***Blood Faith XV***

To Thielvar of the High Council of Thirteen,

Most Enlightened Brother,

Illustrious Primate of the Black See in Byzántion,

Sublime Prince of the Secret Chambers,

Guardian of the Holy Remnant,

Here I give my analysis of the text conveyed to the Council by Hæmming cleverly disguised as a palimpsest. The first part of my analysis pertains to mundane matters. The text is indeed Nordic. The fact that it was typeset rather than handwritten attests to the importance placed on it by the copyist—especially since no other copies are known to exist. To go to such effort to print a single copy of a document almost seems fanatical. It was most likely produced by the Printer of the Turrecrematas, in 1475. The content of the text was generated much earlier. The Íslenska chants are consistent with the language as it was spoken in the 12th Century.

While several of the staves and their associated incantations are contained on the pages sent by Hæmming, only two are of any use to us. The first, called the *hólastafur*, is, according to the Medieval author, supposed to be used to open hills. No doubt many Norse wizards tried fruitlessly to use it discover treasures buried in the Earth.

The second stave that concerns us is labeled as *stafur til að vekja upp draug*—that is, a stave to raise the dead. The ascribèd ritual calls for the stave to be carved on the skin of a horse’s head using the blood of a man, a fox, and a seal. This is obviously a corruption of the original rite, as is the *ˁpr.w* practice of creating a גולם.

When these two staves are combined (*vide infra*) they give a startlingly simple framework that suggests how the 26 magic circles, which the Council has already sagely collected (including the two recently recovered from the *Clavis Salomonis* by the same Hæmming) should be arranged in order to perform a perfect Reclamation. Thus it is my recommendation that the full Council be immediately convened and that the *lapsit exillis* be retrieved from *Shambhala*. The time has come to return the Holy Remnant of Amaymon to his mortal residue and raise him to immortality.

While awaiting the arrival of the far-flung members of the Council, the bodily remains of Mégas Aléxandros must be tattooed with the magic circles embedded in the chimeric stave in such a way that all lines align with the *qi* meridians of the Chinese, the therapeutic tattoos of the ancient Tyroleans, and the tattoo lines of the extinct Chiribaya. Rather than explain it in detail, I will merely put myself at your disposal to perform all such functions.

Once all the Council members have convened, each must add a drop of his own blood to a tincture of *añil* and butter of antimony. He is then to take this concoction and smear it into two of the magic circles. When all Council members have done this, the chant must be recited thirteen times. To increase its potency, I have translated it into the language of the western branch of the Xiōngnú.

I humbly and patiently await your further direction.

PālasuppiramaṆiyam

Chief Spagyrist, Rasayāna

Archivist of the Sigils of Restoration

Possessor of the Silver Goblet

