

Liber Lunæ

and other selections

from British Library Sloane MS 3826: 84^r-100^r

Transcribed, edited, and introduced by D. Karr

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The selections offered here—*Liber Lunæ* [ff 84^r-97^v], *Raxhael* [ff 98^r-99^r], and *The Call of Bilgal* [fo. 99^v]^v—have been literally transcribed. No changes in spelling or word order have been made. The few additions to the text are shown within brackets.

Perhaps the most noticeable feature of *Liber Lunæ* is its set of magic squares.* In MS. Sloane 3826, four of these squares contain errors; corrections appear at the end of the transcription (page 28).

Appended is *An Experiment for a Fayry* [fo. 100^r], edited and amended with commentary by Donald Tyson.

* On magic squares, see APPENDIX V in Donald Tyson's edition of Henry Cornelius Agrippa's *Three Books of Occult Philosophy* (St. Paul: Llewellyn Publications, 1993).

LIBER LUNÆ

[British Museum MS Sloane 3826: 84r-96v]

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In the name of the meeke God and mercifull, to
 God alone honor and glory This is liber ☉ that
 is the booke of worching that is said *Liber Lunæ*
 the circle of wich is to the dwellers of the earth
 It is sothely a booke knowen, and it is cleped as I
 have said *Liber Lunæ* wherein be the privities of old
 wise men that were hid to all men. And he worcheth
 with it in all men that inhibiteth the earth, and in
 all men that be under the circle of the moone that is
 cleped the circle of this world he wrought with it
 fortune and infortune, profitt and impediment, good and
 evill, and there belongeth unto yt xxviii mansions or
 dwellings and xxviii worchings. None sothely of them
 all is that is made or graven but when the moone
 was in the same mansion diverse. it is the art of all
 that fulfull not the worke or worching of the worcher
 where it were good or evill.

Hermes said I have proved all the booke of all
 planetts But I have not seene a truer neither a
 perfecter then this party most precious and they nempned
 it *Librum Lunæ* And the first party of *fallamnah* [OR *fallaninah*] that
 is before God I witnes and I admonish that thou hide
 it from all men or els God shall axe of thee what
 ever were done by it in the day of Dome ffor with it
 may be done good things and evill in each moneth
 and in eache day that thou wylt. And it is the privy
 name of God and unable to be spoken with wich he

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worcheth in all works good and evill ffor he
 worcheth in it righteous and unrighteous & contrary
 Keepe therfore that I have written to thee and
 dread God and beware least thou shew it to
 any man lest he lese men by it, neither touche he
 it pollute, that is let him not do in it worchings
 nor washings, and the worke shall be magnified
 and it is great. When thou hast made of it the
 worching, thou shalt enclepe upon it the names
 of angels serving to the circle of the moone.
 suffume them 7 tymes with precious aromaticks
 and suffumigacions And thou shalt make a citacion
 to it 7 tymes and thou shalt name these names
 that thou wilt of wich thou hast made worching
 and the name of the hower and the name of
 Luna. and the name of the mansion in wich
 Luna were, and the name of the day in wich he were
 And if in the same mansions were sely and highe
 under wich thou makest these most worchings were
 effect. there shall be speeding of the worke with
 the helpe of God.

Bolemus said when Meliatalh that is Luna in
 the first mansion that is the face of martis and
 it is an evill mansion thou shalt make in it the
 worching of Separation. Albutaim that is the
 wombe of Ariets and it is fortuna az when
 Luna descendeth in yt make ☉ of all things
 to be bowed and of them whome thou wilt Joyne
 together. Aldeboran 4th wich is the eye of Taurus
 and it is the evill face of mercury. When Luna

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descendeth in it the worchings of all adversities
 and evills be made. Almaycen the 5 dwelling evill red
 the face of Luna. When Luna descendeth in it the wor=
 chings of all adversity and of alligacion or building
 there be made. Althaya the 6 mansion fortuna rubea
 facies Saturni. When Luna descendeth in it the worch=
 ing of them be they done wich thou wilt fulfill the wor=
 chings of God according and love be they made
 Addiraen the 7 mansion and end of Geminory and is
 interpreted Brachia and it is a fortune variant that is
 white and red and the face of Jovis. When Luna descen=
 deth in yt be there made worchings of all wylde
 beasts of concord and of love and of all goods. Innatar
 the 8 mansion and it is the head of Cancer fortuna
 rubea and the face of martis when Luna descen=
 deth in it worchings of waters of shippes and of
 flouds are they made. Alkaud the 9 mansion and the
 wombe of Cancer and it is interpreted highnes, and
 it is fortuna *az* or fortune or forme whyte then be
 made the worchings of fowles as well of great as of
 lesse and of culvers and thou shalt profit. Algeibh
 is the 10 man. It is the end of Cancer and the beginning
 of Leo And it is interpreted the front of him and it
 is fortuna *az* and the face of Venus with it make the
 worchings of wolves of foxes and wylde beasts.
 Azobra is the 11 mansion and the hart of Leo wich by
 another name is said Azumble wich is evill blacke the
 face of Mercury. When Luna descendeth in it be the
 made the wirchings of separacions and of alligacions or
 bynding of infyrmytes and distinction and thou shalt
 profit in them. Algapha is the 12 mansion and the
 Cauda leonis and caput virginis for: alba. and the face

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of Luna. When he descendeth in it Do thou the
 worchings of coniunction and of all things that
 thou wilt shape Alans is the 13 mansion and
 the wombe of Virgo fortuna *az* the face of
 saturne when Luna descendeth in it make wor=
 kings of ciniunction and of all things that thou
 wilt shape and joyne together. Alchumech is the
 14 mansion thend of Virgo fortuna rubea a
 starre profitable and good the face of Jovis when
 Luna descendeth in it be there made worchings
 of inclination and of all love and dilection
 Algarst is the 15 mansion evill red the face
 of martis and the head of Libra wich in it make
 worchings of all evill and tribulation and de=
 struction of hit whome thou wilt lett. Azubene
 is the 16 mansion evill the face of Solis and
 the middle of Libra with it be there made the
 works of separacion of Destruction and of all alliga=
 tion and Impediment or letting. Alichul the
 17 mansion and it is interpreted Corona It is
 sothely thend of Libra and the head of Scorpio
 and it is evill the face of Venus. When Luna
 descendeth in it make thy workings of good and of
 bynding of tongs and of all silence. Alhebus is
 the 19 mansion that is to say acus that is a needle
 It is sothely Scorpio Candey and the head of Sagittary

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fortuna *az* the face of Luna when Luna descendeth
 in it make the worchings of fornication and of sedition
 and of alligacion and of luste. Anahim is the 20 mansion
 and the wombe of Sagittary and it is the face of Saturne
 When Luna descendeth in it make the worching of Juci=
 fation of love and if concord Alberda is the 21 man=
 sion and the end of Sagittary and it is fortuna alba
 the face of ♃. When Luna descendeth in it make
 the workings of Inclination. In it be made workings
 of silence. Ceadaebyh is the 22 mansion and
 the head of ♃ and it is evill fortune of desola=
 tion after Arisltole comixt the face of ♀ When
 Luna descendeth in it make the workings of a good
 hower and the faces of Luna according to love
 and concord and reflexion the places of Luna to
 discord and separacion or Departing of all good
 Azatalbuta is the 23 mansion an the hart of ♃
 and the face of ☉ the fortune of him that swolow=
 eth. When Luna descendetb in it that is in that
 mansion then be made the works of all good
 Zadac Zahond is the 24 mansion and it is Cauda
 Capricorni and the head of ♄ And it is fortune
 of fortunes the face of ♀ fortuna cu etc the wor=
 chings of all good be they done. Cealaghbrah
 is the 25 mansion of the wombe of ♄ and it
 is the fortune of tents and the face of ♀ fortuna
 az cu etc maketh the working of silence and bynde
 under it what ever thou wilt. Alfgarem wich is
 the 26 mansion and the end of ♄ and the head
 of ♃ the face of Luna. When Luna descendeth

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in it then be made the worchings of all recupera=
 tions and inclination and of dilection or love of
 all things. Alfgagir is the 27 mansion and
 the wombe of ☿ and evill mansion and red the
 face of ♃ When Luna descendeth in it then be
 made the workings of separacions or Departing and
 of bynding and of all infirmityes. Albecten is
 the 28 mansion and the cauda pisces and the face
 of ♃ fortunate and when Luna descendeth in
 it then be made the workings of all good and
 of all profitt.

Suffumigacions of worchings of dilection and of
 reflexion and of all good these be the names
 Alaod alkumeri - i - signu de Amnaria wich is some
 Iland in the partyes of India Azafran.

Suffumigacions of all departing and of infirmity
 and impediment thus be nempned alnafac alas
 ecfor aloes *mgm* azandall alagmars of everich of
 them the 4th part of an ownce And thou shalt
 exercise in all the hower of suffumigacion aswell
 in the works of good as of evill by 55 angells of
 whome these be the names. Comeil Cemeil
 Charochin azardin reanei agras achithim abran=
 casai larabusin Iangas mangarozan mamenim hacse=
 mim mimgogm labelas mezetin farbarakin canda=
 negin iaciz andonin rasaidin saphianim barthaylin
 aninei Neilin borcolin balkanaritin arieisin abra=
 norin cannamdin andalasin carnamdin sarajemin
 Adiamenim soe saeosin Jachehay feresin deibenim

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mediesin heizamamin Janozothin Abramathin bifulica
 begehalodin gaforin azafirin barionin matnairelin
 genira manderilin.

Bolemus said of these that be necessary this is the
 Ligacion or bynding, provide to all tongs & harts
 of them that be accusors and of envious men into
 worlds of worlds Make ☉ of him whome thou wilt
 bynde and write in the forehead of him the name
 of Luna that tyme and thses names of angels
 under ☉ wich is made be they written, whether it
 be a signe orientall or occidentall meridionall or
 septentrionall that is to say East or West North
 or South wich names be these and the names of
 their signes of the same party write truly in the
 ridge of ☉ name be wich God formed heaven and
 earth sea and whatsoever is in them And also
 write these names fro to lett whatever thou wilt
 lett by the worching of bynding and properity
 a swell of the sonnes of Adam as of other beasts
 wilde fowles and fishes, and thou shalt grave each
 party of it And the angels, and if thou readest these
 names to all thing that thou wilt Read tho that be
 used these sothely they be Lahagenim lagha
 laghoo layafurin uabalkanarithin. laiagelm. Laiasele=
 syn. But for these names be said to have double
 effect, it is bound sothely to them what ever thou
 wilt bynde or thou might let to the same to lose or
 grant what ever thou wylt. But how these ought
 to be done say we. When it is intended to this that

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the worching of ligacion or bynding be made
 say the names abovesaid as it is said before
 in the hower of graving of the worching ffirst
 they be red by order if the worke of expulsion
 ought to be done, the names be they red thorder
 before sett thus for the travaile shall not meve
 of him that intendeth these names sothely by night
 from other hid but be he ware that when he
 cometh to the ficle of any worching in the
 hower of graving of the names that he reade
 name what ever he will as regions cityes
 townes howses man and woman wilde beast
 and other beast cloudes wyndes bird or fishes
 or what ever he will bynde or lett after the
 foresaid reason sothely read he and he shall profit
 by the power of the creator. This bynding sothly
 is proved and it is hid to the eyen mouhtes harts
 and tongs into words the name of the hower
 Vebiche

The 2 worke is made in the 2 hower of what
 ever day thou wilt, and it is said the worke of
 love and reflexion and of profit concord
 Therefore be made twey worchings of tymes
 with heads fused in the 2 hower and the names of
 their lords in their heads be graven. In the brest
 sothely the name if the Lord of the hower and
 in the wombe these names following be they
 written these sothely done, with good waxe be they
 Joyned together in the brests, afterward be they
 buried in the house of thee and in the hower of
 Sepulcher the 7 names of the first hower be they

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red by right order and they loveth themself ever more. These be the names Melkailin. Cadnaelin Amonayelin. farcelin. uorayeylin. affayelin. Badray=eylyn. Machiel. Canariel. Amymaryil. Fariel noreil azareil Batraiel The names of the hower yenor.

The third worching is made in the 3 hower of whatever day thou wilt, and it is sayd the worke of all fowles or fishes and it is of bynding, and be it of tyme of a man or woman or of this whome thou wylt bynde. And the 7 precious names of the first hower be they written in the wombe, the name of the Lord in the head, and the name of the hower in the brest, and suffume it with cleane aloes and santalo rubeo. and it be buried in the place of the same thing of which the worke were for wonderfull things should be seene of velocity or swiftness of obedience of the same by the commandement of God. also the names be then red of the first hower by order of the name of the hower (answer)

The 4th worching is made in the 4th hower of what ever day thou wilt make the working of a serpent of silver or of scorpions and Reptiles letting or of dragons It is sothely the worching of divers wilde beats. Be it made to the likenes of wich thou wilnest the binding The name sothely of the same beast in the head. And the name of the Lord of the hower in the brest. and then the 7 names of the first hower in the wombe be they written. And be it buried in the place of the same thing for they shall not remayne there. And in

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the hower of sepulcher or graving the 7 names
of the first hower be they red the name of the
hower turned Oelghil

The 5th worching is made in the 5 hower of
whatever day thou wilt and it is said the worching
of wolves of foxes of cats and of other such. The
worching be it nade of silver to the likeness of
wich thou wilt. and the name of this in the head
and of the hower in the brest, and the 7 names of
the first hower be they red. suffumigacion of aloes
and indo turned. The name of the hower Coaleth.

The 6 worching is made in the 6 hower of what
ever day and it is said the over corner of captives
and of them that be prisoned, and of them that be
constrained and it is of bynding be it made of the 6
hower of tyme to the working of a man. the name
of the Lord in the head and the hower in the
brest, the 7 names of the first hower in the wombe
and beware that thou reade evermore the names of
the first hower doing and naming as he teacheth
in this suffumigacion with aloes and sandalo rubeo
And betake it to the men for whome it is made for
from the destruction for wich it were made seene he
shall be delivered. Also il thou for eche neede or
noy from wich thou wouldest be delivered the name
of the hower Jehunor conchor.

The 7 worching is made in the 7 hower of what
ever day after the strength and order with wich
it is profitable to enter to kings that by it most
worship be gotten with dilection or love be it made
of silver best compowned upon the head of him the

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name of the king in the brest the name of the lord of the hower and the 7 names of the first hower or of the second hower in the wombe be they written. This working thus compowned be it borne at the entring before kings the name of the hower Jador.

The 8 worching is made in the 8 hower of what ever day and it is of confusion and disperacion least he may dwell in houses or in habitacions make the working of Saiac that is of an hound of red brasse with twey heads of wich one be of a man and thother of an hound and write the name of the man upon the head of him, and the name of the hower in the brest of him and the 7 names of the first hower in the wombe and suffume with the bloud of an hound slaine or with the fatnes of an hound thou shalt bury it at thy liking for thou shalt see wonderfull things The name of the hower Jasolun or Jasumech.

The 9 working is made in the 9 hower of what ever day and it is said thoperacion of bynding of theeves make the operacion of a man of silver and the name of this theefe in the head, and the name of the hower in the brest, and the 7 names above, and the names of angels of obstruction or stopping and suffume thou with aloes and croco and thou shalt bury it where thou wilt and the theeves shall be stopped leeing their mindes or againe bearing and nothing stealing and deliverance of them is made The name of the hower is Baton or luron

The 10th operacion is made in the 10 hower of what ever day and it is for to lose the mouthes of kings or of riche men or of diverse men. Be there made the operacion of a man of silver and the name of angels of love and

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bynding and the name and the hower that is of the second hower suffuming of ligno aloes indo zapharam piloso and be it done as above and beare he with him in a cleane white cloth of sylke the 7 names in order be they red The name of the hower Sachon or Sahon

The 11 hower and it is to dilection and reflexion betwixt twey odiously having themself to be restored be there made twey operacions of silver or of time and the names of the lords in the head and in the brest the names of dilection or love that is of the second hower and as above suffumigacion be it made conveniently with good odors with aloes and zapharan be it buried nigh an easy fier & faire and they shall come to thee and they shalbe ioyned also the name of the hower Jebrim.

The 12 operacion is made in the 12 hower of what ever day and it is to bynde tongs be there made the operacion of tyme to the likenes of a man whome thou wilt bynde the name of the Lord in the head and the name of the hower in the brest and as above the 7 names in the wombe and suffumigacion as above with ligno aloes zapharan thou shalt bury it in the house with thee cleanly and in white silke in the rigg name one i. normet with stoning wich be of 2 operacion of anentis philosopher hide thou it under the constellation 7 nights reading each night the names of the first hower be ther red And suffume thou be 7 nights saying Tu exumleazart et sandalos the name of the hower Rabalon or vahialon

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Bolemus said while Salomon sought of him that he should ordeine a bath to them or a fier privily The first hower of whatever night beginne thou the worke of bathes or of fyers or of silence Take scorp i. ferrus or yron and as fusu that is brasse melte, make a candle that is to say a vessell having 4 or 6 mouthes and upon every mouth thou shalt grave these names severally Secesyn hayfaysyn harshin saluj seshin hershdiel remeahalyn Clodel Isus mahede. And in the neather part of the vessell and in everich mouth be a paper made wett in oyle and in the neather party of the vessell these names hid be they graven wich be of stonyng these as Noryn badichin. Anadyn. Sibir sanaphinin. halkars. ahadichin anadyn. bahadin. Sanachin ranchbaili Jahudnil. And make upon the vessell the operacion of a man of brasse having a brasen pottell powring out of oyle into the vessell, and be there oyle in the vessell, that be not with the hand expressed and grave upon the face of the worke these two names chichud ephil The first name in the wombe and that other in the neather party of the vessell write ib **N** and tend or kindle all of the papers, and afterward close it with a covercle accordingly that it not be harmed under this evermore. or make upon a vessell an hollow bottom and the water shall be hott for evermore The name of the hower is Cefratetyn or Hamon.

The second operacion is of abcision of fornication and that is made in the second hower of everich

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night. Bolemus said within the city that is cleped Laumdarah and ordeyne thou operacion in it That the woman do not fornication in it without end wich thus is made Take an operacion of cleane brasse and write in it these names following Myant. chelem. faroc. kahumcul nohegemah and these upon the face of the operacion fecherah harsoleth iasad nadnad lecchat badah. And know thou that the first names that is Mynat etc. ought not to be written in the operacion but in a brasen plate and put it in the hand of thoperacion. And then thou shalt bury the operacion lest any man see there where ever it were buried woman shall not do fornication but region shall cleave to Also thou to fishes reptiles to water peches, and to frogs and to all that letteth The name of the hower is Debzul or Canbeul.

The third operacion is made in the 3 hower of everiche night and it is to put away beasts as serpents scorpions attercoxs hounds mice and other such when thoperacion were profit or made of tyme to the likenes of wich thou wilt write in the face these names Myatyon boroyon fafraril. And bury it when thou liketh and they shall not remayne or abide The name of the hower is Thaor

The 4th operacion is made in the 4th hower of what ever night and it is to destroy howses townes cityes and divers tents or what ever thou wilt of thine

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enemies that is negation ooste etc Take & anoynt behind thoperacion of a camyl i urna marin. and write in the party of it with hit afflacersos ffeygiltans ffeyglah ceidarophin And then say Adinro vis vt sicut adurnit partes ligneæ in igne sic adurat regis vel quicquid vis That is to say I adiure you that as treen partes brenneth in the fyer so burne the region of what ever thou wilt naming such the sonne of such N moder and thou shalt name only what other thing thou would then the names, and read the 7 names turned in the letters for this is the privity of them The name of the hower is Hallahay.

The 5 operacion is made in the 5 hower of what evr night. and it is to destroy the hoast of cloudes of haile and tempests, and for to cast among men discord Be there made as above said 2 operacions of a double man of 4te of lead s.r pound and of brasse 2to grave in it these names of angels Nesahaelmiel Jeszarailin. Iszunielaiie. atfamin renormen sekarkabel aragi mihan Jehabey bedyemyekalkel These be the names of provocation of whome ever thou wilt to thee I can sothely worche be them for great effect shall follow. Also badakatir cheno syelchech And thou shalt suffume it and bury it in a higher place and if thou wilnest the destruction of a region or another to be put away etc read the 7 names turned The name of the hower is Camfar.

The 6 operacion is amde in the 6 hower of what ever night and it is to put any man out of his howse lest he dwell make the operacion of a man of red brasse

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and write in it the names of expulsion and suffume it, and write the name of it in the head of him, and let it be in the house of him for whome it is made, and he shall go to fly=ing to another region by 10 miles if for perturbation of his being and losing of his witt.

These be the names of expulsion belychiechyn Raysel. abraill aflin cadeneul miamem bafreni geraodin. barcaiol. analin. foachi. cafalin seche other names for to bren wich is Amagnis etc. And take thilke 7 names of the first hower and be they red. the name of the hower is Zoran

The 7 operacion is made in the 7 hower of what ever night and it is to combustion of grapes and sement of trees make a worke of red brasse and grave in it these names  Z i pope per combustiones \mathbb{N} 4 \mathbb{R} \mathbb{H} per 1 β \mathbb{H} byablib. gehil combure dd nissu of rede the 7 names turned thou shalt bury it in the terme of that place and that region of them shall brent by 10 mile or after that thou wilt by bidding of God with heavenly fyer The name of the hower is Jafor

The 8 operacion is made in the 8 hower of what ever night and it is to gather together beame fowles or collors in what ever maner thou wilt make the  to the similitude of wich thou wilt of the besi~gold and put to the weight of mettall and grave in it these names Jerodah Carmetah adesach achil gabriel afferent vos ad me that

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is to say bring yow to me. Be it buried in the higher place of the towne or of the night. Also of other things wich thou wilt gather together the 7 names be they red by right order and this orison is to be written apes in *oi loco et parte adducat vos Gabriel de diversis plagis*. Also do thou to eche thing wich thou wilt gather together The name of the hower Myach.

The 9 operacion is made in the 9 hower of what ever night and it is as above to colletion of fowles to an hill wich thou wilt make the ☉ to the likenes of whay thou wilt of an ownce of gol followe and the names of the angells in the next beforesaid in the wombe be they graven and be it buried as above And the 7 names of the first hower be they red by order The name of the hower Oritefor.

The 10 worching is made as abovesaid in the 10 hower that it is to departing of them that loveth them self that they be not isyued neither be concurrent without end make the operacion of tyme to the length of a palme and the 4 party be it made of red brasse and be there sothely twey operacions and the head of one be it the head of a shee beare and the head of that other bee it of an hound, and the names of them be ther graven in the heads and in the ridge of the 7 first names and be it suffumed with stinking things And be they buried in divers placs one in the east side another in the west And to all things that thou wilt depart these be the names Gzorabi Izora hauli haule memoy nahualiemin matmoial

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kaihal malegen. moiogil. mucril muchil The
name of the hower Malho.

The xith operacion is made in the 11 hower of
what ever night and it is when thou wilt intice
or take away of another region to thee, make this
operacion as fayre as thou might of silver or tyme
and grave his proper name in the head and these
in the wombe aragi rahian bedien Jahekalkell
agnis kannazozo maron kamerache emtelh amo=
koydar rasdar monras kaydich hartah. This orison
sothely with these names in the operation be it written.
Ignis de cælo combur per comburente ☉ com
bureus bihu el alhalil combur jussu dei The
name of the hower Aalacho.

The 12 operacion is amde in the 12 hower of what
ever night and it is to torment much and to quaking
of the body wich thou wilt make thoperacion of a man
of red brasse of wich the necke be it large and
the face toward the ridge and the feet in steed
of the hands and againward And the name of
the Lord in the and of the planet in the
brest and the names of stoning in the ridge aeol
alkeguh hun aguh maeraszach sagellesz mausz
mahuh tortolaac Iblin Be it buried at the gates
of him. the name of the hower fellen

yet followeth 4 operacions most of the day or of
the night. The first operacion is to lese whome thou
wilt And of losing of wylt or of lyfe. Be it made

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of red brasse and the name of the Lord in the head
and in the ridge these names before written thou shalt
grave and he shall be made sicke and he shall be
troubled, and thou shalt bury it in the place of a dead
man unknown

The second operacion is to remove from a towne where
thou wilt make the operacion of Subalfrage most newe
of 6 expound The middle of wich be it of lead and thother
part be it of red brass. And gravein it these names
undatos haibiros kalome And 9 dne carnee armeche
serath makamil. Inaceleme celub. And make 2 operacions
follow of them Be one in the ridge and the other in the
wombe Afterward suffume it with the fatues of an hounde
and thou shalt reade upon it 7 names of the first hower
turned And thou shalt bury it in the place of the east
of the castle for they shall not remayne there one
day or night.

*Now followeth the figure of
the Planets*

2 7 6 Saturnus	2	9	4
	7	5	3
	6	1	8

The figure of Saturnis is quadrate
and there be in each side of the
figure 3. When thou wilt worche by
this figure Saturnis be he
direct increasing the moone In the
day of Saturne and in the first hower

of it made or yt is better in new cotton and bynde
Nit to the thigh of a woman traveling in childe
bearing and anon without perill she shall be delivered
of the childe bearing And if thou suffumest thilk figure

[93v]

with thure and beareth it with thee thou shalt not dread a king neither any other person willing to annoy thee. And thou shalt have of them that thou covetest reasonably. And if thou writest this figure in lead Saturne being retrograde or again ward going or diminute to light or under the beames of stationary, and putttest it in a new building or in a new plantation it shall never be filled or stored with people but men shall fly from it. And if thou putttest it in the seat of a prelacy some he shall be disposed from it. I bid neverthelesse but that the charact be written first above the figure.

The figure of Jovis is quadrate and it is multiplied by 4 etc in eche side be 34

16	3	2	13
5	10	11	8
9	6	7	12
4	15	14	1

Jovis figura

When Jupiter were direct make this figure in a plate of silver in the day of Jovis and in the hower of him. And thou shalt suffume it with ligno aloes and amber and beare it with thee And as many as seeme thee shall

be in love with thee and obey to thee. And if thou putttest it betwixt the feet of a merchant his merchandise shall be increased. And if in a culver house on in the place of bees they shall be gathered together. And who ever being infortunate beareth it about him he shall be made fortunate from good into better soone. And if thou putttest it in the seat of any prelate he shall dure raigne and prosper against all his enemies and they may not do any annoy to him neither

[94r]

he shall dread them fforget not but to make the
characts above the figure

Mars 69	14	10	1	22	18
	20	11	7	3	24
	21	17	13	9	5
	2	23	19	15	6
	8	4	25	16	12

The figure of Mars
is quadrate or fowre
cornered & multiplied
by five, and there be in
eache side 65. It signi=
fieth warre and de=
struction. When Mars
were retrograde com=

but diminute of light or number thou shalt grave
the figure of it in the day and hower of it in a plate
of copper and thou shalt suffume it with menstruate
bloud, or with the cloth of one that is hanged, or with
the sword of one that is slayne or with stercore murin
that is mice dirt or of catte. And putt it in a new house
or in a building and it shall not be fulfilled bit it
shall be left wildernes. And if it be putt in the seat of
any prelate he shall be made worse soone. And if in the
place of a marchant it shall be destroyed all. And if
thou makest this in the name of 2 men loving them=
selves together hate shall fall betwixt them and en=
mity if thou bury it in the house of that other of them.
And if thou doeth it while mars were direct or in=
creasing in number or light and suffume it with red sylke
and saffron and wrappe it in the same silke and putt
it with do thure or that is better cornelius with
there that great lorde noy thee not neither domes men
neither enemyes, neither dome thine adversaryes and
also in battaile they shall fly from thy face and they

[95r]

fortune properly in the face of women and in all love and fairenes. And Venus be it in piscibus wich is the exaltacion of it or in tauro or libra wich be the houses of it, and that it be fortunate that is swifte in course increased of light direct or even Take 7 of pure silver and make a plate in the day and hower of Venus, and suffume it with ligno aloes amber and masticke, and put it in a white cloth of sylke. And thou shalt see marveiles And if a man or a woman tary to be wedded beare he hit with him and soone be shalbe spoused. And if any man hate thee wash it with rainwater or of a well or of rosewater, and give it to the hater to drinke and he shall love thee And thou shalt do that thou seechest. And if thou seestest camomill and washest the figure with that water and if thou sprinkle the same in a place where is discord or dread of Dome, all evill shall cease and shall be neigh and wisdom. And if thou sprinkle that water where beasts or merchandise be they shall be multiplied and increased And if thou putttest it in thy bed thou shalt about in coitu and thou shalt be loved of her.

figura Mercurij

	8	7	59	60	61	62	2	1
	49	15	54	52	53	51	10	16
	41	42	22	21	20	19	47	48
	31	34	35	29	28	27	39	36
	40	26	27	37	36	30	30	33
	17	18	46	45	44	43	23	24
	9	55	14	52	13	21	50	45
	64	63	3	4	5	6	58	57

S d p e f x

The figure of mercury is quadrate and there be 8 multiplied by 8 and there be in eche side 260 in length and bredth and overthwart And mercury is full swift in mea=

ving and inchanting of bowing he hath party C nature

[95v]

of other planetts and of signes complexions and also to him be given strengthes of soule or lyfe wisdome of philosophy fowre wayes and description when mercury were direct swifte in course Take 8 Z zara= cenores of pure silver in the day & hower of [Mercury], and thou shalt grave in it the figure of mercury, and suffume it with ligno aloes, gariophylli and masticke and holde it with thee and all things that thou axest thou shalt have. And if thou hast not silver make it of citrine paper for it availeth as much. And if thou putt it in a place of prelacy'or in a chaire of a prelate he shall dure against his enemyes, and the gads of the same shall be increased And if thou makest it in a ring in glasse or in a basen, or in a glasen plate in the first hower of the day of [Mercury], in the first 7 day of Lunation, and doest it away in the water of a well and drinkest it be three dayes continuall knowe thou that thou shalt leave all forgetfulnes and thou shalt learne lightly that thou wilt And if in steele of in a myrror and he that hath the palsy beholdeth it, or he that hath spasme they be cured with the sight alone. And also he that is blinded for coitu shall be cured And if thou fasteth by iii dayes continuall onley to bread and hony and vuæ passæ And afterward gravest it in citrine sylke and suffumest it with ligno aloes and sayest O deus per virtute istius figuræ indica mitu in somnis i. quod vis. That is to say O God by the vertue of this figure showe thou to me in sleepe that that thou wilt

[96r]

and put under thy pillowe when thou lyeſt downe
write the characts first upon the figure

	37	78	29	70	21	62	13	54	5
	6	38	79	30	71	22	63	14	46
	47	7	39	80	31	72	23	55	15
	16	48	8	40	81	32	64	24	56
	57	77	49	9	41	73	33	65	25
	26	58	18	50	1	42	74	34	66
	67	27	59	10	51	2	43	75	35
	36	68	19	60	11	52	3	44	76
	77	28	64	20	61	12	45	4	45

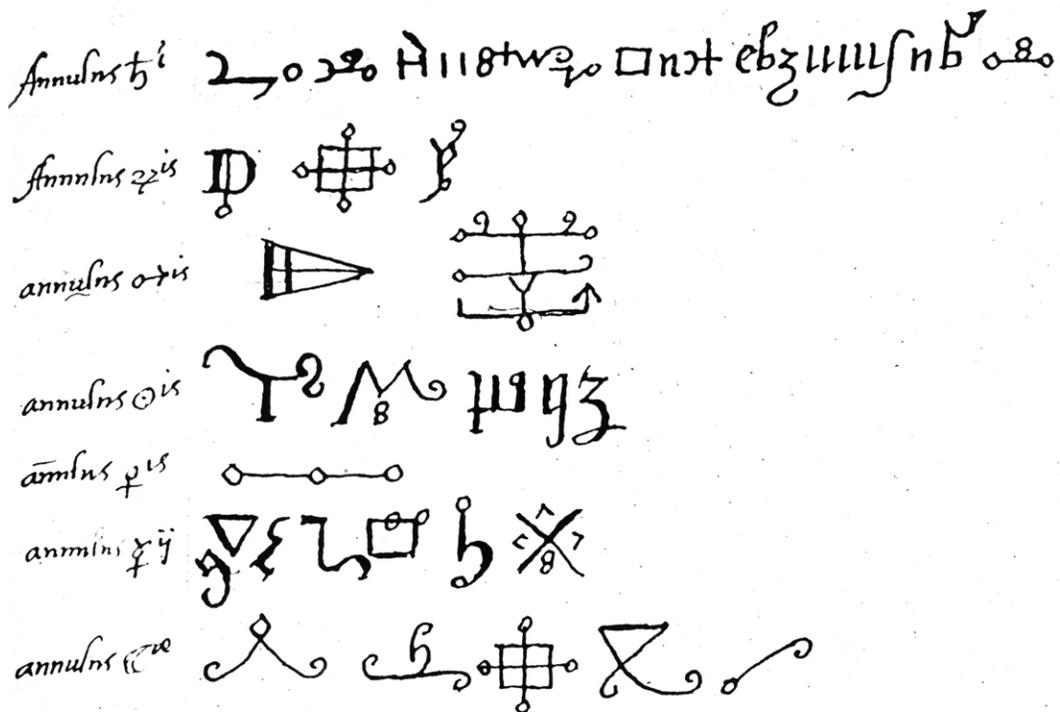
figura Luna

The figure of
Luna is quadrate
and there be 9
multiplied by 9
and there be in
each side 369
in lenth and
bredth and over=
thwart In the
day of Luna and
in the hower of

Luna increasing, in virgin parchmt write it with inke of muske and saffron tempered with rosewater, and suffume it with some cucumis cucurbite and camfora and double the scrowe and putt it in a plate of silver made to the maner of a litle pipe or reeds and beare it with thee. It availeth also to axe all noble things and fulfilling, and that taketh away all evill. And if thou drestest an enemy in the way, put it in the way, and thou shalt be delivered from theeves and all evill. And thou shalt write in it thincreasing of parchmt of a sheepe with the bloud of a black cocke that be gelded in the day of Luna in diminucion In that of side sothely make thou the figure of Pisces and Cancer with thaforesaid bloud, and put that scrowe in a litle pott full of water, and let it stande by a night in the ayre. In the day following take the pott and say go out N the sonne of N moder from such a place or city that he be never returned to it held that water in 4 partyes of the world. And that a woman never be

[96v]

wedded make it diminucion in the day and the hower
of hit in a place of lead saying Ligo N filia N vt
nunqua nubat nec fructus faciat. That is to say I
bynde N the daughter of N that she never be wedded
neither make fruite and over that other side make
the ymage of the woman, and bury it in the sepulcher
of some man unknowen. And if you may not sell
thy merchandise write it in citrine paper in the
increasing in the day and hower with saffron tem=
pered with rosewater and suffume it with the first
suffumigacion and dowble the scrowe and put it with
the things to be solde or to the necke of a beast
and they should be sold soone with good delibera=
tion. Deo gracæ thanked be God. These be
thataforesaid names niselesayal nilegayal
Nihtiranaklaban nirufayal oohgal ahgal
ninegiohal.



CORRECTIONS:

The Figure of the Sun:

1	32	34	3	35	6
30	8	27	28	11	7
20	24	15	16	13	23
19	17	21	22	18	14
10	26	12	9	29	25
31	4	2	33	5	26

The Figure of Venus: The totals of the ranks and columns for this for this Figure, given in the MS as "in eache side 75," are actually 175.

4	35	10	41	16	47	22
29	11	42	17	48	23	8
12	36	18	49	24	6	30
37	19	43	25	7	31	13
20	44	26	1	32	14	38
45	27	2	33	8	39	21
28	3	34	9	40	15	46

The Figure of Mercury:

8	7	59	60	61	62	2	1
49	15	54	12	53	51	10	16
41	42	22	21	20	19	47	48
32	34	35	29	28	27	39	36
40	26	27	37	36	30	31	33
17	18	46	45	44	43	23	24
9	55	14	52	13	22	50	45
64	63	3	4	5	6	58	57

The Figure of Luna:

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Additional texts from British Museum MS Sloane 3826

[98r] **Raxhael**

The Invocation of Oberion Concerning Physick &+
of the omnipotent eternall and incomprehensible God and creator
of heaven and earth and of all things visible and invisible, most
mighty Tetragramaton by whose might power and vertue all
things are an have their effect and exacons vouchsafe thy most
mighty matyr for Jesus ✕ Christe sake my savior and redeemer
in whome I trust and in whose incarnation ✕ holy nativity ✕
passion ✕ resurrection ✕ and glorious ascension ✕ thy ser=
vant doth faithfully believe, to forgive me all my sinnes secret
and known and regenerate my hart with the grace of the holy
ghost ✕ that I may be made worthy of a most unworthy sinner
to see thy holy Angelis appearing unto me, to minister and reveale
unto me those things I shall desyre and demand be thy holy passion
and sufferance, to whome be all honor power ma(ty) dominion
rule ascribed for ever and ever. Amen.

(consecratio Rei)

In no: pa: et ff et Sp: &t I blesse thee thou creature of N
with the blessing that God blessed Abraham Isaac and Jacob that
thou be a pure seat for the angells and sp. of God to descend
into Let therefore oh most glorious God thy blessing and bene=
diction come upon this thy creature that it may be a worthy
place and seat for them through thy holy permission and suste=
nance *Amen*

Pater noster &t in signo omnis ✕
supra cristallus vel aqua

(Invocatio)

Domine Jesu + expere + vox gloria dignare mistere hoc cord
me licet indigno servo tuo quem secundus imaginæ tuæ creasti
Angelus et sp. ob. in pulchra forma humana qui dicat et ostendat
nihil veritatis de istis rebus de quibus volo
Oh Domine Jesu ✕ Christe ✕ qui conceptus et de sp. sco. ✕ natus
of Maria virgine ✕ passus sub pontis pilate ✕ crucifixus
mortuus et sepultus ✕ descendisti as infernos tertia die resurrec=
isti a mortuis ascendisti ad Gaele ✕ et sedes ad dextra Dei
patris omnipotentis ✕ unde venturus es indicare vivos et mor=
tuos et seculus

dignere mistere hic istu Angelus et sp.  L virtu
nominus tuoch cognitur et incognitur viz

✕Tetragramaton✕	✕Planaboth✕	✕ya✕
✕Prymumaton✕	✕Adonay✕	✕sother✕
✕Panthon✕	✕Agios✕	✕Emanuel✕
✕Cration✕	✕Athanatos✕	✕Alpha✕
✕Elohim✕	✕Agla✕	✕Omega✕
	✕On✕	✕Xpus✕
	✕Saday✕	✕Amen✕

[98v]

(Constrictio)

Expedi et proxa ergo oh tu Angele et sp: Ob require
 te et te contesterix sancta Maria matre Dei uri Jesu ✕
 christi ✕ x novem ordines angelos cherubin ✕ et seraphim
 * thronus ✕ Dominattiones ✕ principatus ✕ et polestates
 * virtutes Archangelicus Michaelē ✕ Gabriele ✕ Raphaele ✕
 elem + urielem + qui non cessant clamare ante thronus
 Dei semx < > ch(e) dieg cantantes Jeus ✕ Seus ✕ Seus ✕
 Dominus Deus ✕ Sabaoth ✕ qui est qui erat et qui venturus est
 indicare vivus et motuus et semlus x igne~
 quaternius statim et sine mora appareas in pulchra forma
 humana ante oculos meo ✕

Adinre te benigne Angele et Sp: Oberion x omnes
 reliquias qua sunt in Coelo et in terra ✕ x lar quod do-
 minus noster Jesus ✕ Christus ✕ de mamillus beatæ marie
 virginis ex < > cus vere puer erat ille in hoc mundo ✕
 X veste coccinea qua indutus est Jesus + Christus ✕ et
 X unguentus quo sancta Maria Magdalena ✕ unxit pedes
dei uri Jesu ✕ Christi ✕ et fersit illes capillis rapitis
 suii quatenus statim omni celeritate subito venias et appa=
 reas coram me ni & sine ulla tertuositate vel deformitate
 in pulcherrima forma humana antidicta Amen fiat fiat
 fiat. In no: &tc

Sta Sta Sta in nomine Saphori ✕ Saphaon ✕
 Jesu ✕ xpi ✕ Dei ✕ Tetragramaton ✕
 Amen

(Ligatio)

Oh tui Angele et Sp. 0. Adiuro te ligo et firmite te
 constringo x hoc signus ✕ In no: pa: et ffiliū ✕ et Sp:
 sci ✕ quod non decedas ab hoc loco, nec ab oculis mes
 donec voluntate~ et desiderin~ men ximpleviste in omnibus

(Licentia)

In nu: pa: etc. Oh tu benigne Angele et sp: o vade
 ad locus ubi Dominus Deus noster te ordinavit ab sg ullo
 nocumente nihi vel alicui creaturar mecu~ in meo consortio
 et pax Domini nostri Jesu ✕ Christi ✕ sit inter te et me
 nunc hic et ubig Amen. In honore domini uri Jesu ✕
 xpi ✕ eleva manus tuas ad sydera et vade fiat etc.
 Amen ffinis

Rx emmets eggs, the bloud of a blacke cat 7 droppes the fatt of a
 white henne, mixe these together with a litle oyle of roses annoynt
 yo(ur) eyes saying . Lord blesse etc.

[99r]

Rules and observations to be used heerin viz

- 1 This must be done [moon] crescente i. in connictione [moon] at the first tyme instantly upon the change
- 2 The pat(h) and creed cum vi psal: cu Ave Ma
- 3 Breath on the cristall or vrinall of water thename of the Sp. Oberion
- 4 Take annisseeds in your mouth when you breath on it eat them
- 5 Let your feet 2 or 3 howers before you beginne be washed & bathed pure the nayles of both etc.
- 6 Take rosewater putt in a hott shovell perfume the chamber or roome
- 7 Noli coire cus uxore morte purcedente
- 8 Do it in a place where litle or no noise is heard, turning your face towards the east
- 9 Annoynt your eyes with the foresaid thing before you beginne
- 10 Make a cnadle of Allelnia virgin waxe and write on the candel *Oberyon*

(): Adinro te ligo constringo requiro et te contestor x virtu es hoxe nominus Dei x qua Salomon constringelat demones et Angelus quatemis statim venias appareas in forma pulchra humana viz

✘laiafaryn✘	✘vbalganaiah✘
✘laialogin✘	✘Moeth✘
✘laiarezyn✘	✘Naoth✘
✘laliaskezin✘	

[99v] *The Call of Bilgal one of the 7 &*

I ☉ (coniure) thee B by heaven and by all the powers and vertues thereof ✕ by the 7 planets (Saturn Jupiter Mars Sun Venus Mercury Moon) and by all their secret and hidden operations and vertues by the 4 elements fier water earth and ayer and by all their powers and effects and by all that ever God did or spake in the creation of the world that thou B appeare unto and this virgin N. in the forme of a Queene sitting in a chaire of beaten gold with thy attendants and shew me those things I demands thee.

I ☉ (coniure) thee B. by the earth which is the footstole of our Lord God ✕ and by all the beasts and creatures therein conteyned that thou appeare as aforesaid to me and this virgin etc.

I ☉ thee B by the height of heaven ✕ by the depth of the earth + by the toppe of the hilles and by all things therein conteyned that thou appeare as aforesaid etc.

I ☉ thee B. by the king of kings, by the prince of all princes + to whome under God thou hast obedience by his dominion and rule and by the office he hath under God that thou obey my invocation.

I ☉ thee B. by the sea and by these 7 great and mighty names of God by which King Salomon bound sp. that thou appeare etc.

✕laiafaryn✕	✕vbalganaiah✕
✕laialogin✕	✕Moeth✕
✕laiarezyn✕	✕Naoth✕
✕laiaskezin✕	

And finally by the vertue of God the ffather, God the sonne and God the holy ghost ✕ And by the power of the holy Trinity and by all the host of heaven and by all the strength of Almighty God father of heaven and by all the powers might vertue and dignity of Jesus ✕ our onely Lord and savior and redeemer Amen. fiat fiat fiat

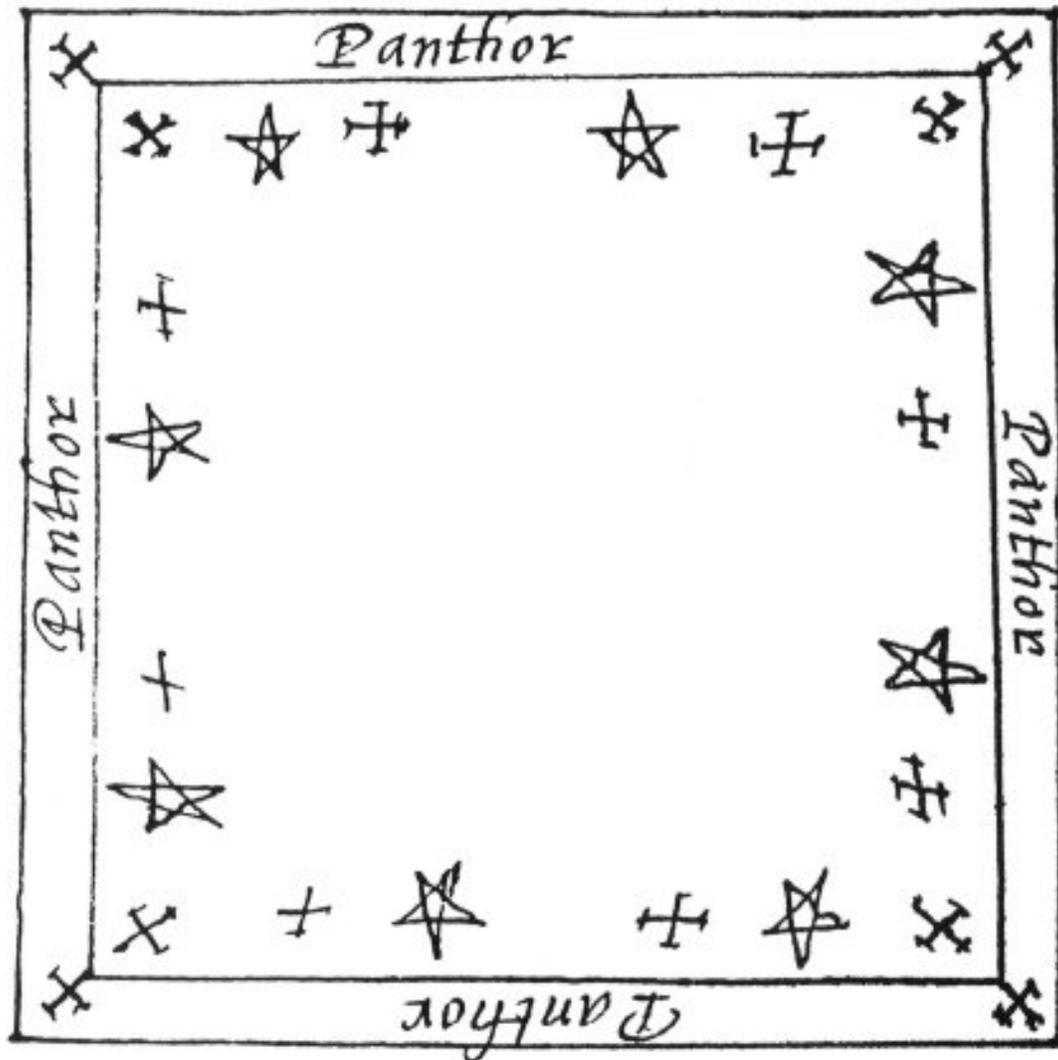
In no: Saphori ✕ Saphori ✕ Jesu ✕
Christi ✕ Dei ✕ Tetragramaton ✕ Amen

Sta sta sta ligo te et ☉ te B ex virtutes omnes
antedictas et ostendo nihi voluntatem et desiderius men~
in omnibus *Amen*

AN EXPERIMENT

FOR A FAYRY

edited and amended with commentary by Donald Tyson.



("square circle" from the British Library manuscript *Liber Salomonis*)

Rx: the blood of a cock lapwing. And keep it privy in a close vial.

And when you will work, go into a cupice wood or desert place where nobody roams, and have nobody with thee, but thyself alone. And when thou entrest the wood, write these names following in virgin parchment with the foresaid blood:

**Suspensia, Impergida, Bathalay, Sponsus, Mechicar,
Paunlen, Agripus, fous floristes vel floristas decede
Baldecheo Saperis Ara Aras.**

Then rise on thy feet and make this square circle on the ground with the point of a clean sword. This done, kneel down in the midst of the circle and read the names aforesaid, *vis.* **Suspensia**, etc. And before thou hath read them, or by and by after, one will appear to thee. Turn thy face from him till he be gone. Then will another come, and deride and mock thee, but read the names still and regard him not. And then will come one riding on a goodly horse with a crown on his head. And he will ask thee what thou wilt have. Then tell him and he will answer thee gently, and show what you desire, and will give what thou doest ask. Then depart that night. And the next day in the morning before sunrise, come again, and thou shalt find left for thee that thou didst asketh.

Thou must make this after the sunset. So many days as the Moon is old, so many times you must call upon the names. Do it on [the hour of] Jupiter, Luna crescent.

COMMENTARY

by Donald Tyson

This brief evocation is attached to the very end of the British Library manuscript that bears the general title *Liber Salomonis*, or in English, the *Book of Solomon*. The manuscript contains several texts on magic. It is in English, but is somewhat disordered and difficult to read, which perhaps explains why, so far as I am aware, it has not yet been published.

A friend of mine who is a talented musician and artist, but who also has a passion for the Kabbalah, made a clear and exact transcription of the manuscript text and sent me a copy. I used this transcript to produce a corrected version in which I arranged the contents in a more systematic order, by dividing it into sections, paragraphing it, and so on, and I also modernized the language just enough to remove difficulties in comprehension.

What you see above is a page from my corrected and modernized edition of *Liber Salomonis*. It stands alone in the manuscript, with no explicit connection to the other contents.

A *cock lapwing* is simply a male lapwing, a type of European plover often mentioned in works of natural magic. A *desert place* is a deserted or wilderness location, not necessarily a desert - indeed, a wooded place is indicated by the author of the evocation. *Virgin parchment* is new parchment or paper, a sheet of writing media that has never been used. Recycled paper would not meet the requirement, but almost any kind of new paper would serve.

The author does not specify, but since the blood of the bird would need to be very fresh to be used as an ink, the bird would have to be killed just before the ritual. Most probably it was nearly decapitated by the sharp blade of a consecrated knife, of the type described in the *Key of Solomon*. The type of pen used at the time this text was recorded was probably a goose feather quill pen. A steel-nibbed dip pen would also serve. It would make better sense, as a practical matter, to kill the bird and drain its blood

in a sacrificial preamble to the ritual. Blood releases potent occult energies that would be useful in giving the ritual efficacy.

I do not sacrifice animals in my own magical work, and strongly counsel against animal sacrifice. However, many grimoires teach the letting of animal blood as a means of triggering rituals so that they produce results. Understanding these rituals can reveal useful techniques of practical magic to those of us who do not shed animal blood. I have described this ritual in detail for its teaching value -- but this didactic description is not intended to encourage anyone to kill small birds, or living creatures of any other kind.

The evocation is made during the night in the phase of the waxing crescent Moon, assuming it to be performed for good works, not for works of evil. The words of the evocation are read from the paper as many times as the days of the crescent Moon - that is to say, if the ritual is done on the third night of the waxing Moon, the evocation text would be recited three times; if on the fifth night, five times. Since three appearances of spirits are indicated, I would suspect that the evocation is to be done no earlier than the third night of the waxing cycle; and since a crescent Moon is required, it would be best not to perform the ritual any later than the seventh night of the waxing phase. This leaves five nights upon which the ritual may be done with the greatest degree of adherence to the instructions of its author.

The hour of Jupiter is the third hour of the night on Thursday, which happens to be the day of Jupiter; it is the fourth hour of the night on Saturday, the day of Saturn; it is the fifth hour of the night on Monday, the day of the Moon; it is the sixth hour of the night on Wednesday, the day of Mercury; it is the seventh hour of the night on Friday, the day of Venus. These would be the most potent hours on which to conduct the ritual, though any of the night hours of Jupiter would serve. On Sunday, Jupiter is the first and eighth hour of the night; on Monday the fifth and twelfth hour; on Tuesday the second and ninth hour; on Wednesday the sixth hour alone; on Thursday the third and tenth hour; on Friday the seventh hour alone; on Saturday the fourth and eleventh hour. The text suggests that the ritual is to be performed in the early or middle hours of the night, not in its final hours near dawn.

The magical hours of the night are usually calculated by determining the period between sunset and sunrise on the night in question, converting

that period to minutes, and dividing by twelve. Magical hours are not sixty minutes long, except on the two days a year of the equinox, when night and day are of exactly equal length, and magical hours become the same number of minutes as clock hours. In the Northern Hemisphere, magical hours of the night will be more than sixty minutes during the winter months, and less than sixty minutes during the summer months. Naturally, the magical hours of daytime will not be the same duration as the magical hours of nighttime on a given day, since the periods of daytime and nighttime for that day are not equal, except on the equinox.

A certain amount of work with pencil and paper is required to find the actual clock hour of, say, the fourth magical hour of a certain night. If the magical hours of the night at that time of year happen to be seventy minutes long (determined by finding out the number of minutes between sunset and sunrise, and dividing by twelve), then the beginning of the fourth magical hour is two hundred and ten minutes, or three and one-half clock hours, after sunset.

Ideally, the day of the week selected for the ritual would depend on its purpose. The day of Jupiter (Thursday) would be best for matters dealing with increase; the day of Saturn (Saturday) best for secret or hidden matters; the day of the Moon (Monday) for matters of health; the day of Mercury (Wednesday) for matters of communication; the day of Venus (Friday) for matters of love. In practice, it sometimes is not possible to pick the most auspicious of astrological times, and a date and hour that are merely acceptable must be used. Notice that no specific works are set forth in the text, indicating that the evocation may be made to serve a variety of purposes depending on its astrological circumstances.

It is remotely possible that by *do it on Jupiter* the anonymous author of the ritual means on Thursday night, as Thursday is the day of Jupiter; however, I believe it is more likely that the magical hour of Jupiter is intended.

The pentacle or *square circle* is composed of two squares, one slightly larger than the other, which the magician draws around himself or herself on the ground using the point of a *clean* sword, that is, a sword that has been ritually purified. There is no specific instruction on how to draw the figure, but I can offer my advice as to how I believe it should be drawn.

The outer square should be drawn sunwise with an unbroken line beginning in the northeastern corner, so that the sides of the square are aligned to the four directions. The inner square is drawn in exactly the same manner some eight inches inside the outer square. In this way the magician makes two complete circumambulations around the sacred space that has been defined by the outer square. Standing in the east facing east, he or she should inscribe the cross between the squares in the northeastern corner, then write the name *Panthor* between the lines in the east; the same should be done successively for the southern, western, and northern sides - first the diagonal cross on the left, then the name between the lines. This completes the third circumambulation. Once again standing in the east, facing east, the magician inscribes the symbols inside the inner square on its eastern side from left to right - first the diagonal cross in the northeastern corner, then the pentagram, then the upright cross, then another pentagram, and another upright cross. The magician turns to the south and performs the same actions, and the same in the west, and the same in the north. In this way four complete circumambulations are made.

Four is a very significant number in this ritual, because it is the number of manifestation, and this is a ritual designed to manifest the desired object of the magician. Each square has four sides. There are four diagonal crosses at the corners between the lines, and four diagonal crosses at the corners inside the lines. The name *Panthor* is four times repeated. Inside the figure are eight pentagrams and eight upright crosses, grouped in pairs. If we divide these symbols into two groups, each group of four pairs contains four pentagrams and four crosses. Each side of the pentacle bears two pentagrams and two crosses from these groups, for a total of four symbols per side. There are forty points on the pentagrams. All the crosses taken together have a total of sixty-four points, a number significant in this context because it is four cubed ($4 \times 4 \times 4 = 64$).

In the magic of spirit evocation, it is permissible for the blade of the ritual sword to penetrate the boundary of the magic circle (in this case a square circle), but under no circumstances should the flesh of the magician do so. The sword is used as an instrument of authority, to compel the obedience of unruly spirits. It is common in evocation for the magician's courage and will to be tested by lesser spirits before the spirit who is actually evoked makes his appearance. The sword can be employed to drive away these malicious beings, or at least to hold them at bay beyond the limits of the magic circle.

The title of this ritual, *An Experiment For A Fairy*, indicates the nature of the evoked beings. Fairies are not the cute little humanoid creatures with insect wings that Victorian artists represented in book illustrations, but a class of earth-bound spirits who share this plane with human beings. They exist slightly out of phase with our reality, so that only on rare occasions can they or their dwellings be seen. They are similar in this respect to gnomes, but fairies are beings of the woodlands and farmlands, whereas gnomes dwell beneath the earth in mines and caves. Both classes of beings are appropriate to summon for works of a material nature, such as the finding of treasures, or lost objects, or things hidden. Gnomes are best for finding things buried in the earth, fairies for locating things on the surface of the earth.

The entire ritual procedure, in brief, is as follows. Go at night, during the first half of the waxing phase of the Moon, to a deserted, wooded place where your actions will not be observed. It should be a locale conducive to the presence of fairies. Groves of large trees, or natural springs and pools of water, are such places. The location chosen should possess an otherworldly, magical atmosphere. Take with you a vial of fresh lapwing blood, a sheet of new paper, a dip pen, a consecrated ritual knife, and a purified and consecrated sword.

At the beginning of the hour of Jupiter, which you must calculate beforehand, kneel facing the east. Dip the nib of the pen in the fresh blood of the bird and write the words of power specified above on the sheet of paper. No way of writing the words is mentioned, but if they are written around the edge of the paper sunwise in a squared, inward spiral, this will be powerful symbolically.

Stand up with the paper in your left hand and the sword in your right, and inscribe around you on the ground the *square circle* in the manner already described, so that you are sealed within the double walls of the figure. With the sword still in your right hand and the paper in your left, kneel facing the east and read from the bloody words on the paper. They will appear black under the light of the waxing crescent Moon. Concentrate on reading the words slowly and accurately, without allowing your mind or gaze to be distracted by any activity outside the square circle. Malicious spirits may attempt to intimidate or discourage you. Hold the sword up in front of you as a protection.

When you have completed the appropriate number of recitations of the formula of evocation, a more refined spirit will make its presence known in some way. You should not expect a particular form of manifestation, despite the words of the text. However, you will be able to discern the good intentions of the spirit by its attitude toward you, which should be gentle and respectful, and by the general atmosphere of the place of working, which should be wholesome and free from threat. This spirit may speak outwardly to your ears, or inwardly to your mind. Every spirit apparition is unique. The descriptions in the grimoires are merely guidelines.

The name of the noble spirit is not given in the text, but it seems reasonable to assume that its name is Panthor, the name inscribed on the four sides of the square. It would be difficult to deal with this spirit without knowing its name, as spirits should always be addressed by name. A name defines and fixes the identity of a spirit, and can also serve as an instrument of control.

Ask the noble spirit any question you may have, or request any information you desire, and the spirit will respond to the best of its ability. If you wish a certain object or material obtained for you, specify it.

After bidding the noble being to depart, and banishing the four directions with a general banishing formula to insure that no malicious spirits linger outside the circle, use the sword to cut the two lines of the square circle in the east and leave it, taking with you your pen, sword, and vial of blood. The inscribed paper is, in my opinion, best left on the ground within the opened circle. The presumption is that this ritual will be done in the early hours of the night. Go to your bed and sleep, but be sure to awaken shortly before morning so that you can return to the place of working. If you have requested any material thing from the spirit, the author of the ritual implies that you will find it within the broken square circle, or near it. You must retrieve it before sunrise or it will vanish.

It would be best to bury the paper within the broken circle, and then obliterate its lines from the ground. Leave the place, bearing with you whatever object or material the spirit has fetched.

Needless to say, unless you are skilled in ritual magic, with hundreds of hours of practical experience, you are unlikely to see or hear anything at

all, should you attempt this ritual. Its author intended it for skilled magicians, not lay persons. Such a simple set of physical and mental actions can only result in spirit communication for someone who either has a strong natural talent, or who has conditioned his or her mind to this sort of communication. All others will be disappointed.

I recommend against attempting this ritual because it employs animal blood, but also for more pragmatic reasons. It is extremely simple in outline, requiring a substantial background knowledge of the general techniques of Western magic. Its two main features, direct communication with an evoked spirit and the physical appearance of a desired object, are very difficult operations that only a highly skilled magus may be expected to attempt with any measure of success. However, the ritual is instructive when expanded and commented upon, making it worth presentation on this site.