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GIRALT (Sebastià), « The *Liber Lune* and the *Liber Solis* attributed to Hermes in the MS Vatican, B.A.V., Barb. lat. 3589 »

RÉSUMÉ – Le *Liber Solis* et le *Liber Lune* appartiennent à l'ouvrage hermétique intitulé *Liber de imaginibus septem ex scientia planetarum Abel*, compilation médiévale sur les images planétaires magiques. Cet article étudie le texte des deux livres transmis par le ms. Vatican, B.A.V., Barb. lat. 3589. Une transcription de ce texte est fournie en annexe.

ABSTRACT – The *Liber Solis* and the *Liber Lune* belong to the Hermetic *Liber de imaginibus septem planetarum ex scientia Abel*, a medieval collection on images of planetary image magic. This article focuses on the text of both books transmitted by MS Vatican, B.A.V., Barb. lat. 3589. An edited transcription of this text is provided in an appendix.

THE *LIBER LUNE* AND THE *LIBER SOLIS*
ATTRIBUTED TO HERMES
IN THE MS VATICAN, B.A.V., BARB. LAT. 3589¹

THE *LIBER DE IMAGINIBUS SEPTEM PLANETARUM*
EX SCIENTIA ABEL

The *Liber Solis* and the *Liber Lune* belong to the Hermetic series of books on magic based on planetary magic entitled *Liber de imaginibus septem planetarum ex scientia Abel* or *Opus Abel*, which circulated in the Middle Ages and the early Modern Times as a Latin translation from the Arabic and which is unevenly preserved in a few manuscripts. The complete set includes the following titles: *Liber Lune*, *Liber Solis*, *Liber Mercurii*, *Liber Veneris*, *Liber Martis*, *Liber Iovis*, *Liber Saturni*. The preface to the series, written as if pronounced by Hermes, develops the mythical origin of this collection: wise men before the Flood foresaw the coming of the Flood and carved their texts on marble slabs which they hid. Hermes discovered part of this hidden knowledge in Hebron and, since he considered the texts composed by Abel, inventor of the science of images, to be the best he transmitted them further. The series presents uniform rituals, which stipulate the proper astrological moment for the images, engraving a representation of their objective, the inscription of names, symbols or characters over them, the pronunciation of names and prayers, suffumigations, and their burial accompanied by exorcisms. This magical practice requires ascetic preparation which involves fasting,

1 This article is a result of the research project funded by the Spanish Ministry of Economy and Competitiveness FFI2014-53050-C5-2-P *Corpus digital de Arnau de Vilanova: filosofia y ciencia en la Corona de Aragón (siglos XIII-XIV)*, and a grant from the Catalan Government (AGAUR BE DGR 2010) to study the MS Vat. Barb. lat. 3589.

purification, sexual abstinence, suffumigations, and supplications to God and to the spirits of the zodiac².

According to Vittoria Perrone Compagni, the series is transmitted in two versions. She calls these *R* (Inc.: *Dixit Hermes Triplex quod sapientes...*) and *A* (Inc.: *Septem sunt circuli planetarum...*). *R* is completely preserved and is explicitly attributed to Robert of Chester in two of the manuscripts: *D^R*, as Perrone Compagni points out, contains the name of the translator as does *L^{R3}*. By contrast, none of the known copies of *A* include the *Liber Mercurii* and the *Liber Veneris* or the translator's name. In Perrone Compagni's opinion, *A* may be the first translation of the *Liber de imaginibus Abel*, and *B* its superficial revision, with the exception of the *Liber Lune* and the *Liber Solis*, since in these two books the differences between both versions are substantial. In order to defend this hypothesis, she argues that Version *A* of the *Liber Lune* and the *Liber Solis* is a work by Adelard of Bath on the basis of stylistic parallels with his version of Thābit ibn Qurra's *De imaginibus*, which circulated under the title *Liber prestigiorum*.

Despite Perrone Compagni's conclusions, the origin of both versions still remains unclear, as does the exact relationship between them. In fact, the testimony of the manuscripts contradicts her hypothesis – although, of course, it is not necessarily true –, because both *D* and *L* state that Version *R* was translated from Arabic into Latin by Robertus Castrensis and – according to *L* – word by word. Robertus Castrensis or Robert of Chester (fl. 1144-1150) is certainly a plausible translator. As an English scholar, he moved to Castile in order to learn from

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- 2 The series is discussed in V. Perrone Compagni, « *Studiosus incantationibus*. Adelardo di Bath, Ermete e Thabit », *Giornale critico della filosofia italiana*, 80/81, 2001, p. 36-61; P. Lucentini and V. Perrone Compagni, *I testi e i codici di Ermete nel Medioevo*, Florence, Polistampa, 2001, p. 66-68. See also L. Thorndike, « Traditional Medieval Tracts Concerning Engraved Astrological Images », in *Mélanges Auguste Pelzer. Études d'histoire littéraire et doctrinale de la scolastique médiévale offertes à Mgr Auguste Pelzer*, Louvain, Université de Louvain, 1947, p. 217-274, and N. Weill-Parot, *Les « images astrologiques » au Moyen Âge et à la Renaissance. Spéculations intellectuelles et pratiques magiques (xii^e-xv^e siècle)*, Paris, Honoré Champion, 2002, p. 42-47.
 - 3 *Translatu de Arabico in Latinum per Robertum Castrensem*, *D*, fol. 66^v; *De imaginibus <Abel> de verbo ad verbum, secundum <translationem Roberti> Castrensis viri docti*, *L*, fol. 112^r (I am conjecturing some words which are not clearly readable because of the defective conservation of this copy). The name *Robertus* also appears in *L*, fol. 122^v, before the end of the *Liber Lune*. See all the manuscripts and their *sigla* below.

Arabic sources and then returned to his country. Based in Segovia and in London, Robert of Chester translated works of alchemy, astronomy, astrology and algebra from Arabic into Latin and wrote a number of original works on astronomy. He has often been identified with Robert of Ketton, even though Charles Burnett has argued that they are not the same person⁴. By contrast, Adelard of Bath's background and work method seem to be different: he traveled to Sicily, where the Arabic tradition was still alive, but there is no evidence that he visited the Iberian Peninsula to learn Arabic sciences. However, for both linguistic and thematic reasons, Charles Burnett observes that his translations from Arabic reflect a Spanish origin, perhaps due to collaboration with Arabic speakers of Hispanic origin in England, such as Petrus Alfonsi. It may therefore seem more logical to presume that Robert was the first translator and Adelard the adaptor. Nevertheless, the inverse process may also be proposed on the basis that Robert was responsible for the revision of at least one translation of Adelard, namely his version of the astronomical tables of al-Khwarizmi. Since the Arabic original is missing, only a systematic comparison between *A* and *R* could help to discover which one, if either, is derived from the other⁵.

The manuscripts transmitting each version of the *Liber Lune* and the *Liber Solis* are the following⁶:

- 4 Ch. Burnett, «Ketton, Robert of (fl. 1141-1157)», in *Oxford Dictionary of National Biography*, 2004, accessible via the Oxford University Press website.
- 5 Ch. Burnett, «Adelard of Bath and the Arabs», in *Rencontres de cultures dans la philosophie médiévale: traductions et traducteurs de l'antiquité tardive au XIV^e siècle*, ed. J. Hamesse and M. Fattori, Louvain-la-Neuve – Cassino, Institut d'Études Médiévales – Università degli studi di Cassino, 1990, p. 89-107; Id., «Adelard of Bath», in *Complete Dictionary of Scientific Biography*, 2008, accessible via *Encyclopedia.com*.
- 6 I have examined all these witnesses from digital copies. Between parentheses I give the last leaf of the *Liber de imaginibus Abel* when it is longer. The preface of the collection is usually linked to the *Liber Lune*. I use the initials *D* and *L* (without superscript) to refer to the Darmstadt and Lübeck manuscripts in general, when it is not necessary to mention a particular version of the *Liber de imaginibus Abel* contained in them. The manuscripts are listed in Lucentini and Perrone Compagni, *I testi e i codici*, p. 68, except for *V* and *B*. On *F*, see also D. Pingree, «Learned Magic in the Time of Frederick II», *Micrologus. Natura, Scienze e Società Medievali*, 2, 1994, p. 39-56, and J. Véronèse, *L'Almandal et l'Almadel latins au Moyen Âge. Introduction et éditions critiques*, Florence, SISMEL-Edizioni del Galluzzo, 2012, p. 69-72. See the titles, incipits, explicits of these copies in Appendix 1. MS Vatican, B.A.V., Vat. lat. 10803, 15th c., fol. 60^r-62^v, contains only the *Liber Martis* and the *Liber Iovis*.

Version A

D^A: Darmstadt, Universitäts- und Landesbibliothek, 1410, c. 1550, fol. 19^v-29^f (34^f).

F: Firenze, Biblioteca Nazionale Centrale, II.III.214, 15th century, fol. 15^r-23^v (*Liber Lune* and the beginning of *Liber Solis*).

L^A: Lübeck, Bibliothek der Hansestadt Lübeck, Math. 9 4^o, 1589, fol. 111^v-112^r (preface).

Version R

D^R: Darmstadt, Universitäts- und Landesbibliothek, 1410, c. 1550, fol. 54^r-59^f (66^v).

L^R: Lübeck, Bibliothek der Hansestadt Lübeck, Math. 9 4^o, 1589, fol. 112^r-115^r (119^v).

V: Vatican, Biblioteca Apostolica Vaticana, Barb. lat. 3589, c. 1430, fol. 60^r-62^r (fragments).

B: Brixen, Priesterseminar, Cod. D 4 (*olim* 71), late 15th century, fol. V^r-V^v (VI^v) (fragments).

It should be stressed here that the two earliest witnesses of Version *R* of the *Liber de imaginibus Abel*, *V* and *B*, are not included in the fundamental catalogue of manuscripts transmitting medieval Hermetic texts produced by Paolo Lucentini and Vittoria Perrone Compagni. *V* (whose contents will be discussed in detail below) was already reported in an earlier article by this author as an incomplete copy of the *Liber de imaginibus Abel*, although still not identified with *R*⁷, while *B* is described here for the first time. *B* transmits fragments of the *Liber Lune*, the *Liber Solis* and the *Liber Mercurii* in two end-leaves at the front, while the main content of this codex has no relationship with the occult arts: it is Henricus de Gorichen's *Questiones* to the *Summa* of Thomas Aquinas. On fol. V^r, the end of the *Liber Lune* is found from the last lines of the twentieth image, which are mainly obliterated. Therefore, what is preserved is basically the general guidelines closing the book. In fol. V^r-V^v, the beginning of the *Liber Solis* is preserved: the presentation,

7 S. Giralt, « The Manuscript of a Medieval Necromancer. Magic in Occitan and Latin in ms. Vaticano, B.A.V., Barb. lat. 3589 », *Revue d'Histoire des Textes*, n. s. 9, 2014, p. 221-272.

the table of contents and part of the introduction (including indications for suffumigations and some other instructions). In fol. VI^r-VI^v, most of the first part of the *Liber Mercurii* is preserved: part of the index, the general guidelines and the first seven images.

Therefore two codices (*D* and *L*) contain both versions, but only *D* does so in a complete way. As I was able to determine, *L* transmits the preface of Version *A*, with a comment but subsequently, instead of continuing with the books of the various planets belonging to this version, it moves on to restart with *R* right from its preface. At the end of *R*, it includes some fragments related to each of the books (fol. 118^v-119^v). The copies of *V* and *B* are very defective, and *F* only transmits the *Liber Solis* until the third image (unfinished).

A NEW WITNESS OF THE *LIBER LUNE* AND THE *LIBER SOLIS*:
THE MS VATICAN, B.A.V., BARB. LAT. 3589

Although it only contains part of the *Liber Lune* and of the *Liber Solis*, *V* is by far the earliest witness of Version *R* known to date – being copied *c.* 1430, more than a century earlier than *D* (*c.* 1550) – and may also be the earliest of all the known manuscripts of the whole *Liber de imaginibus Abel*.

V contains many texts related to various traditions of magic, although the primary interest of the compiler, who should be identified as the copyist of this part of the manuscript, proves to be ritual and image magic⁸. Throughout the codex, the compiler selects works and operations with the aim of completing his library, which was specialized in ritual and astral magic, above all containing planetary images. He copies the greater part of some works from which he omits operations that he already possesses or considers superfluous because he already has equivalent ones. In the case of other texts, he transcribes only the experiments that he needs, giving us the opportunity to catch a glimpse of the library of a real magician and how he built up his own collection

8 Giralt, «The Manuscript of a Medieval Necromancer». See a detailed description and analysis of the contents of *V*.

of magic resources. This, in addition to the loss of several leaves, is the reason why the texts are incompletely or only partially copied. Therefore, the codex constitutes a new witness, albeit an incomplete one, of the writings about occult arts known from other Latin manuscripts, not only of the *Liber de imaginibus Abel*, but also of the *De officiis spirituum* and perhaps the *Liber Veneris*. It also reveals previously unnoticed works, most of them in Occitan language.

There are remains of the *Liber de imaginibus Abel* in several places in the manuscript, and the conditions of transmission can be assessed more properly if compared with the complete copy of the series in *D*^{R9}. An announcement of its presence is already found in the table of contents of the codex (fol. 28^r), which includes the title *Ymagines Abel*. The preserved part of the *Liber Lune* appears in fol. 60^r, after the loss of the original leaves 76^r-82^v. As is shown by their numbering, only the final brief operations survive, with images of all that they originally contained from the fourteenth to the twentieth, except for the sixteenth, which is omitted. The preserved images are designed to turn anyone into a king, to protect a town or to hand it over to enemies, to catch thieves, to transport someone to any place, to make it rain or not in a particular place, to make fun of a passer-by. The title of the book is known thanks to the *explicit* (fol. 60^v): *Liber Lune de prestigiis*. After the operations the book gives some general instructions for carrying them out, including a prayer that has to be adapted to each image, an explanation on how the metals must be worked to make the images, another prayer that can be uttered for all images by changing the names, and finally specifying what ink is to be used with the images. In relation to the second prayer, the compiler states that he has omitted the twelve names for each image, which are actually copied in *B* and *D*^R, because he already has them at disposal.

From the title alone, it is clear that the following text is related to the previous one. It is the *Liber <de> prestigiis Solis secundum Ermes [sic]* (fol. 61^r-62^r), which certainly corresponds to the *Liber Solis*. In this case, we have the table of contents, which enables us to gain an idea of

9 Giralt, « The Manuscript of a Medieval Necromancer ». I have compared *V* with *F*, which contains Version *A*, with the basic purpose of identifying the text with *Liber de imaginibus Abel*, although it is obvious that the comparison with *D*^R, corresponding to Version *R*, is more suitable for understanding the position of *V* in the transmission of the work.

what the copied original contained. The table includes the same twelve operations as those transmitted by *D^R*, but only four are copied, and at the end of the text the compiler declares that he has omitted the other operations from his original. Therefore, it is clear that he is the person responsible for the selective copy. In *V*, the beginning of the introduction is also missing, namely the indications for suffumigations and the names of the Sun in each sign of the Zodiac. The latter are omitted, as the compiler himself acknowledges, because he has them elsewhere. However, other instructions are preserved – including those related to fasting, bathing, making the images in accordance with particular astrological conditions and times, suffumigating them and exorcizing them – and finally the mention of the metal of which they are composed (silver). Subsequently, four images (omitting the others) are described and some particular instructions are given for using each: the first is designed to provoke an illness in a person or to cure it; the second, to expel animals from a specific place; the fifth, to safeguard people from illnesses and the tenth, to increase someone's knowledge.

The *Liber Saturni* of the same *Liber de imaginibus septem planetarum ex scientia Abel* series is twice referred to in *V*: one extract with the Aries operation in a series of *experimenta*, corresponding to the first operation in the *Liber Saturni* (*D*, fol. 65^v), to transform one thing into another one¹⁰. The discussion of the image is interrupted by the loss of a leaf and, therefore, the second operation said to be copied from the same book is lost. The other reference to the *Liber Saturni* is included in the *Libre de ydeis*: a poorly-assembled compilation derived from a large number and a wide variety of texts, even though the majority apparently fall within the Hermetic tradition. In the section on images of Saturn, a treatise attributed to Hermes is cited from memory, without it being at hand. It is described as a collection of twelve images of Saturn produced when this planet passes through each sign of the Zodiac: such a description matches the characteristics of the *Liber Saturni*, and the names with which Saturn is invoked coincide with each of the signs in *D*, fol. 64^v¹¹. The person who mentions it is speaking in the first person,

10 *Et in libro Saturni sunt 2^a ymagines, quarum 1^a transformat res et alia detinet [...]: V, fol. 56^r.*

11 « Un autre tractat hya de Ermes es de la y de Saturn i en lo cal son feitas 12 y preexcellens segons la conorensensa de Hermes en los signes, lo cal tractat n-oc entre mans, mes pausere aquests noms per los cals Saturn es apelat cant passa sotz cascus signe per las cals obra

but it is not clear whether he is the author of the *Libre de ydeis* or the compiler of the codex. It is probable that this is an interpolation made by the compiler, because throughout the codex, his voice in the first person appears to indicate which parts he is omitting, often because he has the same or equivalent contents in another book, as may be seen in 10 of the *Liber Lune* and 2, 9 of the *Liber Solis* (in italics in the text edited in Appendix 2).

Both in his notes and in the process of copying, the compiler of V demonstrates considerable inaccuracy and only an elementary proficiency in Latin, as can be deduced from his frequent grammatical errors and inconsistent spelling and Romance interference. In many examples, it is possible to see him moving away from the learned Latin normally used in medieval scholarly translations, to a significantly greater extent than in the other copies of the same books (*D^R*, *B*). Apart from the more common features in learned medieval Latin¹², particularities of V compared with the other witnesses of the same work are the following (often coexisting with the matching correct forms)¹³:

1. Phonetics and spelling:

1.1 *O* for *u*: *pomplea* (LL 1), *mondisimus* (LL 10, LS 3).

1.2 Graphic confusion between *c* and *s* because of their same pronunciation: *infucione* (LL 8), *procequi* (LS 3), *nesasaria* (LS 7), *servina* (LS 7), *exorsizetur* (LS 8).

1.3 Graphic confusion between *c* and *q*: *cuiquique* (LL 3).

1.4 Loss or addition of *h*: *in bore* (LL 2), *adybeat* (LL 7), *Ermes* (LS 1).

es ell. Car es apelat cant sta en Aries Biroreth, en Taur Somoreth, en Geminis Oncereth, en Cancer Detoreth, en Leo Seateri, en Virgo Sibolet, en Libra Mohalet, en Scor<pi> Bitheret, en Sagitari Capsthereth, en Capricornio Mothereth, en Aquario Motheret, en Pisces Sorereth. E lo nom gran del cercle de Saturn e del matex Saturni e de totas delas a planetas en axi que deu esse pausat en tot los exorcismes del<s> prestigis de aquest tractat es axi Kaharuthalhoristion»: V, fol. 69^v.

12 On the characteristics of medieval Latin, see A. G. Elliott, « A Brief Introduction to Medieval Latin Grammar », in K. P. Harrington, *Medieval Latin*, ed. J. Pucci, Chicago, University of Chicago Press, 1997, p. 1-51, and P. Bourgain, *Le latin médiéval*, Turnhout, Brepols, 2005, p. 71-130.

13 Many of these peculiarities, especially syntactic and lexical, are relegated to footnotes in the text edited in Appendix 2.

- 1.5 Reduction of doubled consonants or, on the contrary, artificial gemination of consonants: *occulis* (LL 5), *gracille* (LL 5), *aufere* (LL 5), *comuni* (LL 6), *nesasaria* (LL 10 and LS 7), *mondisimus* (LL 10, LS 3).
- 1.6 Disappearance of the semivowel after *q* (*qu* > *c*): *co* (LL 1), *alico* (LL 3), *alica* (LS 1), *postcam* (LS 7).
- 1.7 Dissimilation: *propietate* (LL 7), *propio* (LS 6).
- 1.8 Assimilation: *pomplea* (LL 1).
- 1.9 Metathesis of *l*: *pomplea* (LL 1).
- 1.10 Palatalization of the group *di*, occasionally written *i* (corresponding to the modern letter *j*): *aiuvando* (LL 9), *aiuvavero* (LL 9).
2. Morphology:
- 2.1 Change in declension: *faciam* instead of *faciem* (LL 2), *alibis* instead of *aliis* (LL 10), *singularis* as ablative (LL 7).
- 2.2 Not declined name: *Ermes* (LS 1).
- 2.3 Deponent conjugation instead of active: *pluvi* (LL 5).
- 2.4 Active verbal forms with passive meaning: *immittat* (LS 1), *custodiat* (LS 8).
- 2.5 Wrong inflection: *congragatet* (LL 1), *contingerit* (LL 8), *uniusquidque* (LS 4).
3. Syntax:
- 3.1 Pronouns: use of *sibi* as a non-reflexive (LL 4, LL 7, LS 7), use of *ipse* as an anaphoric (LL 3, LL 6, LL 7, LL 8).
- 3.2 Inconsistent casual concordance: *de quolibet hominis* (LL 1), *dextra manum* (LL 2), *huius res* (LL 2), *dicto ymaginis* (LL 5), *locum quicumque* (LS 7), *in malum et ego* (LS 1).
- 3.3 False casual concordance: *de ipso derisu* (LL 6).
- 3.4 Inconsistent prepositional government: *ab infirmitates* (LS 8). Inconsistent verbal concordance: *videantur* (LL 6), *expellatur* (LS 1), *sculpantur* (LS 8), *sculpatur* (LS 8 and 9).
- 3.5 Grammatical redundancy: *sit congragatet* (LL 1), *tamen... autem* (LS 4), *et... vero* (LS 8 and 9), *hoc... istut prestigium* (LS 8).
- 3.6 Use of the indicative for the subjunctive or the opposite: *libuit* (LL 2), *voluerint* (LL 7), *fuit* (LS 3).
- 3.7 Use of the personal form instead of the infinitive: *detineris* (LL 3).

3.8 Confusion of uses between participle and gerundive: *dicens* (LL 1), *aiuvando* (LL 9).

4. Vocabulary:

4.1 Wrong word formation: *preteritendum* (LL 10), *discorpertis* (LL 6).

Comparison of the three main witnesses examined here suggests that *V* has particular readings which separate it from the branch of the textual tradition represented by *B* and *D^R*. However, some common variants of *V* and *B* facing *D^R* also suggest that *D^R* has been linguistically corrected at least to some extent. Considering the incomplete condition and the poor linguistic quality of *V*, its value as a witness for an eventual critical edition of *R* may be questioned. However, in our opinion it should be taken into account, not only because it is the earliest of the extant manuscripts, but also because some readings can be defended better in *V* than in *D^R*, especially when they coincide with *B*. Among the examples of variants susceptible to be considered better in *V* than in *D^R* (sometimes coincident with *B*) are the following: in the *Liber Lune*, *metallis* (1), *fumigatur* (1), *habentis* (2), *intrinsicus* (2), *pluvi* (5), *manibus erectis* (6), *diey* (6), *perfecte* (7), *amorem* (7), *themati* (8), *nomina* (10), *in signis* (10), and in the *Liber Solis*, *manente* (1), *rex vel alter te* (1), *augmentetur* (1), *et cum* (4), *prefatis* (6), *30 chalep*, *id est lepores* (7), *quarta* (7), *eadem* (7), *statim dictus* (7), *Socratem Sofronicum* (8), *multos* (8), *in terminis dictis* (9). On the other hand, one can ask whether some sentences transmitted by *V* but not copied in *D^R* (and *B*) are lost in the latter or are added in the tradition represented by *V* as glosses or titles interpolated in the text by one or more scribes (LL 7 and 9, LS 3 and 4).

The text edited in Appendix 2 only aims to offer the testimony of one defective manuscript, *V*, and obviously not to provide a critical edition of the *Liber Lune* and *Liber Solis*, which should, of course, be based on all witnesses. However, this text is not simply a transcription of *V*, but rather has been enriched with a number of corrections and with some variants from other codices in order to make it understandable, although not in a systematic way. Thus, grammatical or lexical forms that make the meaning difficult to understand have been corrected or substituted with variants from other manuscripts (*B* and *D^R*), but the understandable forms of *V* are retained, even though they are often not

the best. In the footnotes, we give all the excluded variants of *V*, and many (but not all) from *B* and *D^R* are recorded in order to demonstrate the peculiarities of *V*, to show some interesting alternative readings and to support preferred forms or corrections introduced in the text. In certain places we have added other witnesses from Version *R* (*L*) and even from Version *A* (*F*, *D^A*), in order to provide more items of evidence for the choice of variants. Of course, the spelling of *V* is respected, but punctuation and numeration of paragraphs are due to the editor's intervention. The compiler's notes, inserted in the text of *V* to indicate some of his omissions, are typed in italics. Generally, omissions of *V* are marked with square brackets.

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APPENDIX 1

This appendix gives the titles, incipits and explicits of the *Liber Lune* (and of the *Liber de imaginibus Abel*) and the *Liber Solis* according to the manuscripts transmitting them.

V

No title

Inc. : Ut de quolibet hominis [*sic*] rex fiat

Expl. : omnia scribenda sunt de quolibet tinta rubea mundisima. Explicit Liber Lune de prestigiis.

Title : Liber <de> prestigiis Solis secundum Hermes

Inc. : Prima fit Sol<e> in Ariete manente

Expl. : iuxta Arabum veritatem perfeccione. Sunt imagines 12 Solis et desivi alias.

B

No title

Inc. : super eam transierit, mox de illo fiet derisio.

Expl. : Omne autem quod de hiis que supra diximus scribi debet de quolibet rubeo et mundissimo tincto scribantur. Explicit Liber Lune.

Title : Liber Solis

Inc. : Iste est liber Solis quem tractat Hermes Triplex et est de lapidibus marmoreis, sicut in libro Lune iam diximus. Et sunt in eo 12 imagines.

Expl. : quedam sunt que in imaginibus sculpi debent.

D^A

Title : Liber de imaginibus planetarum septem ex sciencia Abel iusti filii Ade primi

Inc. : Septem sunt circuli planetarum

Expl. : Piscibus attribuntur dicitur Taronbatha. Completus est Liber Lune. Laudetur Deus et benedicatur. Concedatque nobis scientiam operari in ipso et per ipsum. Amen.

Title : Liber Solis

Inc. : In ordine septem planetarum librorum Solis Liber secundum locum obtinet sicut in libro Lune iam diximus.

Expl. : in suis locis firmata et sic complebitur Liber Solis cum intentione operantis.

Expl. : Hic est finis vii librorum secundum vii planetas ex doctrina Abel iusti filii Ade qui fuit primus pater scientiarum sculptarum in lapidibus ex timore futuri diluvi quos postea invenit Hermes. Deo gratias.

Expl. : Perfectus est liber quem invenit Hermes Triplex post diluvium in marmoribus sculptum quem Abel iustus, Ade filius, optimus philosophi ei eis celaverat timens destructionem librorum propter diluvium futurum quod providerat. Grates igitur omnipotenti Deo optimo omni creatori referantur. Amen. Finis libri Saturni.

D^R

Title : Opus Abel iusti ab Hermete traditum

Inc. : Dixit Hermes Triplex quod sapientes qui invenerunt sapientiam ante diluvium...

Expl. : Omne autem quod de his que diximus scribi debet de quolibet mundissimo rubeo tincto. Explicit Liber Lune cum altissimi Creatoris laude.

Title : Sequitur liber Solis, qui in ordine secundus est liber prestigiorum secundus.

Inc. : Iste est liber est secundus, qui est liber Solis, quem tractat Hermes Triplex et est de lapidibus marmoreis, prout in libro Lune iam diximus. Et sunt in eo XXII^m imagines.

Expl. : Explicit liber quem edidit Abel iustus, quem in lapidibus marmoreis ante diluvium celaverat, in quibus Hermes Triplex post diluvium in Ebron ipsum invenit et eorum precepta probavit et posteris illa tradidit, sicut in *Libro Lune* iam diximus, translatus de Arabico in Latinum per Robertum Castrensem.

L

Title (general) : Imagines Abelis filii Adae

L^A

Title : Liber imaginum Abelis iusti Adae filii

Inc. : Septem sunt circuli planetarum

L^R

Title : Septem libri septem planetarum

Inc. : Hermes dixit quod sapientes

Expl. : De septem libris imaginum planetarum <Abel>.

F

Title : Liber de imaginibus planetarum ex sciencia Abel iusti filii Ade primi patris scientiarum

Inc. : Septem sunt planetarum circuli

Expl. : Piscibus Taronbatha. Completus est Liber Lune. Laudetur Deus et benedicatur ut concedat nobis scientie in ipso et per ipsum.

Title : Liber Solis

Inc. : In ordine septem librorum planetarum Liber Solis secundus est, ut in libro Lune diximus.

Expl. : Hic est finis vii librorum secundum vii planetas ex doctrina Abel iusti filii Ade qui fuit primus pater scientiarum sculptarum in lapidibus ex timore futuri diluvi quos postea invenit Hermes. Deo gratias.

APPENDIX 2

/fol. 60^r/

<1> Ut de quolibet homine¹⁴ rex fiat.

14^m prestigium fit quando Luna est in Scorpione. Fiat ergo ymago hominis aurea et argentea et pomplea¹⁵, hiis 3 metallis¹⁶ in unum commixtis, in capite coronam habentis et¹⁷ in manu gladium. Et fumigatur¹⁸ dicens¹⁹ hoc nomen : Sabrayon. Et in corona scribatur nomen hominis et in ventre nomen Scorpionis et, quando volueris hoc facere²⁰, provide prius ubi multitudo gencium²¹ congregabitur²² et tunc eis ostende dictam²³ ymaginem et statim subicient se illi pro co²⁴ facta est ipsa²⁵ operacio ymaginis.

<2> Ut civitas vel locus tuatur vel econtra.

15^m prestigium fit quando Luna est in Sagitario. Fiat ergo ymago hominis aurea dextram²⁶ manum super collum tenentis et²⁷ in hore²⁸ tubam ad modum vigilantis alicuius habentis²⁹ et fumigatur dicendo hoc nomen : Karolith. Deinde ipsa ymago in summitate turris vel monticulo aliquo includatur et sepeliatur versa facie versus illam partem extra civitate per quam speratur inimicos venturos de foris. Set quando contrarium huius rei³⁰ fieri libuerit³¹, aufer tubam de ore eius et manum

14 homine *D^R* : hominis *V*

15 pomplea *V* : plumbea / *D^R* post pomplea *add.* *V* et

16 metallis *om.* *D^R*

17 et *om.* *V*

18 fumigatur *om.* *D^R*

19 dicens *V* : dic *D^R*

20 volueris hoc facere *V* : voles *D^R*

21 gencium *V* : hominum *D^R* / post gencium *add.* *V* sit

22 congregabitur *D^R* : conragatet *V*

23 dictam *correxi* : dictum *V om.* *D^R*

24 co *V* : quo *D^R*

25 ipsa *om.* *D^R*

26 dextram *correxi* : dextra *V* dexteram *D^R*

27 tenentis et *D^R* : tenens *V*

28 hore *V* : ore *D^R*

29 habentis *V* : habeat *D^R*

30 rei *D^R* : res *V*

31 libuerit *D^R* : libuit *V*

de collo et verte faciam³² ymaginis versus civitatem intrinsecus³³ vel ipsa ymago inde tollatur totaliter et deponatur. [...]

<3> Ut latrones capiantur.

17^m prestigium fit quando Luna est in Aquario. Fiat ergo ymago hominis erea manum erectam ad modum aliquem capientis habentis³⁴ et fumiga eam dicendo hoc nomen : Maronich. In capite scribatur nomen tuum et in ventre nomen Aquarii et in domo tua vel alico³⁵ loco ubi eum detineri³⁶ volueris sepelies ipsam ymaginem.

<4> Ut homo vel mulier aducatur ad locum quem vis.

18^m prestigium fit quando Luna est in Piscibus. Fiat ergo ymago hominis aurea habentis os apertum et brachia ad modum aliquem³⁷ amplexantis et fumiga eam dicendo hoc nomen : Ahaba. Et in pectore³⁸ scribe nomen tuum et in ventre nomen Piscium et tange cum ea quem vis³⁹ vel ei⁴⁰ ostende.

<5> Ut pluvia cadat in certo loco vel non cadat.

19^m prestigium fit Luna existente in Capite Draconis in primo alicuius signi gradu⁴¹. Fiat ergo ymago hominis aurea lacrimas de suis oculis evadentis qui habeat manus erectas et os apertum et habeat corpus gracille. Et fumiga eam dicendo hoc nomen, quod est super pluvias : Samforabil. Et in capite scribatur nomen signi illius⁴² loci in quo debet plui⁴³ et in ventre nomen Capitis Draconis et sepeliatur in medio loci. Sed quando volueris pluviam aufere⁴⁴, auferantur lachrime⁴⁵ de oculis dicte⁴⁶ ymaginis et manus eius iungantur. /fol. 60^v/

32 faciam V : faciem D^R

33 intrinsecus om. D^R

34 habentis D^A : habens VD^RF

35 alico V : aliquo D^R

36 detineri D^R : detineris V

37 aliquem om. D^R

38 pectore V : capite D^RD^A

39 quem vis V : quemlibet volueris D^R

40 ei D^R : sibi V

41 in primo alicuius signi gradu om. V

42 illius D^R : unius V

43 plui V : poni D^R

44 aufere V : auferre D^R

45 auferantur lachrime D^R : auferatur lacrimas V

46 dicte *correx*i : dicto V

<6> Ut mirabilia a hominibus et mulieribus videantur⁴⁷.

20^m prestigium fit quando Luna est in Cauda Draconis et ultimo gradu alicuius signi. Fiat ergo ymago hominis erea⁴⁸ testiculis et culo⁴⁹ et capite discoopertis⁵⁰, qui⁵¹ teneat unum cornu in ore, et manibus erectis⁵². Et fumiga eam dicendo hoc nomen : Misgeat. Et in capite, si fuerit masculina, comune nomen hominis scribatur ; si fuerit femina, dicendo⁵³ nomen mulieris. Et in ventre scribatur nomen Caude Draconis. Et sepeliatur in loco comuni⁵⁴ in loco diey⁵⁵ Martis et postea, si quis super eam trancierit, mox de ipso⁵⁶ derisio⁵⁷ magna fiet.

<7> Modo videndum est de aliquibus notabilibus et orationibus dicendis secundum thema, quia tunc habentur super ymagines⁵⁸. Perfecte⁵⁹ sunt ymagines 20 sive⁶⁰ prestigia⁶¹ cum laude Dei et auxilio quas Abel iustus veras aprovaabit et post illum alii qui huic divine sciencie se dare voluerunt⁶². Set pretermitendum⁶³ non est quod super unaquaque ipsarum oratio ei⁶⁴ conveniens in hora sepulture dicatur⁶⁵, verbi gratia⁶⁶ : si intendatur ad hoc, quod⁶⁷ amor maximus inter aliquos immitatur, in hora sepulture super ymaginem dicatur hec oratio, id est prestigium : « Amorem⁶⁸ Socratis Soffronici cordi Platonis adybeat. »

47 videantur *D^R* : videatur *V*

48 erea *V* : enea *D^R*

49 culo *correx* : oculis *V* cum culo discoopertis *D^R* pudentibus discoopertis *F*

50 discoopertis *correx* : discopertis *V* discooperto *D^R*

51 qui *correx* : que *V* et *D^R*

52 manibus erectis *V* : manus erectas *D^R*

53 dicendo *V* : scribe *D^R*

54 loco comuni *V* : quolibet loco *BD^R*

55 in loco diey *V* : hora *D^R* nocte *B*

56 ipso *V* : illo *BD^R*

57 derisio *B* : derisu *V* derisio sive derisus *D^R*

58 modo... ymagines *om. B*

59 perfecte *VB* : facte *D^R*

60 modo... sive *om D^R*

61 praestigia *om. B*

62 voluerunt *BD^R* : voluerint *V*

63 pretermitendum *BD^R* : permitendum *V*

64 ei *B* : sibi *V om. D^R*

65 dicatur *BD^R* : dicam *V*

66 verbi gratia *BV* : exemplum *D^R*

67 si intendatur ad hoc quod *V* : cum ad hoc intendetur ut *B* cum hoc intenditur ut *D^R*

68 amorem *BV* : amoris *D^R*

Et hoc idem intelligas de singularibus⁶⁹ aliis prestigiis⁷⁰ sed secundum thematis proprietatem⁷¹.

<8> Item notandum quod ymaginum⁷² compositio non⁷³ ex infucione⁷⁴ metalli fieri debet, sed ex fabricatione et maleatione celerifienda est⁷⁵, et si contigerit fieri⁷⁶ ex diversis metallis aliquam ipsarum⁷⁷, sunt particule metallorum suis debitis locis⁷⁸ solidande⁷⁹, hoc tamen considerando et intuendo quod⁸⁰ Luna sit in signo quod themati conveniat⁸¹ sicut satis superius expressatis⁸².

<9> Sequitur de oratione que omnibus signis convenit⁸³. Nunc vero de oratione ex 12^m nominibus⁸⁴ in quibus omnis earum efficacitas constat⁸⁵ incipiamus, que talis est⁸⁶: « O creator, qui hoc signum Arietis⁸⁷, id est⁸⁸ Alhamel, creasti, precor te per hoc nomen tuum super ipsum positum, quod est Sibranthiba⁸⁹, ut, quotienscumque⁹⁰ ego adiuravero⁹¹ tecum⁹² per suum nomen, meum propositum ad effectum te adiuvante⁹³ perducatur⁹⁴. »

69 singularibus *correx*i : singularis *V om. BD^R*

70 aliis prestigiis *V : ceteris BD^R*

71 sed secundum thematis proprietatem *BD^R : secundum thema proprietate V*

72 item notandum quod ymaginum *V : eorum autem compositio B earum autem compositio D^R*

73 *post non add. V est*

74 infucione *V : infusione B fusione D^R*

75 fieri debet sed ex fabricatione et maleatione celerifienda est *V : constat sed fabricentur et postea celerentur B constat vel fabricetur et postea coletur D^R*

76 contigerit *correx*i : contingerit *V / contigerit fieri om. BD^R*

77 aliquam ipsarum *V : una earum fuerit BD^R*

78 sunt particule metallorum suis debitis locis *om. BD^R*

79 solidande *correx*i : solidam *V solidentur B solidetur D^R*

80 hoc tamen considerando et intuendo quod Luna sit *V : Luna tamen BD^R*

81 quod themati conveniat *V : temati proprie existente B convenienti existente D^R*

82 sicut satis superius expressatis *V : ut supra dictum est D^{R om. B}*

83 sequitur...convenit *om. BD^R*

84 de oratione ex 12^m nominibus *V : de xii orationibus BD^R*

85 efficacitas constat *D^R : efficacitas V efficacitas constat B*

86 que talis est *V : et est hec prima B quarum orationum hec est prima D^R*

87 arietis *V : et eius nomen BD^R*

88 id est *B : in V scilicet D^R*

89 Sibranthiba *V : Gibra Nothiba B Sibra Nothiba D^R*

90 quotienscumque *V : quecumque B quotiens D^R*

91 adiuravero *BD^R : aiuvavero V*

92 tecum *V : eum B ipsam D^R*

93 adiuvante *D^R : aiuvando V annuente B*

94 perducatur *VB : adducatur D^R*

<10> Hec autem oratio singulis⁹⁵ signis convenit, dum tamen mutetur nomen creatoris et signi nomen eciam. Sunt in ordine⁹⁶ 12^m Dei nomina⁹⁷ ad hanc artem divinam⁹⁸ valde nesararia et in signis⁹⁹ todidem *et desino, quia habeo in alibis partibus* [...]. Hoc vero pretermitendum¹⁰⁰ non est quin dicamus de qua tinta omnia que¹⁰¹ in ymaginibus sunt scribenda scribantur, et certe omnia scribenda sunt de qualibet tinta rubea mondisima¹⁰². Explicit Liber Lune de prestigiis¹⁰³.

/fol. 61^r/

<1> Incipit Liber <de> prestigiis Solis secundum Ermes¹⁰⁴. [...]

1^a fit Sole¹⁰⁵ in Ariete manente¹⁰⁶ ut vultus hominum sive mulierum mutant¹⁰⁷ de bono in malum et egrum¹⁰⁸ vel aliud membrum.

2^a in Tauro ut omnis bestia¹⁰⁹ ad locum quemlibet propellatur¹¹⁰.

3^a in Geminis ut civitas vel castra¹¹¹ capiatur.

4^a in Cancro ut quantum ad¹¹² visum hominis color Solis mutetur.

5^a in Leone ut sanitas vel infirmitas, prout libuerit¹¹³, hominibus vel mulieribus¹¹⁴ detur vel¹¹⁵ auferatur¹¹⁶.

95 singulis *V* : omnibus *BD^R*

96 in ordine *V* : namque *BD^R*

97 dei nomina *B* : nomina *V* demonia *D^R*

98 divinam *om. V*

99 in signis *VB* : signa *D^R*

100 pretermitendum *BD^R* : preteritendum *V*

101 omnia que *BD^R* : que omnia *V*

102 et certe omnia scribenda sunt de qualibet tinta rubea mondisima *V* : omne autem quod de hiis que supra diximus scribi debet de quolibet mundissimo et rubeo tincto scribatur *B* omne autem que de his que diximus scribi debet de quolibet mundissimo rubeo tincto *D^R*

103 de prestigiis *om. BD^R*

104 Incipit liber prestigiis Solis secundum Ermes *V* : Incipit liber Solis *B* Sequitur liber Solis qui in ordine secundus est liber prestigiorum secundus *D^R*

105 Sole *BD^R* : Sol *V*

106 manente *VB* : morante *D^R*

107 mutant *V* : mutantur *B* immutetur *D^R*

108 et egrum *correx*i : et egro *V om. BD^R*

109 omnis bestia *BD^R* : omnes bestie *V*

110 ad locum quemlibet propellatur *D^R* : quolibet loco expellatur *V* ad <locum prop>ellatur *B*

111 castra *V* : castellum *BD^R*

112 quantum ad *BD^R* : quantum *V*

113 vel infirmitas prout libuerit *om. BD^R*

114 hominibus vel mulieribus *V* : hominibus *B* homini *D^R*

115 *post* vel *add.* *D^R* ab eo

116 auferatur *BD^R* : aferatur *V*

6^a in Virgine ut ab aliquo¹¹⁷ omnis sciencia¹¹⁸ eius auferatur.

7^a ymago fit in Libra ut amor maximus inter aliquas personas mittatur¹¹⁹.

8^a in Scorpione ut tota substancia¹²⁰ ipsius¹²¹ ab aliquo per violentiam¹²² auferatur.

9^a in Sagitario ut alicui¹²³ pecunia augmentetur¹²⁴.

10^a in Capricornio ut omnis sciencia augmentetur.

11^a in Aquario ut rex vel alter te¹²⁵ diligit.

12^a ymago fit Sole in Piscibus ut omnia que volueris¹²⁶ ad te ducantur¹²⁷. [...]

<2> *De nomine Solis per quemlibet signum desi[g]no, quia habeo in alia parte.* [...]

<3> Qualiter operatur ad exercitium huius artis se debet habere et qualiter se debeat facere¹²⁸.

Nunc autem sciendum est quod quicumque¹²⁹ huius libri precepta procequi¹³⁰ intendit, antequam incipiat, in die precedenti ieiunet et balneatur, et¹³¹ in pannum mundissimum sit indutus. Postea vero ymaginem facere incipiat ita¹³² : cum¹³³ Sole in primo gradu signi ad qualitatem¹³⁴ thematis pertinentis morante, capud ymaginis¹³⁵ fiat et, quod¹³⁶

117 aliquo *BD^R* : alica *V*

118 sciencia *VD^R* : substancia *B*

119 mittatur *BD^R* : immitat *V*

120 substancia *VB* : pecunia *D^R*

121 ipsius *om.* *VD^R*

122 per violentiam *om.* *BD^R*

123 alicui *V* : alicuius *BD^R*

124 augmentetur *VB* : augeatur *D^R*

125 vel alter te *V* : alter *B* vel alter te semper *D^R*

126 volueris *om.* *V*

127 ducantur *V* : ducas *B* adducantur *D^R*

128 qualiter operatur... facere *om.* *BD^R*

129 quicumque *BD^R* : cuiquamque *V*

130 procequi *V* : prosequi *BD^R*

131 et *B* : ac *D^R* *om.* *V*

132 ita *om.* *D^R*

133 cum *V* : tamen *B* sed tamen *D^R*

134 ad qualitatem *BD^R* : qualitates *V*

135 *post* ymaginis *V del.* incipiat

136 quod vero *B* : quod ut *D^R*

facilius intelligatur, breviter tale ponitur exemplum¹³⁷. Siquidem thema fuerit¹³⁸ ut membrum alicuius hominis¹³⁹ torqueatur, capud eiusdem¹⁴⁰ ymaginis fiat in primo gradu Arietis Sole¹⁴¹ morante : nares in 3°, aures [...] crura in¹⁴² 28, pedes et eorum accidentia in 29°.

<4> Quibus horis sculpi et fumigari debeant¹⁴³.

Sed sciendum est quod quedam sunt in imaginibus¹⁴⁴ que sculpi debent. Unde¹⁴⁵ quibus horis¹⁴⁶ ? : Sole in 3^o¹⁴⁷ gradu signi demorante ad qualitatem thematis pertinentis et serte a¹⁴⁸ primo ortu Solis¹⁴⁹ usque ad initium hore quinte¹⁵⁰, set fumigacio fiat in hora septima¹⁵¹. Tamen¹⁵² exorcismus autem uniuscuiusque¹⁵³ ymaginis fiat cum nomine Solis et nomine signi in quo Sol fuerit et cum¹⁵⁴ nomine diei¹⁵⁵ Sole regente et complebitur votum agentis¹⁵⁶. Sed, ne aliquid huic desit libro, dicamus de quo genere metalli fieri debent ymagines, et certe fieri debent omnes de argento. /fol. 61'/

<5> De compositione dictarum 12 ymaginum.

<6> Prima igitur ymago fit Sole in Alhamel, id est in Ariete manente ut infirmitas alicui homini in membrum quod volueris¹⁵⁷ immitatur.

137 breviter tale ponitur exemplum *V* : breviter docemus exemplo *B* brevi docebimus exemplo *D*^R

138 fuerit *BD*^R : fuit *V*

139 alicuius hominis *V* : alicuius hominis membro *B* hominis aliquo modo *D*^R

140 eiusdem *B* : eiusquoque *V om. D*^R

141 Sole *om. V*

142 crura in *D*^R : usque ad *V*

143 quibus horis sculpi et fumigari debeant *om. BD*^R

144 in imaginibus *BD*^R : ymagines *V*

145 unde *V* : quapropter queritur in *D*^R

146 *post* horis *add. D*^R fieri debeant. Et respondetur quod

147 3° *om. V*

148 a *D*^R : in *V*

149 Solis *D*^R*D*^A : *om. V*

150 quinte *D*^R*D*^A : *om. V*

151 septima *D*^R*D*^A : alia *V*

152 tamen *om. D*^R

153 uniuscuiusque *D*^R : uniusquidque *V*

154 et cum *V* : in *D*^R

155 diei *D*^R : dei *V* / *post* nomine *del. V* diei

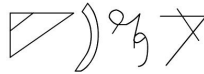
156 agentis *om. D*^R

157 homini in membrum quod volueris *om. V*

Fiat ergo ymago hominis, ut superius diximus, et sit hominis. Quod si pro muliere fuerit, fiat ymago feminea. Hoc tamen previso, ut illud membrum in quo infirmitatem mittere¹⁵⁸ volueris, de proprio statu torqueatur et in pectore anuli Solis sculpantur et in capite nomen signi et nomen Solis in signo morantis et in ventre sculpantur hec sigilla :



Et postea suffumigetur et exorcizetur secundum quod superius diximus. Ostendatur ymago prefata illi quem infirmare vis. Et dixerunt philosophi quod Noe filius Lamech mutavit faciem filii sui Cham cum hoc prestigio. Generaliter potest infirmus sanari : si volueris infirmus sanare a quolibet morbo¹⁵⁹ scribe in mense¹⁶⁰ Alhamel, Sole¹⁶¹ in ipso existente, hec quatuor sigilla :



in pergamento de ariete nato die dominico facto, et¹⁶² etiam illud nomen Dei magni¹⁶³, primum¹⁶⁴ nomen domini Solis libro Solis pertinens et in carta scribatur Snissoth¹⁶⁵. Hoc interim dicto¹⁶⁶ et in eadem¹⁶⁷ carta scripto, scilicet ille pro quo istud facio a qualicumque morbo gravatur sanetur. Postea fumigetur cum fumigationibus prefatis¹⁶⁸ et circa collum infirmi ligetur et sanabitur.

<7> Secunda ymago fit Sole in Tauro ut omnis bestia ad locum quemlibet¹⁶⁹ destinatum ducatur.

158 mittere *D^R* : intermittere *V*

159 morbo *D^R* : membro *V*

160 in mense *D^RL* : de mente *V*

161 Sole *V* : pertinente Soli tamen *D^R*

162 *post et add.* *D^R* est

163 magni *V* : magnum *D^R*

164 primum *D^R* : unum *V*

165 in carta scribatur Snissoth *D^R* : scripta carta *V*

166 interim dicto *V* : interdicto *D^R*

167 eadem *D^R* : adem *V*

168 prefatis *V* : prefertis *D^R* prefata *D^A*

169 quemlibet *D^R* : quicumque *V*

Fiat ymago hominis capud illius bestie habentis quam deducere volueris et in pectore sculpe anulos Solis et in capite nomen signi et Solis in signo morantis¹⁷⁰, in ventre vero hec sigilla :



Et exorsisetur et in loco in quo volueris sepeliatur et maximum habet effectum. Et dixerunt philosophi quod Sanson fortis ligavit 30 chalep, id est lepores¹⁷¹, cum hoc prestigio. Sunt autem sigilla prefata ad aliud valde nesararia, si alicui homini immitere libuerit malum¹⁷² : scribe ergo hec sigilla in die Almusteri, scilicet quarta¹⁷³ hora ipsius¹⁷⁴ diei Sole in Tauro manente in pelle servina¹⁷⁵ et nomen eius pro quo facis scribatur, hoc eciam adito, ut in eadem¹⁷⁶ carta [...] dicta sigilla. Deinde nomen domini Solis et postea hec oratio : « Ille pro quo illud facio¹⁷⁷. » Postcam¹⁷⁸ ante eius ianuam sepelietur, nomine eius statim dictus infirmetur¹⁷⁹. Deinde fumigetur et ante¹⁸⁰ eius ianuam¹⁸¹ sepeliatur et magnum habebit effectum. [...]

<8> Quinta ymago fit Sole in¹⁸² Alazet, id est, in Leone morante, ut homo quilibet sive mulier ab infirmitate custodiatur¹⁸³.

Fiat ergo ymago hominis in cuius pectore anuli¹⁸⁴ Solis sculpantur et in capite nomen signi et nomen Solis in signo morantis¹⁸⁵. In facie vero sculpa[n]tur hoc nomen : Bafria. Et in ventre vero sculpa<n>tur hec sigilla :

170 in signo morantis *om.* V

171 ligavit 30 chalep, id est lepores V : triginta ligavit lepores, id est, chales *D^R* ligavit... Chalebi L 30 Thaleb... detinuit *D^A*

172 immitere libuerit malum V : malum quod libuerit mittatur *D^R*

173 scilicet quarta V : in quadam *D^R*

174 ipsius V : eiusdem *D^R*

175 servina V : cervina et cum sigillo eius sive sigillis *D^R*

176 eadem V : eiusdem *D^R*

177 facio V : facis *D^R*

178 postcam V : postquam *D^R*

179 eius statim dictus V : nomine eius interdicto *D^R* nomen eius interdicto L

180 ante *om.* V

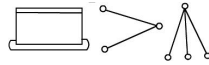
181 ianuam V : portam *D^R*

182 in *om.* V

183 custodiatur *correx* : custodiat V sanetur *D^R*

184 anuli *D^R* : aluli V

185 morantis *D^R* : manente V



Fumigetur et exorsizetur et in curia illius pro quo facta est sepeliatur¹⁸⁶ dicendo istud prestigium¹⁸⁷ : « Socratem Sofronicum¹⁸⁸ ab omni infirmitate custodeat et liberet. » Et dixerunt philosophi quod quidam sapientes per hoc prestigium ante diluuium multos¹⁸⁹ ab infirmitatibus¹⁹⁰ custodiebant, qui¹⁹¹ non moriebantur donec totus eorum naturalis complectionis cursus transieret. /fol. 62^r/

<9> Decima ymago fit Sole in Elgidi morante ut cui¹⁹² volueris omnis sciencia augmentetur.

Fiat ergo ymago hominis in cuius pectore sculpantur anuli Solis et in capite¹⁹³ nomen signi et nomen Solis in signo morantis¹⁹⁴. In facie eius vero sculpantur¹⁹⁵ hec quatuor nomina : Baconon, Karonon, Dyaath, Bina. Et¹⁹⁶ in ventre vero sculpantur¹⁹⁷ hec sigilla [. . .]. Deinde fumigetur et fumigando exorsizetur sicut superius diximus, hiis quinque nominibus in terminis dictis¹⁹⁸, scilicet Baroni, Taror, Dathoy, Kaliharam, Soliham. Que¹⁹⁹ postea circa collum eius pro quo fit suspendatur in medio secundi diei mensis alicuius computati²⁰⁰ iuxta Arabum veritatem. *Perfekte sunt ymagines 12 Solis et desivi alias.*

186 *post* sepeliatur *add.* V hoc

187 dicendo istud prestigium V hoc interdicto *D^R*

188 Socratem Sofronicum V : talis filius nomen *D^R* Socrates Sofronici filius *D^A*

189 multos V : *om.* *D^R* lurimos homines *D^A*

190 infirmitatibus *D^R* : infirmitates V

191 qui *D^R* : que V

192 cui volueris V : *om.* *D^R*

193 in capite *om.* V

194 morantis *D^R* : morante V manentis *D^A*

195 sculpantur *D^R* : sculpatur V

196 et *om.* *D^R*

197 sculpantur *D^R* : sculpatur V

198 hiis quinque nominibus in terminis dictis V : his quinque nominibus super eam interdictis *D^R* et in oratione hec quinque nomina non pretermittantur *D^A*

199 que *om.* *D^R*

200 computati V : computato *D^R*