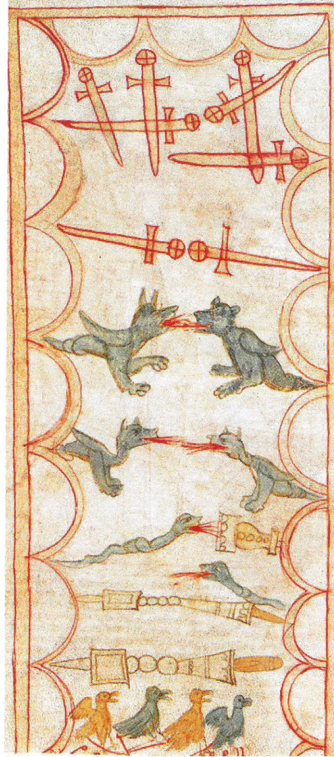
O Holy Father, merciful Son, and Holy Ghost, inestimable King; I adore, invoke, and beseech thy Holy Name, that of thy overflowing goodness, thou wilt forget all my sins: be merciful to me a sinner, presuming to go about this office of knowledge, and occult learning; and grant, Oh Lord, it may be efficacious in me; open Oh Lord my ears, that I may hear; and take away the scales from my Eyes, that I may see: strengthen my hands, that I may work; open my face, that I may understand thy will; to the glory of thy Name, which is blessed for ever, Amen.²

This is the fourth nota of theology, which after the other preceding figures, ought to be inspected, around noon once, and its prayer ought to be said seven times.

¹ BnF Lat. 9336, f. 26v – b. Volume 1, p. 301.

² Translated by Turner. See Volume 1, p. 219. "The 5th Oration, for Memory."

5th *Nota* of Theology, or “Ineffable *Nota*” of 24 Angels



Fifth *Nota* of Theology¹

[S335] *This prayer with the previous ones ought to be read seven times before this nota:*

Deus vivorum dominator et omnium creaturarum [289]

Oh God of living, Lord of all Creatures visible and invisible, Administrator and Dispenser of all things, enlighten my Heart this day by the grace of thy Holy Spirit, strengthen my inward man, and pour into me the dew of thy grace, whereby thou instructs the Angels; inform me with the plenty of thy knowledge, wherewith from the beginning thou hast taught thy faithful; let thy grace work in me, and the floods of thy grace and Spirit, cleanse and correct the filth of my Conscience. Thou who comes from Heaven upon the Waters of thy Majesty, confirm this wonderful Sacrament in me.²

¹ BnF Lat. 9336, f. 28 – a. Volume 1, p. 304.

² Translated by Robert Turner. See Volume 1, p. 220. “An 8th Oration to recover lost wisdom.”

[S336] *Rubric:* This is the fifth and last nota of theology and it is to be called the "Ineffable Nota." For this nota (after the inspection of the fourth nota), and having taken a small break, ought to be inspected around noon, up to the ninth hour, and its prayer with all the other orations of the four notae ought to be read seven times. For this nota has twenty-four angels with strange things and signs.¹

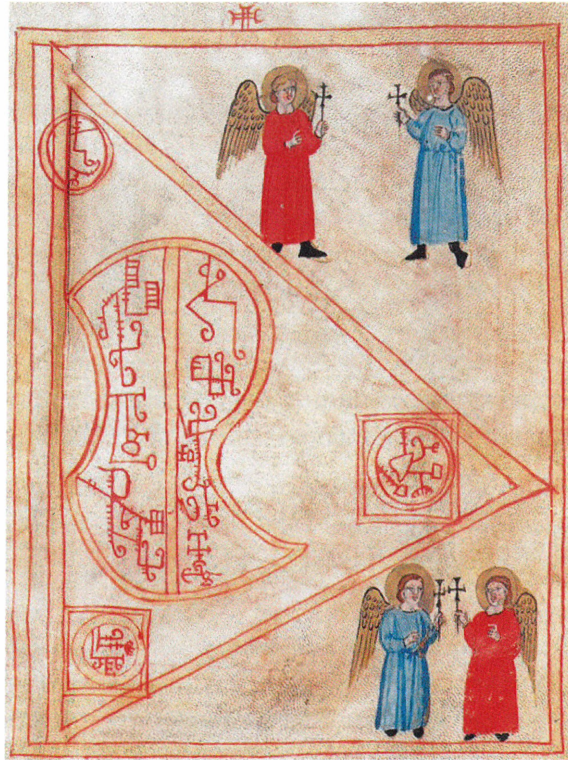
¹ The "strange things," or *adventiciis*, are obviously images in the *nota*. A more exact version of this *nota*, showing these strange things in more detail in the fifth *nota* of theology may be found in MS BL Sloane 1712, f. 22, which is also featured on the cover of Volume 1. This *nota* features 8 swords, 36 birds, two sets of 4 plants, 4 candle flames and 4 snake-like dragons.

Virtues



Figure 12: Chastity.

Chastity¹ – has 1 Nota



Nota of Chastity/Purity²

[S337] *This prayer ought to be offered twice before the nota of chastity:*

1. Lamahel, Mysub, Monoy [290]

Lamahel, Mysub, Monoy, Sychemas, Thozohar, Ridihec, Phasguor, Hisurohor, Behehuc, Jamynyhec, Mopullo, Hamysym, Chalazel, Hazachar, Jazihol, Jeramon, Seht, Hamor, Thecha, Chet, Chet, Hem, Joht, Jotha, Halay, Hel, Hon, Helyhon, Heht, Cheht, Hestelbus, Monoy, Sevaza, Jero, Cheleht, Hafphechit, Tymemoraht, Zybic, Samel, Hathytheyhe, Nophelety, Heplaz, Mopullo, Hallothar, Myseht, Styhyc, Hella, Sebellay, Saduhc, Theon / .../ Hachita, Hihel, Samaray, Hon, Thehec, Tau.

¹ Latin *castitatis* is more about general ritual purity rather than specifically sexual abstinence.

² BnF Lat. 9336, f. 28 – b. Volume 1, p. 304.

[S338] *Here make a break, then say this oration:*¹

2. Domine Sancte Pater, omnipotens eterne Deus [290]

O Lord, Holy Father, omnipotent eternal God, of inestimable mercy and immense goodness; O most merciful Jesus Christ, repairer and restorer of mankind; O Holy Ghost, comforter and love of the faithful: who holds all the Earth in thy fingers, and weighs all the Mountains and Hills in the World; who dost wonders past searching out, whose power there is nothing can resist, whose ways are past finding out: defend my Soul, and deliver my Heart from the wicked cogitations of this World; extinguish and repress in me by thy power all the sparks of lust and fornication, that I may more attentively love thy works, and that the virtue of thy Holy Spirit may be increased in me, among the saving gifts of thy faithful, to the comfort and salvation of my Heart, Soul, and Body.² Amen.³

[S339] *Rubric: This is the only nota of chastity. This nota ought to be inspected from the first day of the lunar month, twice a day, up to the end of the lunar month, in the early morning and then around noon.*

[S340] *Nota: Observe the fact that the nota of chastity was given to Solomon for this reason: if he was specifically aroused by sensual pleasure while he was involved in this holy work (while he was pronouncing the mysterious words of the holy prayers, and was inspecting the forms of the notae and their signs), he would then inspect this nota of chastity, on any day in the month twice, before he began again this most sacred work.*

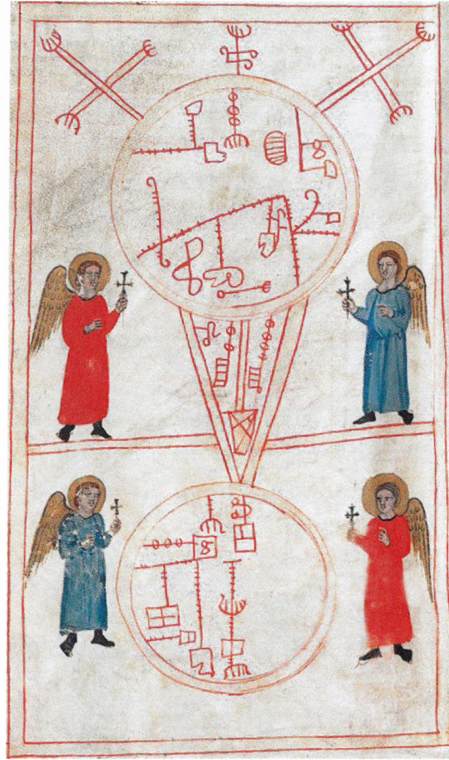
If you pronounce the associated prayers, if you inspected the nota (of chastity) and offered prayers just as it is taught in the rubrics, you will cease from all evil desires for sensual pleasure quietly, then you will be able to proceed in that holy work for the purpose of acquiring any knowledge which satisfies you more, and so you will obtain the grace of God, and you will live in chastity.

¹ It is a prayer, not an oration.

² In Version A, this prayer continues for another dozen lines or so.

³ Translated by Robert Turner. See Volume 1, p. 236. "The Oration which hath power to expel all lusts."

Justice, Peace and Awe¹ – has 1 Nota



Nota of Justice, Peace and Awe²

[S341] *This prayer, with the following, must be offered twice before the nota of justice, peace, and awe:*

1. Heloy clementissime, Hel, Janazay, Hon [291]

O most gentle Heloy, Hel, Janazay, Hon, Rechanathas, Hoscymos, Hysmaly, Lamahel, Moynysa, Senzaraht, Revetha, Horabesy, Bey, Heonesas, Chenon, Mabu, Chomyhe, Rabohely, Nygehitha, Hyllohc, Zympnymos,

O Father, whose name is On and Hel.³

¹ Latin *justitie, pacis et timoris*. *Timoris* is religious fear, or awe of the Supreme Being.

² BnF Lat. 9336, f. 28v – a. Volume 1, p. 305.

³ Both On and Hel appear in a number of grimoires, and Hel may have had its roots in Helios, a hint as to which god this oration may have originally addressed.

[S342] *Take a break then offer this prayer:*

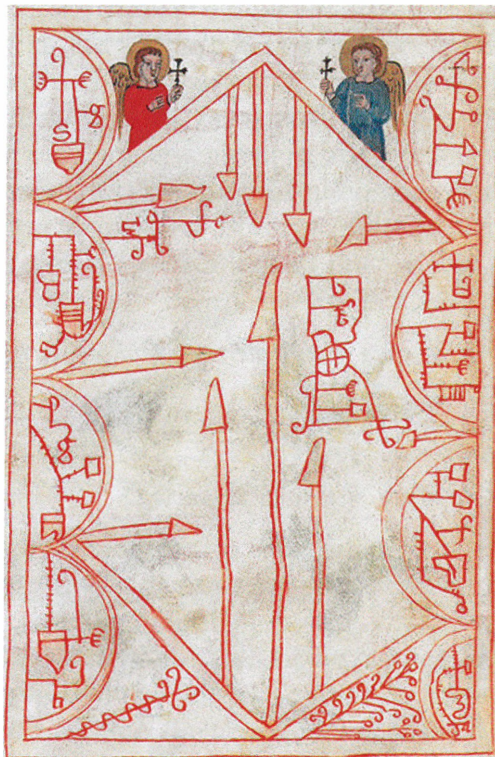
2. Domine Deus scio quia in conspectus tuo [291]

O Lord God, I know that in your sight the [sins of] the angels are to be discovered with difficulty, but an infant of this world is not without sin for even one day on earth. You alone, O Lord, having justice, peace, and true harmony, have mercy on me and turn back the hearts of my enemies, you who does not want the death of a sinner, but [desires] that he may live and be turned back into a better person, make for me, O Lord, that which I desire, and turn back the hearts opposing me, in order that I may praise you highly, you the everlasting Lord, now and unto the age of ages, Amen.

[S343] *[Rubric:] This is the nota of justice, peace, and awe. This is to be inspected on the first day of the lunar month twice in a day: in the early morning once, around noon once, and those orations must always be offered in the same way they are offered before the notae of philosophy, and as often as they are being so offered, that is twice. This nota and its signs are to be inspected after those prayers.*

[S344] *Nota: Observe that the nota of justice, peace, and awe has three virtues: the first is justice, the second is peace which is to indwell, the third is awe which is to be expressed outwardly. Truly if you want to uphold justice, applying it through you to some people, or to gain justice from any other, or if you want to live peaceably, or you wish to negotiate peace with some adversary, or if you want to accede from something which you are wavering about coming to a decision (apart from fear in some dangerous place), or to accomplish some business without fear, having been so devoted, you must inspect this nota and its signs, whilst living a morally pure life, and you must offer orations and other prayers as is taught in the rubric, and you will succeed.*

Reprehension and Taciturnity¹ – has 1 *Nota*



Reprehension and Taciturnity²

[S345] Let this prayer be offered with the following before the *nota* of reprehension:

1. Ezomathon Zehimochor Sephecuc [292]

Ezomathon, Zehimochor, Sephecuc, Sesohu, Taymehanohc, Seneht, Seher, Geherba, Senersay, Mychedey, Lehusyo, Chalara, Orthynoht, Nygeycha, Cohozopra, Phelyp, Hebeht, Rabohesy, Jasel, Haschaly, Jemorz, Lechamon, Hahechamor, Cetheym, Jotha, Thohar, Vahy, Hel.

[S346] *Let there be a small interval, then this prayer must be offered:*

2. Ecce Domine Deus, piissime conductor [292]

O most great and holy God, Maker and Restorer of mankind; I am your servant, the child of your handmaid and the work of your hands: O most

¹ Latin *reprehensionis et taciturnitatis*.

² BnF Lat. 9336, f. 28v – b. Volume 1, p. 305.

merciful God and Redeemer, I cry and pray before your great Majesty, urgently beseeching You with my whole heart to listen to me, a miserable sinner; by your great mercy and by my merits, I humbly ask You to enrich me with heavenly blessings and to strengthen me with the grace of your comfort, so that my words, immersed in and fortified by the Holy Scriptures, may be mellifluous to the hearts and ears of those who hear me; and in seeing and perceiving your wisdom, all those who listen to me, either wise or foolish, humble or proud, may accept my words with great humility and may receive and taste the sweet blessings desired of You, who live and reign now and forever, Amen.

[S347] *Rubric:* This is the nota of reprehension and taciturnity. This nota ought to be inspected on the first day of the new moon twice: in the early morning and then around noon. The three Heading Prayers and prayers which are to be offered ought to be offered before the notae of the Generals any day and any time once, and the nota and its signs are then to be inspected.¹

[S348] *Nota:* Observe that the nota of reprehension and taciturnity is designed to work to a specific end, and this was given by God for a reason.² If you have made known some knowledge in the presence of other witnesses, and you have admitted to something, or to some serious motive in the presence of a strong judge, or you have incited a leading authority and you wanted to win [the legal case], then insofar as you have grace which has been decreed for you, and after having said your defence, he [the judge] might be in agreement, and all that [you wish] might be granted to you shortly, because you are admitting to and making known [some information], and because everyone else must remain silent, and not say anything against you, nor rebuke your speech.

You must inspect this nota over one month on any day, twice, and you must say the orations, and the other orations which ought to be said above, just as it is explained in the rubric, and you will succeed in all the aforesaid.

[S349] *Rubric:* The notae displays the seven liberal arts, the seven mechanical [arts], the notae of the Generals and theology, and all of philosophy, and the nota of chastity, and of justice, peace, and awe, and of reprehension, which are forty-

¹ This last sentence seems to have been displaced from a different Chapter on the Generals.

² The second part of this nota is totally concerned with legal cases, and the use of magic in winning them, particularly for influencing the judge and keeping contrary witnesses silent. These objectives very much reflect the typical spells for binding witnesses to be found in the PGM. See Skinner, *Techniques of Graeco-Egyptian Magic*, pp. 186, 312.

one in number without the four signs of all knowledge, which are written in the first nota of dialectic.¹

¹ This is an interesting comment which actually delineates the total number of *notae*, overall at just 41.

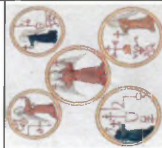
Appendices

Appendix 1 – Complete Table of all Notae in 7 manuscripts ordered by Subject.

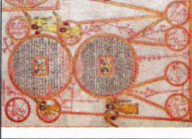
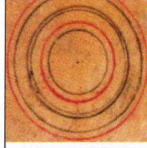
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		Date →	1225	1239	c. 1250	c. 1350	1360-1375	1400-1450 --> 1600	1400-1450	1554	
17	1	Arithmetic									The change from the semi-circle to the full circle (both with two attached 'balls') is sufficiently radical to classify them separately.
19	1	Arithmetic									
76	1	Arithmetic									
77	2	Arithmetic									

¹ Yah. Vah. 34 was a copy made by Simon Forman in 1600 of Bodley MS 951.

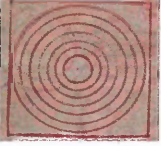
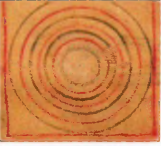
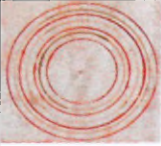
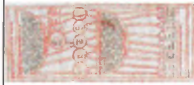
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			Version A			Opus Operum	Version B				Comments
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28	4	Astronomy					 f. 22 - b	 f. 17 - c	 f. 15 - b	 p. 18	
29	5	Astronomy					 f. 22 - c	 f. 17 - b	 f. 15 - c	 p. 19	
32	6	Astronomy					 f. 22 - d	 f. 17 - d	 f. 15 - d	 p. 20	
26	-	Astronomy - all			 f. 37 - b						

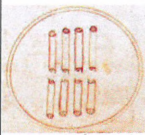
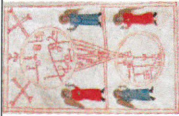
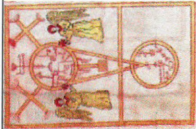
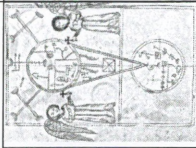
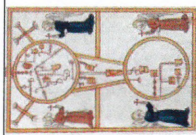
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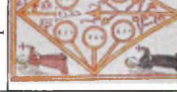
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Id	S N	Subject	Yale Mellon 1	BnF Lat. 7152	BL Sloane 1712		BnF Lat. 9336	Yar. Vah 34. ¹	Bodley 951	BnF Lat. 7153	
64	-	Exceptives (Magic, etc)									
56	1	General									There appears to be no correlation between the General 1 nota in its Version A and Version B forms.
68	1	General									
57	2	General									There only similarity between the Version A and Version B forms of the General 2 nota is that both are circular.

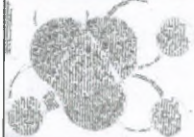
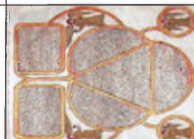
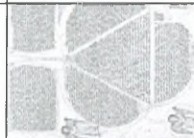
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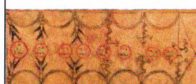
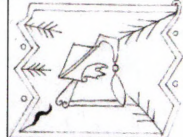
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Id	S N	Subject	Yale Mellon 1	BnF Lat. 7152	BL Sloane 1712	CLM 276	BnF Lat. 9336	Yar. Vah 34.1	Bodley 951	BnF Lat. 7153	
61	5	General	 f. 16v - q	 f. 20 - a	 f. 20v - e	 f. 17v - a					
44 & 55	1	Geometry	 f. 14 - a		 f. 19 - b	 f. 12v	 f. 25v - b	 f. 24 - b	 f. 17v - b	 p. 32	
80	2	Geometry		 f. 22v							This nota appears to be unique.
54	2	Geometry			 f. 37 - a		 f. 26 - a	 f. 24v	 f. 18 - a	 p. 33	

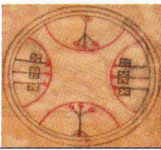
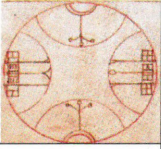
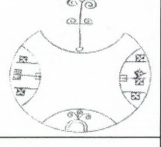
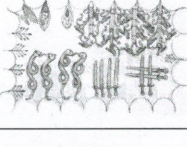
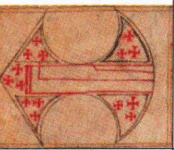
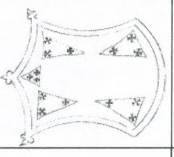
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			Version A			Opus Operum	Version B				Comments
			Yale Mellon 1	BnF Lat. 7152	BL Sloane 1712	CLM 276	BnF Lat. 9336	Yar. Vah 34. ¹	Bodley 951	BnF Lat. 7153	
66	S N	-	Justice, Peace & Awe								
67	-	-	Justice, Peace & Awe								The two groups of the Justice, Peace & Awe notae appear to have evolved independent of each other.
21	1		Music								
82	1		Music								The two groups of the Music 1 notae appear to have evolved independent of each other.

			Version A			Opus Operum	Version B				Comments
Id	S N	Subject	Yale Mellon 1	BnF Lat. 7152	BL Sloane 1712	CLM 276	BnF Lat. 9336	Yar. Vah 34. ¹	Bodley 951	BnF Lat. 7153	
35 & 36		Philosophy	 f. 15 - g	 f. 18v - b	 f. 20 - a	 f. 14v - c	 f. 27v - b	 f. 23 - b	 f. 16v - b	 p. 27	
37 & 40		Philosophy	 f. 15 - h	 f. 18v - c	 f. 20 - b	 f. 14v - b	 f. 25 - a	 f. 23v - a	 f. 17 - a	 p. 28	
38		Philosophy	 f. 15v - j	 f. 17 - a, 19 - a	 f. 20 - c	 f. 15v - a	 f. 25 - b	 f. 23v - b	 f. 17-b	 p. 29	
41 & 42		Philosophy	 f. 15v - k	 f. 17 - b, 19 - b	 f. 20 - d	 f. 16 - a	 f. 25 - c	 f. 23v - c	 f. 17 - c	 p. 30	The evolution of Philosophy 6 from the Version A nota to the Version B nota is not so obvious, as the change involved vesica pisces to the triangle format.

			Version A			Opus Operum	Version B				Comments
Id	S N	Subject	Yale Mellon 1	BnF Lat. 7152	BL Sloane 1712	CLM 276	BnF Lat. 9336	Yar. Vah 34.1	Bodley 951	BnF Lat. 7153	
13	1	Rhetoric									
14	2	Rhetoric									
2 & 15	3	Rhetoric									
16	4	Rhetoric		-							The two groups of Rhetoric 4 notae appear to have evolved from each other, but are sufficiently different to warrant grouping them separately.

			Version A			Opus Operum	Version B				Comments
Id	S	Subject	Yale Mellon 1	BnF Lat. 7152	BL Sloane 1712	CLM 276	BnF Lat. 9336	Yar. Vah 34. ¹	Bodley 951	BnF Lat. 7153	
48	2	Theology	 f. 17 - b	 f. 21 - a	 f. 21v - a	 f. 18v - a	 f. 26v - a	 f. 26v - a	 f. 18v - a	 p. 35	The two groups of Theology 3 notae appear to have evolved from each other, but are sufficiently different to warrant grouping them separately.
73	2	Theology									
49	3	Theology	 f. 17 - c	 f. 21 - b	 f. 21v - b	 f. 18v - b					
75	3	Theology									

		Version A				Opus Operum	Version B				Comments
Id	S N	Subject	Yale Mellon 1	BnF Lat. 7152	BL Sloane 1712	CLM 276	BnF Lat. 9336	Yar. Vah 34.1	Bodley 951	BnF Lat. 7153	
50	4	Theology									The two groups of Theology 4 notice have evolved from each other, but are sufficiently different to warrant grouping them separately.
			f. 17 - d	f. 21 - c	f. 21v - c	f. 18v - c					
74	4	Theology									
							f. 26v - b	f. 25v	f. 18v - b	p. 37	
51 & 52	5	Theology									
			f. 17v	f. 21v	f. 22	f. 19	f. 28 - a	f. 28	f. 19 - a	p. 38	
63	-	Wonders & Marvels									
			f. 16v - x	f. 20v - a	f. 21 - a	f. 17v - e					
I D	S N	Subject	Yale Mellon 1	BnF Lat. 7152	BL Sloane 1712	CLM 276	BnF Lat. 9336	Yah Vah 34	Bodley 951	BnF Lat. 7153	

Appendix 2 – The Order of the Preparatory Prayers and Orations.

A large number of prayers and orations are recommended to be read in the months before the operation. These have been put aside in this Appendix, as being an overly complex and not a very realistic schedule of prayers, but nevertheless retained here for reference.¹

The First Sequence of the Generals (pp. 40-41)

The practitioner should recite *Alpha et Omega*, and then, drawing from the *Tria Prima Capitula* group:

Helyscemaht
Theos, Megale
Lux mundi

Ten Prayers of the *Ars Nova* (p. 56) ²
Nine *Termini* prayers (pp. 50-55)

The Second Sequence of the Generals (p. 41)

This sequence is to strengthen memory, eloquence, and the ability to rapidly understand and absorb new material. The six required prayers/orations come from the Triumphals:

Assaylemaht
Hazaylemaht
Lemahc
Lamehc
Deus summe, Deus
Te queso, Domine

These prayers are to be only offered on the 4th, 8th, 12th, 16th, 20th, 24th, 28th and 30th day of the lunar month. They should be offered four times a day (in the first, third, sixth and ninth hours).

The Third Sequence of the Generals (p. 45)

The prayers to be used are:

Jhesu Dei Filius
Eliminator, Caudones

¹ This order of prayers is taken from Section [126c].

² Sections 115-125.

The Fourth Sequence of the Generals (pp. 45-46)

Lamec, Ragna
Semeht, Seguat
Memoria incomprehensibilis

These are designed to enhance understanding and keen ingenuity, especially in lectures.

The Fifth Sequence of the Generals (45-49)

They are only to be said at the beginning of a specific subject operation, like Grammar or Arithmetic.

Hazatam
Hyhelma
Agloros
Megal, Agal
Hanuyrlyahel
Gemoht, Gehel
Omnipotens, sempiterne Deus
Semoht, Lamen

Subject Specific Prayers/Orations

These are not general prayers, but are only to be used in conjunction with the one specific subject that you are hoping to absorb.

Grammar:

Lux, veritas (p. 57)
Domine sancte Pater, Omnipotens (p. 59)
Respice, Domine (p. 64)
Creator Adonay (p. 69)

Logic:

Sancte Deus (p. 73)
Heloy clementissime (p. 77)

Rhetoric:

Omnipotens et misericors (p. 83)
Unus, magnus (p. 88)
Usyon omnium (p. 89)
Azelechias (p. 89)
Scio enim (p. 92)
Reverende (p. 94)

Arithmetic:

Deus que omnia (p. 103)

Mediator omnium (p. 105)

Geometry:

Deus justus, judex (p. 107)

Omnis sapientiae (p. 113)

Theology:

Adoro te, rex regum (p. 156)

Philosophy: (pp. 139-152)

Ezethomos

Dominus Deus incomprehensibilis

Domine Deus, Sancte Pater

Deus, semper via

Lemogethon

Vita hominum

Omaza, Beheza

Rex regum

Deus Pater immense

Gezomothon

Rex eterne Deus

Deus totius pietatis

Deus Pater immense

These prayers are to be utilised for seven days before one ventures into the prayers and orations of specific *notae* of any one art.

The text continues by recommending the saying of the Ten Prayers from *Ars Nova* and other prayers daily.

The nine *Ars Nova Termini* orations: (pp. 50-55)

Genealogon

Geolym

Agenos

Genathores

Semathymoteham

Gerogueguos

Magnus Maguol

Remolithos

Hamolehon

Plus the Latin Theology prayers:

Omnipotens, incomprehensibilis (p. 153)

Adoro te, rex regum (p. 156)
Otheos (p. 158)
Pie Deus (p. 159)
Pie Pater (p. 160)
Deus vivorum (p. 161)
Confiteor (p. 117)
Extollo sensus (p. 119)
Omnium regnorum (p. 120)
Domine, quia ego servus (p. 122)
Profiteor (p. 123)

It is recommended that these prayers are offered over the course of the first month, for the general promotion of memory, eloquence and understanding.

Following this another repeat of the nine Termini prayers (see above) is recommended (to be used at the beginning and the end of each operation).¹

In total, between 68 and 79 prayers have been recommended for intensive use. These requirements are not really practical outside of a monastic environment, which is why they have been segregated here in this Appendix.

¹ The *termini* prayers are also recommended for spiritual repair if you have committed some sin in the course of the operation.

Appendix 3 – Ecclesiastical and Planetary Hours.

The times for prayer were fixed with regard to the 12 solar hours of the day (which began at dawn and ended at sunset). These hours are effectively the same as Planetary hours, as they vary from actual clock time according to the season. Summer has longer days, with earlier dawn and later sunset, and therefore its solar hours are longer than 60 minutes. The reverse is true in winter, which consequently has solar hours shorter than 60 minutes.

This arrangement works quite well with the seasonal variations in agriculture. In winter when there is less agricultural work to do, the days are shorter and so are the work hours. In summer where tilling, planting and harvesting are necessary tasks, the day is longer. These seasonal variations also affected the timetable of prayers. Each of these canonical hours was named, and those names are followed in the *Ars Notoria*, rather than clock time.

The names of the hours are:

Canonical name	Solar or Planetary hour	Solar Hour	Approx. clock time ¹
<i>Matins/Vigil</i>	During the night		2 am
<i>Lauds</i>	Dawn Prayer		5 am
<i>Prime</i>	First Hour (Sunrise)	1	6 am
<i>Terce</i>	Third Hour (Mid-Morning)	3	9 am
<i>Sext</i>	Sixth Hour of the day or Noon	6	Noon
<i>Nones</i>	Mid-Afternoon	9	3 pm
<i>Vespers</i>	Sunset, "lighting the lamps"	12	6 pm
<i>Compline</i>	Night Prayer before retiring.		7 pm or later

We are here concerned with the Catholic canonical hours, as they were observed in the 13th century, not with the later Protestant variations. Even the Catholic church has in recent times changed the names of some of the hours.

Many of the prayer cycles utilise well-spaced repeats at the 1st, 3rd, 6th and 9th hours.

¹ The length of the Solar or Planetary hour is computed by dividing the number of minutes between sunrise and sunset by 60. This clock time will only be exact on the Equinox, so it is only a guide. Note that dawn occurs before sunrise, and dusk occurs after sunset.

Appendix 4 – Manuscript Bibliothèque Nationale de France Lat. 9336 folio analysis.

The main manuscript that the text of Version B was drawn from is Bibliothèque Nationale de France Lat. 9336, entitled *Sacratissima ars notoria*. It dates from 1360-1375 and was probably written in Bologna. It has 28 folios, but these are large (435 x 290 mm) and covered in minute writing. This is the source Véronèse used for his edition of the *Ars Notoria*, and consequently is the source for the English translation.¹

Within its 28 large and beautiful folios it contains:

<u>folio</u>	<u>Item</u>
1ra	Prologue. Alpha et Omega. <i>Golden Flowers of Apollonius – Chapter 1.</i>
2ra	General Group 1 – <i>Tres Capitula</i>
2va	Theos, Megale
3ra	General Group 2 – <i>Triumphal Orations</i>
4rb	<i>Golden Flowers of Apollonius – Chapter 2</i>
5ra	General Group 3
5rb	<i>Golden Flowers of Apollonius – Chapter 3</i>
5va	General Group 4
6va	General Group 5
7ra	Megale, Agal
8ra	Gemoht, Gehel
8va	Semoht, Lamen
8vb-11vb	glosses
12rb	Ezethomos, Lemogethon, Omaza Beheza
12va	Gezomothon
13va	<i>Ars Nova</i> – gloss
14ra	gloss on Ten Prayers
15va	Method or ‘Abridgment’
15vb	1 st – 8 th Termini
17ra	Two minor prologues

¹ Véronèse, *L’Ars notoria*, Firenze: Sismel, 2007, pp. 135-293.

17rb	Method Timetable – 4 months
18r	1 st Grammar <i>nota</i> ¹
18v	2 nd Grammar <i>nota</i>
19r	3 rd Grammar <i>nota</i>
19v	1 st Logic <i>nota</i>
20r	2 nd Logic <i>nota</i>
20v	1 st Rhetoric <i>nota</i>
23r	2 nd Rhetoric <i>nota</i> * ²
23v	3 rd Rhetoric <i>nota</i> *
21r	4 th Rhetoric <i>nota</i>
21v	1 st Medicine <i>nota</i> ; 1 st Music <i>nota</i>
24r	1 st , 2 nd , 3 rd Arithmetic <i>notae</i> * ³
24v	1 st , 2 nd Astronomy <i>notae</i> *
22r	3 rd , 4 th , 5 th , 6 th Astronomy <i>notae</i>
22v	1 st , 2 nd , 3 rd General <i>notae</i>
27r	4 th General <i>nota</i> ; 1 st Philosophy <i>nota</i> * ⁴
27v	2 nd , 3 rd Philosophy <i>nota</i> *
25r	4 th , 5 th , 6 th Philosophy <i>notae</i> *
25v	7 th Philosophy <i>nota</i> ; 1 st Geometry <i>nota</i>
26r	2 nd Geometry <i>nota</i> ; 1 st Theology <i>nota</i>
26v	2 nd , 3 rd , 4 th Theology <i>nota</i>
28r	5 th Theology <i>nota</i> ; Chastity <i>nota</i>
28v	Justice, Peace & Awe <i>nota</i> ; Reprehension & Taciturnity <i>nota</i>

¹ At this point begins the detailed transcription of what was inside and around the *notae*. Folios 18-28 are the essence of the system.

² The leaves of this manuscript have, at some time been bound up in the wrong order. Folio numbers show the current order of pages, but not the original order. Folios with an asterisk have been misplaced. For example, Folio 23 should fall after f. 20 in order to restore the logic of the subject *nota* order.

³ Folio 24 should fall after f. 21.

⁴ Folio 27 should fall after f.22. Of course the pages in the manuscript are still in folio order, but if the manuscript was ever rebound these changes to the order in this list should be made, as they reflect the original arrangement of the scribe.

Appendix 5 – An Example of verbose Timing Instructions.

This gloss has been isolated in an Appendix, as an example of verbose and complicated instructions in the glosses which have to a large extent been edited out from the main text of this book. If this and similar passages were left in, the main text would be inordinately long and difficult to read (not to mention to perform). The original probably Greek source text did not have such minute prescriptive restrictions, but these are the product of monks engrossing the text as much as possible by adding long and complicated glosses. I would hazard that the original instruction was simply to repeat the orations at regularly spaced intervals throughout the day, whilst inspecting the *nota*.

The following typical example of a gloss is very verbose, often repeating each phrase several times. This is just one small example of such repetition which could simply have been expressed as “on the first day of the Moon:”

“that prayer is to be offered always in the beginning of the month, namely when the Moon is first, because we call the first or new Moon in this art at the beginning of the month, and thus that first prayer is to be offered in that day when the Moon is first.”

The following example passage has been trimmed of quite a bit of its repetition but still remains verbose. It just gives the timing specifications for just one prayer:

“[40 – Gloss] *Oratio autem in prima Luna, etc.* [Comments] in the previous sections, about the virtues and efficacies of the previous prayer (*Lamehc, Ragna, etc.*, and its prologue, *Memoria irreprehensibilis, etc.*) declared it to be entirely and perfectly satisfactory. Accordingly [the author] assigns and shows specific times, lunar months, days, and hours in this section, in which that most excellent prayer should be offered. For according to its functions (having ignored the dangers which are to be guarded against beforehand) that prayer is to be always offered at the beginning of the [lunar] month, on the first day of the Moon, in the early morning once, around the third hour once, around noon thrice, around the ninth hour thrice. On the following day it is not to be offered. On the third day it is to be offered thrice, in the early morning once, around noon once, and around the ninth hour once. Specifically, from the third day up to the sixth day, no prayers are to be offered. Accordingly, on the sixth day, it is to be offered six

times, in the early morning twice, around noon twice, around the ninth hour twice. Specifically, from the sixth day up to the ninth day, it is not to be offered. Accordingly, on the ninth day it is to be offered nine times, in the early morning thrice, around noon thrice, and around the ninth hour thrice. Specifically, from the ninth day up to the twelfth day it is not to be read. On the twelfth day it is to be offered twelve times, in the early morning thrice, around noon thrice, around the ninth hour thrice, and in the evening thrice. Then, from the twelfth day up to the fifteenth day it is not to be offered. Specifically, on the fifteenth day, it is to be offered fifteen times, in the early morning thrice, around the third hour thrice, around noon thrice, around the ninth hour thrice, and in the evening thrice. From the fifteenth day up to the eighteenth day, it is not to be read. In the eighteenth day similarly, it is to be offered fifteen times, in the early morning thrice, around the third hour thrice, around noon thrice, around the ninth hour thrice, in the evening thrice. From the eighteenth day up to the twenty-first day, it is not to be offered. In the twenty-first day it is to be offered in the early morning thrice, around the third hour thrice, around noon thrice, around the ninth hour thrice, in the evening thrice. From the twenty-first day up to the twenty-third day it is not to be read. In the twenty-third day it is to be read in the early morning thrice, around the third hour thrice, around noon thrice, around the ninth hour thrice, in the evening thrice. From the twenty-third up to the twenty-sixth day, it is not to be offered. On the twenty-sixth day it is to be offered in the early morning thrice, around the third hour thrice, around noon thrice, and in the evening thrice. Accordingly, from the twenty-sixth day up to the twenty-ninth day, it is not to be offered, on that day it is to be offered in the early morning thrice, around the third hour thrice, around noon thrice, around the ninth hour thrice, and in the evening thrice. Specifically, on the thirteenth [thirtieth] day which is the end of that lunar month the prayer is to be offered fifteen times during the day, in the early morning thrice, the third hour thrice, around noon thrice, around the ninth hour thrice, and in the evening thrice. For these are the lunar months, days, and hours in which this most sacred prayer ought to be pronounced with the previous, related prayers, and not at any other times, as the first three related Chapters declares, in the preceding gloss. For in those days in which the prayer is prohibited from being read and offered, the first three Chapters ought to be read and offered, as well as reading the other prayers for the purposes of memory, eloquence, and understanding,

just as mentioned above. This prayer, as we said before, is of great efficacy and virtue, and it is a glorious mystery because of the most holy names of the holy angels of God which are to be invoked thereby, because in those days in which you pronounce them just as it is taught, praying the prayer, you will be propelled forward by the virtue of the angels to the science which you are acquiring, and especially to the knowledge of theology, because you will scarcely be able to recite it before you begin speaking that knowledge. It is important to know that whosoever offers this first prayer ought to be confessed, and in that day in which it is used he must be fasting and clean, and thus, the effect manifests in a day. For he must be imbued [with spiritual cleanliness] for the purpose of presenting this prayer."

...and that is just for one prayer.

Appendix 6 - Summary of Orations & Prayers

THE GOLDEN FLOWERS, Chapter 1

Group 1: *Tria Prima Capitula* [146]¹

1. *Helyscemaht* [146]
2. *Theos Megale* [149]
3. *Lux mundi, Deus immense* [151]

Group 2: *Triumphales Orationes*

1. *Assaylemaht*, [154]
2. *Hazaylemaht, Lemaht, Azat* [157]
3. *Lemahtc – “Mirror of Wisdom”* [159]

Golden Flowers, Chapter 2

4. *Lamehc – “Queen of Languages”* [162]
5. *Deus summe, Deus invisibilis* [163]
6. *Te queso Domine* [164]

Group 3

1. *Jhesu Dei Filius* [166]
2. *Eleminator, Caudones* [167]

Golden Flowers – Chapter 3

Group 4

1. *Lamehc, Ragna* [170]
2. *Semeht (35, variant 5)* [172]
3. *Memoria irreprehensibilis – “The Crown Jewel of the Lord”*

Group 5

1. *Hazatam* [174]
- 1b. *Hyhelma* [176]
2. *Agloros – “The Sign of the Grace of God”* [176]
3. *Megal* [177]
4. *Hanuyrlyahel* [178]
5. *Gemoht, Gehel* [181]
6. *Semoht, Lamen* [183]

ARS NOVA

The Nine Termini Orations

1. *Genealogon* [231]

¹ Page number in the Latin text of Véronèse (2007).

2. *Geolym* [232]
3. *Agenos* [233]
4. *Genathores* [233]
5. *Semathymoteham* [234]
6. *Gerogueguos* [234]
7. *Magnus Maguol* [235]
8. *Remolithos* [235]
9. *Hamolehon* [235]

Trivium

Lux, veritas [237]

GRAMMAR – 3 *Notae*

1st *Nota* of Grammar

Domine Sancte Pater [237]

1. Helyscemaht, Scemoht, Hazatam [239]
 2. Benon, Zihazamay, Thamyham [239]
 3. Henelic, Sasmih, Hecrore [239]
 4. Harastologion, Halayhos, Zehem [240]
 5. Jana, Agla, Aglay [241]
- Deus, cui omne cor bonum patet [241]

2nd *Nota* of Grammar

Respice Domine Deus [241]

1. Otheos Jezehur [242]
2. Pehangryes, Theramyho [242]
3. Rebelleos [243]
4. Heloy, Emanuhel, Jezemares [244]
5. Zemoham, Lemaryht [245]

3rd *Nota* of Grammar

Creator Adonay omnium visibilium [246]

1. Principium Deus omnium bonorum [247]
2. Panthac, Panthos, Hamyros [247]
3. Ageryos, Hagenozoy [247]
4. Opus salutare [248]

DIALECTICA/LOGIC – has 2 *Notae*

1st *Nota* of Dialectic/Logic

Sancte Deus Pater [249]

1. Seguoh, Semzyhony, Zay, Samarahc [249]

2. O Eternitas Seculorum [250]
3. Gerarauht, Hazirelochon [250]
Lectiones nostras quesummis [251]
Deus, qui corda gentium illustras [251]

2nd *Nota* of Dialectic

- Heloy, clementissime [252]
1. Seguoht, Semzyony, Zahy, Halamarym [252]
 2. Othomyhos, Samarithy, Lamaryn [252]
 3. Germogon, Nezologon, Samoziholon [253]
 4. Zemal, Jezemaht, Jezemehal [253]
 5. Guamathomen, Semezemary [254]

RHETORIC – has 4 *Notae*

1st *Nota* of Rhetoric

- Omnipotens et misericors Pater [255]
Hamazay, Sazahoron, Ubisevehar [255]
1. Lemor, Lemoyz, Jecholor [255]
 2. Confiteor tibi, Domine Deus [256]
 3. O maiestas ineffabilis [257]
 4. Formator rerum Deus [258]
 5. O gloriosa et immemorabilis [258]

2nd *Nota* of Rhetoric

- Unus magnus, mirabilis [260]
Usyon, omnium potestatum [260]
Azelechias, Velozeos, Mohan [260]
1. Habytay, Sezemen, Zohemen [261]
 2. Potentia, equalitas, equitas, iudicium [261]

3rd *Nota* of Rhetoric

- Scio enim quia delector me...Tehon [262, 268]
1. Hatanathel, Sarihel [263]
 2. Genomythos, Vehamal, Getho [263]

4th *Nota* of Rhetoric

- Reverende et potens Deus [264]
1. Senezemon, Zenezemor [264]
 2. Hely, Theos, Jesaram [265]

Quadrivium

MUSIC – has 1 *Nota*

Nota of Music

Deus pater immense a quo procedit omne [268]

1. Otheos, Athamatheos [268]
2. Scio enim quia delector me [262, 268]
3. Per hec sacramenta sanctissima Dei [268]

ARITHMETIC – has 2 ½ *Notae*

1st *Nota* of Arithmetic

Deus qui omnia numero [269]

1. Azelechyas, Velozeos [269]

Semi-*Nota* of Arithmetic

Mediator omnium [270]

Thoemy, Gruheguon [270]

2nd *Nota* of Arithmetic

Deus iustus iudex

1. Habba, Habehat, Habrac [271]
2. Thehel, Ysaym

GEOMETRY – has 2 *Notae*

1st *Nota* of Geometry

Gemaht, Semanay, Johas [283]

Deus, justus, iudex [283]

2nd *Nota* of Geometry

Omnis sapientie decus et scientie [284]

Honoy, Theon, Hystym [284]

Jazen, Hezachaly, Jemor [285]

ASTRONOMY – has 6 *Notae*

1st *Nota* of Astronomy

Confiteor tibi, Domine, ego reus hodie [272]

2nd *Nota* of Astronomy

Extollo sensus carnis mee et anime mee [273]

3rd *Nota* of Astronomy

Omnium regnorum et potestatum [273]

4th *Nota* of Astronomy

Domine quia ego servus [274]

5th *Nota* of Astronomy

Profiteor hodie tibi [274]

1. Heloy, Lay, Hobidam [275]
2. Deus, qui multitudinem [275]

6th *Nota* of Astronomy

Jezomanay, Zezomanay, Jezothocon [275]

'Post-Graduate' Subjects

MEDICINE/PHYSICK – has 1 *Nota*

Nota of Medicine

Deus summe, deus invisibilis [267]
Te queso, Domine mi... [267]

GENERALS – have 4 *Notae*

First General “the *Nota* of God”

1. Zedomor, Phamanos, Samalos [276] “the *Nota* of God”
2. Gedomor Phamazihon [277]

Second General *Nota*

Rex eterne Deus [277]

Third General *Nota*

Deus immense [277]
Jazer, Hazacala, Gemor [278]

Fourth General *Nota*

Deus totius pietatis [278]

PHILOSOPHY – has 7 *Notae*

1st *Nota* of Philosophy:

1. Ezethomos [279]
2. Domine Deus incomprehensibilis [279]
3. Themezehos, Saguamal [279]

2nd *Nota* of Philosophy

1. Domine Deus, Sancte Pater omnipotens [280]
2. Deus, semper, via, vita, veritas [280]

3rd *Nota* of Philosophy

1. Lemogethon, Hegemonthon, Hazachaly [280]
2. Vita hominum et omnium creaturarum [280]

4th *Nota* of Philosophy

1. Omaza, Beheza, Theon [281]
2. Rex regum, Deus infinite [281]

5th *Nota* of Philosophy

1. Deus Pater immense [281]
2. Vita bonorum, Deus, potentia, fons, pax, regnum [281]

6th *Nota* of Philosophy

1. Gezomothon "*Nota* of Awe and *Nota* of God" [282]
2. Rex eterne Deus, "end of the oration" [282]

7th *Nota* of Philosophy: "The *Nota* of Awe"

1. Deus totius pietatis, auctor [282]
2. Deus Pater immense, a quo procedit omne [283]

THEOLOGY – has 5 *Notae*

1st *Nota* of Theology

1. Omnipotens, incomprehensibilis, invisibilis [285]
2. Theos, Hazamant, Hel, Hamyfodel [286]
3. Heloy, Adonay, Sother, Messias, Emanuhel [286]

2nd *Nota* of Theology

1. Adoro te, rex regum [287]
2. Habyas Rihel Jochas [288]

3rd *Nota* of Theology

1. Otheos, Hatamagiel, Hataha, Marihel [288]
2. Pie Deus et misericors Deus clemens [288]

4th *Nota* of Theology

Pie Pater et Misericors Filii [289]

5th *Nota* of Theology, or "*Ineffable Nota*" of 24 Angels

Deus vivorum dominator et omnium creaturarum [289]

Virtues

Chastity – has 1 *Nota*

1. Lamahel, Mysub, Monoy [290]
2. Domine Sancte Pater, omnipotens eterne Deus [290]

Justice, Peace and Awe – has 1 *Nota*

1. Heloy clementissime, Hel, Janazay, Hon [291]
2. Domine Deus scio quia in conspectus tuo [291]

Reprehension and Taciturnity – has 1 *Nota*

1. Ezomathon Zehimochor Sephecuc [292]
2. Ecce Domine Deus, piissime conductor [292]

Appendix 7 – Divine Names in *Ars Notoria*

Julien Véronèse has helpfully counted the number of occurrences of various Divine Names in FnB Lat. 9336.¹ Language distribution, is uncertain in a few cases.

God name	Latin	Greek	Hebrew	Arabic
Deus/Dei, etc	285			
Dominus (Lord)	193			
Spiritus Sanctus (Holy Spirit)	88			
Theos/Theon/Otheos		54		
Usion / Usyon		22		
Heloy		15		
Adonay /Ydonay			14	
Iod / Ioht / Iotha			14	
Filius (Son)	14			
Ihesus Christus		12		
Halla [Allah]				10
Hon / On		10		
Hathanatos / Hatanatos (Immortal)		9		
Alpha et Omega		7		
Patyr	7			
Saday (Shaddai)			5	
Seguoht			5	
Emanuel / Emanuhel		5		
Hay			4	
Hely		4		
Messias/Messyas (Messiah)			4	
Sother (Saviour)		4		
Sabaoth / Sabahot			4	
Agla			1	
Tetragrammaton			1	
	587	142	52	10

Total names = 791

¹ Véronèse (2012), pp. 61-62.

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Dr. Stephen Skinner

After graduating from Sydney University, he began his career as a geography lecturer at what is now the University of Technology in Sydney. He authored *The Search for Abraxas* in 1972, and migrated to London in the same year where he wrote the *Techniques of High Magic* in 1976. Soon after, he produced *Terrestrial Astrology* (aka *Geomancy in Theory and Practice*) which is still the most complete work in English on Western divinatory geomancy. He collaborated with Dr Donald Laycock on a dictionary of the angelic language used by Dr John Dee, and edited Crowley's *Astrology* and the *Magical Diaries of Aleister Crowley* (1923).

Highly illustrated coffee-table books on *Nostradamus*, *Millennium Prophecies: Apocalypse 2000* followed. In 2003 he wrote *Sacred Geometry*, and in soon after he edited Agrippa's *Fourth Book of Occult Philosophy*. From 2004 till 2010 he collaborated with David Rankine to produce the Sourceworks of Ceremonial Magic series producing: *The Veritable Key of Solomon*, *Lemegeton* (including the *Goetia*), *Janua Reserata*, *Sepher Raziel: Liber Salomonis*, and *Clavis Inferni*.

His *Complete Magician's Tables*, is a tabular summary of the correspondences of the Kabbalah; angels, demons; the gods of many cultures; the constituents of magic in Latin, Greek, Babylonian and Egyptian sources, gem stones, plants, perfumes and incenses, a total of over 840 comparative tables.

He was awarded a PhD in Classics by the University of Newcastle for his research into the Greek text of the magical papyri (PGM) and its connection with the Latin grimoires. The first part of this thesis has been published as *Techniques of Graeco-Egyptian Magic*, the second part as *Techniques of Solomonic Magic*. His most recent books are a full colour version of Sibley's *Mysteries of Magic*, and the first volume of *Ars Notoria*. This second volume is the practical follow up, with full sets of notae never before published. He lives in Singapore. www.SSkinner.com

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