

Liber Lunæ

and other selections

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

Transcribed, edited, and introduced by Don Karr

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Reviewers may quote brief passages.

The selections offered here—*Liber Lunæ* [fols. 84^r-97^v]¹, *Raphael* [fols. 98^r-99^r], and *The Call of Bilgal* [fo. 99^v]¹—have been literally transcribed. No changes in spelling or word order have been made. The few additions to the text are shown within brackets.

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

¹ For a more complete introduction, see *Liber Lunæ & Sepher ha-Levanah*, edited by Don Karr, translation by Calanit Nachshon, foreword by Stephen Skinner (Singapore: Golden Hoard Press, 2011), pages 13-35.

Also included therein is *Sepher ha-Levanah* in both Hebrew (A. W. Greenup's edition) and English (translated by Calanit Nachshon), paraphrases of *Liber Lunæ* in contemporary English, other examples of similar material from within Sloane MS 3826, and a full transcription of Sloane 3826 fols. 57-83.

LIBER LUNÆ

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

[84r]

In noie dnj̃ pii misericordis soli Deo honor &t
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 w^{ch} 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
wth 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 wth 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
p^{er}fector then this p^{ar}ty most p^{re}cious and they nempned
it *Librum Lunæ* And the first p^{ar}ty of *fallam^anah** 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 wth it
may be done good things and evill in each moneth
and in eache day that thou wylt. And it is a most
p^{re}cious booke and most secret ffor in it is the privy
name of God and unhable to be spoken wth w^{ch} he

* The term *fallam^anah* is restated “before God.” It is a corruption of an Arabic phrase.

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 wth precious aromaticks
 and suffumiga^Cions And thou shalt make a cita^Cion
 to it 7 tymes and thou shalt name these names
 that thou wilt of w^{ch} thou hast made worching
 and the name of the hower and the name of
 Luna. and the name of the mansion in w^{ch} Luna
 were, and the name of the day in w^{ch} he were
 And if in the same mansions were sely and highe
 under w^{ch} thou makest these most worchings were
 effect. there shall be speeding of the worke wth
 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 w^{ch} is the eye of Taurus
 and it is the evill face of mercury. When Luna

* The third mansion, *Aqhoranay* or, more likely, *Alturayib*, is missing.

descendeth in it the worchings of all adversities and
 evils 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 alliga^Cion 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 w^{ch} thou wilt fulfill the wor=
 chings of God according and love be they made
Addiraen the 7 mansion and end of Geminory and is
 interp^{re}ted *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 az 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 profitt. *Algeibh*
 is the 10 man. It is thend 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 wth it make the
 worchings of wolves of foxes and wylde beasts.
Azobra is the 11 mansion and the hart of Leo w^{ch} by
 another name is said *Azumble* w^{ch} is evill blacke the
 face of Mercury. When Luna descendeth in it be the
 made the wirchings of sep^{ar}a^Cions and of alliga^Cions or
 bynding of infyrmyties and distinction and thou shalt
 profitt 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 coniunction 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 w^{ch} 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 wth it be there made the
works of sep^{ar} a^Cion 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
tribulation and of all impediment. *Alcox* is the
18 mansion and the hart of Scorpio and it is
fortuna az the face of Mercury When Luna
descendeth in it make the 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

fortuna az the face of Luna when Luna descendeth
 in it make the worchings of fornication and of sedition
 and of allig^Cion 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 Inci=
 sation of love and of 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 Aristotle cōmixt 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 sep^{ar}a^Cion or Dep^{ar}ting of all good
Azatalbuta is the 23 mansion and the hart of ♄
 and the face of ☉ the fortune of him that swolow=
 eth. When Luna descendeth 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 cú &c 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 cú &c maketh the working of silence and bynde
 under it what ever thou wilt. *Alfgarem* w^{ch} 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 recup^{er}a= 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 sep^{ar}a^Cions or dep^{ar}ting and of bynding and of all infirmities. *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 profit.

Suffumiga^Cions of worchings of dilection and of reflexion and of all good these be the names *Alaod alkumeri - i - signu de Amnaria* w^{ch} is some Iland in the p^{ar}tyes of India *Azafran*.

Suffumiga^Cions of all dep^{ar}ting and of infirmity and impediment thus be nempned *alnafac alas ecfor aloes nĩ gni azandall alagmars* of everich of them the 4th p^{ar}t of an ownc And thou shalt exercise in all the hower of suffumiga^Cion aswell in the works of good as of evill by 55 angells of whome these be the names *Comeil Cemeil Charochin azardin reanei abras achithim abran= casai larabusin Iangas mangarozan mamenim hacse= mim mingogm labelas mezetin farbarakin canda= negin iaciz andonin rasaidin saphianim barthaylin aninei Neilin borcolin balkanaritin arieisin abra= norin cannamdin andalasin carnnamdin 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
liga^Cion 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 these names of angels
under ☉ w^{ch} is made be they written, whether it
be a signe orientall or occidentall meritionall or
septentrionall that is to say East or West North
or South w^{ch} names be these and the names of
their signes of the same p^{ar}ty write truely in the
ridge of ☉ name be w^{ch} God formed heaven and
earth sea and whatsoever is in them And also
write these names for to lett what ever thou wilt
lett by the worching of bynding and of prosperity
aswell of the sonnes of Adam as of other beasts
wilde fowles and fishes, and thou shalt grave each
p^{ar}ty 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

the worching of ligation^C 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 p^{ro}fitt
 by the power of the creator. This bynding sothly
 is proved and it is hid to the eyen mouthes 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 profitt concord
 Therefore be made twey worchings of tymes
 wth 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, wth 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

* "Ficle" we believe means something like *instability*.

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 wth 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 w^{ch} 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

* No name is given for the third hour, just the word *answer* in parentheses as shown. This is likely derived from *Ansur*, the name given in other sources, *e.g.*, Sloane 3826, *fol.* 78r.

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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 made of silver to the likeness of
w^{ch} 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. suffumiga^Cion 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 suffumiga^Cion wth aloes and sandalo rubeo
And betake it to the men for whome it is made for
from the destruction for w^{ch} it were made seene he
shall be delivered. Also do thou for eche neede or
noy from w^{ch} thou wouldest be delivered the name
of the hower *Jehuno^E conchor*.

The 7 worching is made in the 7 hower of what
ever day after the strength and order wth w^{ch}
it is profitable to enter to kings that by it most
worship be gotten wth 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 disp^{er}a^Cion least he may dwell in houses or in habitacions make the working of Saiac that is of an hound of red brasse wth twey heads of w^{ch} 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 wth the bloud of an hound slaine or wth 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 thop^{er}a^Cion of bynding of theeves make the op^{er}a^Cion 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 wth 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 op^{er}a^Cion 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 op^{er}a^Cion 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 zapharan
pilosio and be it done as above. and beare he wth
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 op^{er}a^Cions 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 suffumiga^Cion be it
made conveniently wth good odors wth 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 op^{er}a^Cion is made in the 12 hower of what
ever day and it is to bynde tongs be there made
the op^{er}a^Cion 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
suffumiga^Cion as above wth ligno aloes zapharan
thou shalt bury it in the house wth thee cleanly
and in white silke in the rigg name one i. normet
wth stoning w^{ch} be of 2 op^{er}a^Cion 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

[90r]

Dixit Bolemus dū quæreret ab eo quidā &t
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 p^{ar}t of the vessell
and in everich mouth be a pap^{er} made wett in oyle
and in the neather p^{ar}ty of the vessell these names hid
be they graven w^{ch} be of stonyng these as *Noryn*
badichin. Anadyn. Sibir sanaphinin. halkars. ahadichin
anadyn. bahadin. Sanachin ranchbaili Jahudnil. And
make upon the vessell the op^{er}a^Cion 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 wth 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 p^{ar}ty of the vessell write *ib N*  and tend
or kindle all of the pap^{er}s, and afterward close it
wth 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 op^{er}a^Cion is of abcision of fornication
and that is made in the second hower of everich

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night. Bolemus said wth in the city that is
cleped *Laumdarah* and ordeyne thou op^{er}a^Cion
in it That the woman do not fornication in it
wthout end w^{ch} thus is made Take an op^{er}a^Cion
of cleane brasse and write in it these names
following *Myant. chelem. faroc. kahumcul*
nohegemah and these upon the face of the op^{er}a=
tion *fecherah harsoleth iasad nadnad lecchat*
badah. And know thou that the first names
that is *Mynat* etc. ought not to be written in
the op^{er}a^Cion but in a brasen plate and put it in
the hand of th op^{er}a^Cion. And then thou shalt
bury the op^{er}a^Cion lest any man see there where
ever it were buried woman shall not do for=
nication but region shall cleave to Also thou
to fishes reptiles to water leches, and to frogs
and to all that letteth The name of the hower
is *Debzul* or *Canbeul*.

The third op^{er}a^Cion 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 th op^{er}a^Cion were profitt
or made of tyme to the likenes of w^{ch} 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 op^{er}a^Cion 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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enemyes that is negation æste &c Take & anoynt
behind thop^{er}a^Cion of a camyl i urna marin. and
write in the p^{ar}ty of it wth hit *afflaceros ffeygiltans*
ffeyglah ceidarophin And then say *Adinro vis vt*
sicut adurnit p^{ar}tes ligneæ in igne sic adurat regis
vel quicquid vis That is to say I adiure you that as
treen p^{ar}tes 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*.

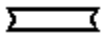
The 5 op^{er}a^Cion is made in the 5 hower of what evr
night. and it is to destroy the hoast of cloudes of
haile and tempests, and for to cast among men
discord Be there made as above said 2 op^{er}a^Cions
of a double man of 4^{te} of lead s.r pound and of
brasse 2^{to} grave in it these names of angels
Nesahælmie Jeszarailin. Jsunielaie. 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 chen⁹ syelchech* And thou
shalt suffume it and bury it in an 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 op^{er}a^Cion is made in the 6 hower of what ever
night and it is to put any man out of his howse lest
he dwell make the op^{er}a^Cion 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 out flying to another region by 10 miles of for p^{er}turbation of his being and losing of his witt.

These be the names of expulsion *belychiechyn Raysel. abrail. aflin. cadeneul. miamem. bafreni geraodin. barcaiol. analin. forachi. cafalin seche* other names for to bren w^{ch} is *Amagnis &c.* And take thilke 7 names of the first hower and be they red. the name of the hower is *Zoran*

The 7 op^{er}a^Cion 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  *i pope per combustionē^s V 4 T O H^F pir iß 66 byablib. gehil combure d9 nissu et 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 wth heavenly fyer The name of the hower is *Jafor*

The 8 op^{er}a^Cion 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 w^{ch} thou wilt of the best gold and put to the weight of mettall and grave in it these names *Jerodah Carmetah adesach . achil . gabriel afferent vos ad me* that

[92r]

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

The 9 op^{er}a^Cion is made in the 9 hower of what ever night and it is as above to collection of fowles to an hill w^{ch} thou wilt make the ☉ to the likenes of whay thou wilt of an ownc of gold 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 dep^{ar}ting of them that loveth them self that they be not isyued neither be concurrent wth out end make the op^{er}a^Cion of tyme to the length of a palme and the 4 p^{ar}ty be it made of red brasse and be there sothely twey op^{er}a^Cions 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 wth 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 dep^{ar}t these be the names *Gzorabi Izora hauli haule memoy nahualiemin matmoial*

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kaihal malegen. moiogil. muctril muchil The name of the hower *Malho*.

The xith op^{er}a^Cion 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 op^{er}a^Cion as fayre as thou might of silver or tyme and grave his prop^{er} name in the head and these in the wombe *aragi rahian bedien Jahekalkel agnis kannai zo zo maron kamerache emtelh amo= koydar rasdar monras kaydich hartah*. This orison sothely wth these names in the operation be it written. *Ignis de caelo combur per comburente ☉ com bureus bihu el alhalil combur jussu dei* The name of the hower *Aalacho*.

The 12 op^{er}a^Cion is made in the 12 hower of what ever night and it is to torment much and to quaking of the body w^{ch} thou wilt make thop^{er}a^Cion of a man of red brasse of w^{ch} 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 maerasz zach sagellesz mausz mahuh tortolaac Iblin* Be it buried at the gates of him. the name of the hower *fellen*.

Adhuc sequunt^r 4 operationes max[&] diei &c yet followeth 4 op^{er}a^Cions most of the day or of the night. The first op^{er}a^Cion is to lese whome thou wilt And of losing of wylt or of lyfe. Be it made

[93r]

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 op^{er}a^Cion is to remove from a towne where
thou wilt make the op^{er}a^Cion of *Subalfrage* most newe
of 6 expound The middle of w^{ch} be it of lead and thother
p^{ar}t be it of red brass. And grave in it these names
undatos haibiros kalome And 9 dnē *carnee armeche*
serath makamil. Inaceleme celub. And make 2 op^{er}a^Cions
follow of them. Be one in the ridge and the other in the
wombe Afterward suffume it wth the fatnes 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	9	4
7	5	3
6	1	8

Saturnus

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
it to the thigh of a woman traveling in childe
bearing and anon wthout p^{er}ill she shall be delivered
of the childe bearing And if thou suffumest thilk figure

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wth thure and beareth it wth thee thou shalt not dread a king neither any other p^{er}son 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 wth people but men shall fly from it. And if thou putttest it in the seat of a p^{re}lacy 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 multiplyed 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 di=
rect make this figure in a
plate of silver in the day
of Jovis and in the hower
of him. And thou shalt suffume
it wth ligno aloes and amber
and beare it wth thee And
as many as seeme thee shall

be in love wth 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 ene=
myes and they may not do any annoy to him neither

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

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=

bust 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 wth menstruate
bloud, or wth the cloth of one that is hanged, or wth
the sword of one that is slayne or wth 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 wth red sylke
and saffron and wrappe it in the same silke and putt
it wth do thure or that is better cornelius wth
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

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shall dread, and they shall be ashamed. And if thou putt it upon the thigh of a woman she shall have menstrea. and if in virgin parchment. And if thou putteth it in the place of bees they shall fly Also grave the characts above the figure.

figura solis

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

The figure of Sol is quadrate and there be 6 multiplied by 6 and there be in eche side 111. And it is to kings and princes of this world. And it is of all lordship & power

when Sol wer in his exaltation in the 5th degree of Aries. Take 6 3 [drams] of pure gold and make a round plate and thou shalt grave on it the figure of Sol in the day and hower of it and thou shalt suffume it in muske and camfyre and thou shalt wash it in rosewater muske and camfer and wrappe it in a cloth of yelow sylke And thou shalt hold it wth thee. And thou shalt lead to effect whatever thou wylt. And thou shalt get of riche men that thou wilt. that thou be honoured among kings and great lords and whatever thou shalt axe thou shalt have.

figura venere

4	35	10	41	16	47	22
29	11	41	17	48	23	5
12	36	18	49	24	6	30
37	18	43	25	7	31	13
30	44	26	1	32	14	38
15	27	2	33	8	39	21
28	3	34	9	40	15	46

And whatever thou seest for certaine shalbe allowed to thee for good.

The figure of Venus is quadrate And there be 7 multiplied by 7 and there be in eache side 75* and it is of

* This should be 175.

fortune prop^{er}ly in the face of women and in all love and fairenes. And Venus be it in piscibus w^{ch} is the exaltacion of it or in tauro or libra w^{ch} be the houses of it, and that it be fortunate that is swifte in course increased of light direct or even Take 7 3 [drams] of pure silver and make a plate in the day and hower of Venus, and suffume it wth 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 wth him and soone be shalbe spowsed. And if any man hate thee wash it wth 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 wth 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

Figura Mercurij

The figure of mer=cury 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 p^{ar}ty & nature

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 mer=
 cury were direct swifte in course Take 8 3 [drams] zara=
 cenores of pure silver in the day & hower of [Mercury],
 and thou shalt grave in it the figure of mercury, and
 suffume it wth ligno aloes, gariophylli and masticke
 and holde it wth 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 p^{re}lacy 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 dayes of Luration, and doest it away in the water
 of a well and drinke 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 or in a myrror and he that hath the palsy
 beholdeth it, or he that hath spasme they be cured
 wth the sight alone. And also he that is blinded
 for coitu^s 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 wth ligno aloes and sayest *O deus*
per virtute^s istius figuræ indica mitu in somnis i. quod
vis. That is to say O God by the vertue of this
 figure shewe thou to me in sleepe that that thou wilt

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

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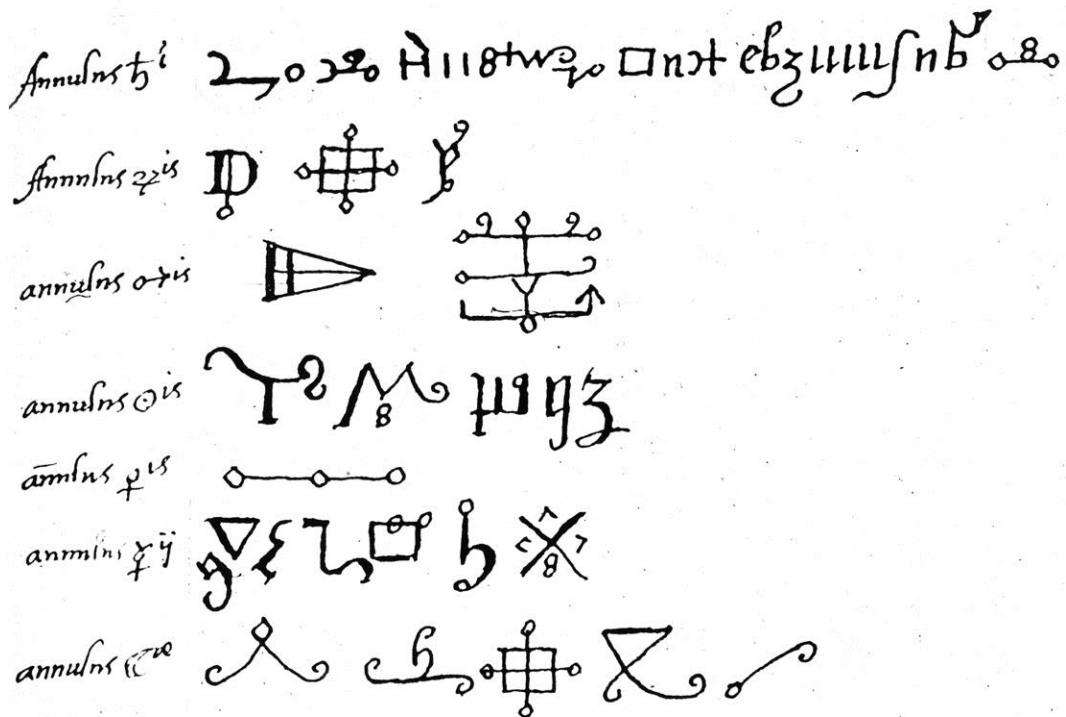
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	77	49	9	41	73	33	65	25
26	48	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	64	20	61	12	43	4	45

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 p^{ar}chmt write it wth inke of muske and saffron tempered wth rosewater, and suffume it wth some cucumbis 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 wth 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 wth the bloud of a black cocke that be gelded in the day of Luna in diminution In that of side sothely make thou the figure of Pisces and Cancer wth 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 p^{ar}tyes of the world. And that a woman never be

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 pap^{er} in the
increasing in the day and hower wth saffron tem=
pered wth rosewater and suffume it wth the first
suffumiga^cion and dowble the scrowe and put it wth
the things to be solde or to the necke of a beast
and they should be sold soone wth good delibera=
tion. *Deo gra^cæ* thanked be God. These be
thaforesaid names *niselesayal nilegayal
Nihtiranaklaban nirufayal oohgal ahgal
ninegiohal*.



CORRECTED MAGIC SQUARES:

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 each 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

[98r]

Raphael

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 agua

(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 veritatus 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 ✕ Dominationes ✕ principatus ✕ et polestates
* virtutes Archangelicus Michael ✕ Gabriele ✕ Raphael ✕
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 Magdelena ✕ 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 ffiliis ✕ 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.

Rules and observations to be used heerin viz

- 1 This must be done [moon] crescente i. in coniunctione [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

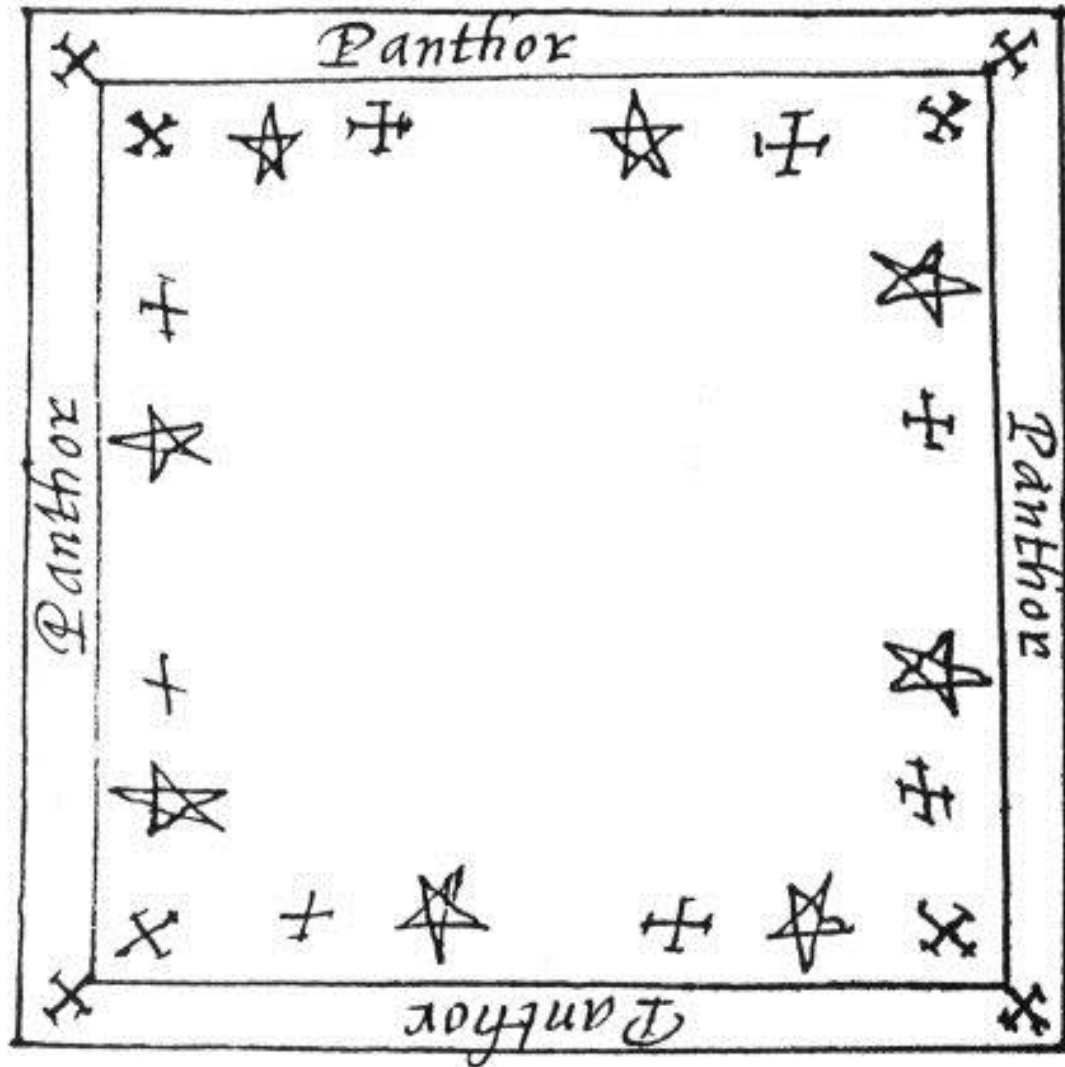
In no: Saphori ✕ Saphori ✕ Jesu ✕
Christi ✕ Dei ✕ Tetragramaton ✕ Amen

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 3826: *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.