



QUAREIA—THE INITIATE

Module IV—Angels and Demons in
Depth

Lesson 2: Demonic Beings in Magical
Work

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WELCOME

Welcome to this lesson of the Quareia curriculum.

The Quareia takes a magical apprentice from the beginning of magic to the level of adeptship and beyond. The course has no superfluous text; there is no dressing, no padding—everything is in its place and everything within the course has a good reason to be there.

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So remember—in order for this course to work, it is wise to work with the lessons in sequence. If you don't, it won't work.

Yours,

Josephine McCarthy



QUAREIA—THE INITIATE

Module IV—Angels and Demons in Depth

Lesson 2: Demonic Beings in Magical Work

In past lessons we have discussed the use of the term *demon*. It is an idea that sprang out of Christianity in the West, and is a catch-all name for any being that disturbs, destroys, and tempts humans. The term was drawn from 'Daemon' from the Greek 'Dominion,' which means spirit.

The concept of the evil demon in Christianity, something solely 'out to get' humans, bears no relation to any being that exists. This has caused all manner of problems in magic, and just ends up confusing the novice.

In the *Ars Goetia*, the title *demon* is a catch-all phrase for different types of spirits, few if any of which are in any way connected to real underworld beings. Grasping this difference is important if you are to understand fully what you are working with.

We have looked at the various types of beings often lumped under the heading of 'demon': parasites, deities, land beings, spirits... essentially if it was 'bad,' it was a demon. This blanket idea has hobbled many magicians in their work and understanding. It has also allowed people to devolve themselves of responsibility while also digging them into an energetic hole. It has also pushed many budding young magicians into the arms of greedy parasites.

You have done enough work around this issue so that we do not need to revisit the understanding of how the term 'demon' means many different things for different people.

In this lesson we will use the term *demon* specifically in the context of the beings to which it applies best, given our Western understanding. These are Underworld, elemental, and land beings of power who are destroyers of various sorts. We will look at them in direct relation to magic, as opposed to life in general. After this lesson I will refer to such beings as 'underworld beings' so that we can finally put the silliness to rest.

We will also look at the 'demons' from the text *Hierarchy of Demons* by Johann Weyer, the source for the *Ars Goetia*, to give you a deeper understanding of the use of the terminology, to what it refers, and how it has been moulded by Christianity.

Once you move away from Western magic and its Christian influence/mindset, a different dynamic emerges. Destructive beings are respected, but also worked with when the need arises. Sometimes these destructive beings would be drawn on for vindictive magic, but the 'evil' comes from within the magician, not the being itself.

So let's look at how 'demonic' types of beings would be worked with in magic, why, and the dynamics at play. Just remember: everything creative is also balanced by something destructive. Both need limiting and counterbalancing to some extent, and it is within that balance that magic truly finds its voice.

Demon guardians

Demons have been worked with as guardians for a very long time in magic, in a tradition reaching back into the ancient world.

These beings are drawn from the Underworld and the land, but even when the magician reaches down into the Underworld or Abyss, they do not reach far into the depths: the deeper you go in the Underworld, the more dangerous its denizens become to everything living. So the magician reaches down, but stays near the surface. Or more usually,

they reach into the land itself, where these powers can be sleeping, and awaken them.

Why were/are these beings used instead of angelic guardians? Some destroying angelic powers can be worked with to very good effect, but if the magician wishes to overcontrol or keep a tight rein on access to a place, demonic beings will defend that threshold in a very specific way.

An angel—even a destroying one—will let anyone with the right frequency pass by. A demonic being will not. If your name is not on the list, you are not getting in. And whereas an angelic guardian will affect an intruder by way of their pattern, a demonic being will deliver a direct hit.

As an example, say that an intruder pushes into a temple or tomb guarded by angelic destroying beings. The intruder will get in and do what they want, but the effects of triggering the guardian will begin an unravelling process in the intruder which will eventually take them out. The aim here is to protect the long-term integrity of something, not just the tomb or temple.

Another dynamic occurs with angelic guardians that is a *collective unravelling*: not only is the intruder affected, but the people round them, their family, and so forth. The intruder learns by this unravelling that their actions have had far-reaching consequences: they are taught rather than punished, which in turn helps them in their spiritual and magical evolution. Angels, even destroyers, are about the upholding of long-term creative development.

With a demonic guardian, the hit is sometimes immediate and direct: the intruder is injured, killed, given a disease, or otherwise damaged. Or the unravelling destruction is locked into them alone: it is pure destruction rather than teaching. The demonic being has little if any interest in the long-term fate patterns that bind people together; it rather strikes, or *infects*, the intruder. This can manifest as a decay of mental or physical health that shortens considerably the individual's lifespan.

We see this a lot in some tribal magic where beings whom we would call demonic are sent after someone to destroy them. The same mechanism applies here: if the intruder wakes the demon, they will be destroyed one way or another.

The difference between a truly demonic being and a destroying deity

is that the deity will *choose* whether or not to tear someone apart. A demon will destroy them regardless, because that is what it does: these beings destroy and break down patterns and vessels.

We can see this difference in action in some Eastern temples. The ‘demons’ that guard the temple are actually destroying deities that flow out of the land: they will *decide* who and what to attack and when.

So why as a magician would you use demonic beings as guardians? Most of the time it is totally unnecessary and over-the-top, but there are times when such work may be necessary.

Say there was a need to guard against a very specific destroying power launched in an unbalanced way—a serious magical attack, for instance. Under such circumstances, drawing a demonic being from the shallows of the Abyss or the underworld, one with a very specific focus who can be worked with in a very confined way, would be the most effective way to guard against such an attack.

But remember that what you bring out of the Abyss, or wake from its slumber in the land, you are responsible for. If things go wrong and the demonic being releases into the world in general, you are responsible for that and will bear its energetic weight. And you alone will have the power to put it back to sleep.

Because of this, the ancient temples learned—from experience—to use such beings sparingly. Destroying deities and angelic beings are far less hassle. But then they are not so quick off the mark to defend something which they feel does not *need* defending.

As a result, at the tail end of some ancient cultures—and even today in some tribal ones—demonic beings were—and are—used to guard things. So you need to learn about them, how to recognise them, and what to do when you come across one. You are unlikely to have to deal with a demonic guardian if you live in a Western society, but if you travel abroad then it will put you in good stead to have some working knowledge of them.

My first experience of one of these beings was as a young woman. I will be honest and say that it frightened the shit of me. It knocked my body badly, and I was only given a passing glance: my friend, who was the target, was essentially destroyed.

I had no idea what it was or what was happening, but the experience,

at such a young age, taught me that there was a great deal I did not know about that could seriously harm me. The being was from African magic, rooted in Africa. It had been sent to destroy my friend. And it did.

Since that time I have come across demonic guardians in a few places dotted round the world. The first guardian I came across I recognised purely from its feel. Once you have encountered a particular type of inner being, you will always have a sense of the feel of that encounter. I was (still young) wandering round a mountainside on a sunny afternoon on holiday, and I decided to explore an overgrown path that seemed to lead into a heavily wooded area.

As I neared the path's end I felt a sudden and overwhelming feeling that reminded me of the attack on my friend a few years earlier. It had the same feel and the same *taste*.¹ I quickly became nauseated and dizzy—the first warning strike—and I had a sudden and overwhelming sense of danger.

I hightailed it out of there and then chastised myself for being so silly.

The next day I chatted to a local and asked them what was at the bottom of that path in the hilly forest. I did not tell them about my experience, as I felt silly; I pretended to be thinking about going for a walk up there.

The man, a local waiter, became very serious and told me never to go up there because 'bad spirits' guarded an old tomb hidden in the trees. The path was overgrown because all the locals knew how dangerous it was, and it was never featured in any tourist guide. He said too many people had died up there to make a visit worth the risk, and instead he gave me a list of interesting ruins to check out.

I still did not know enough about magic at that age to understand what was happening, but when you draw close to one of these beings, your body will feel it and remember it.

Since that time, so long ago, I slowly learned how to recognise and work with these types of beings. The first step of this learning is to *understand* them. Later you *observe*, and then as an adept you *interact* in a limited way with these beings.

As an adept magician you cannot avoid dealing with such beings: they are part and parcel of our world and part of the pattern of magic.

¹Taste and smell can often be the body's warning signs.

And there may come a day when something *needs* strict guardians. As an adept you will need to be able to choose which being is the most appropriate for the job.

At this point, let me say that the beings so often listed in grimoires as demons, with their various names and attributes, are no such thing. They are parasites that will do jobs for food, or land spirits/faery beings of varying types that are willing to work with magicians.

The made-up names, hierarchies, and images create a mental vessel. When that mental vessel then reaches out for the spirit to fill it, often a parasite will step in to accommodate you. Sidestepping that mental vessel and focusing on the spirit by its actions and presentation will more likely avoid the parasite issue and put you in connection with the real spirit.

There is a massive difference between a 'demon' and a land spirit/-faery being. In magical terms and you need to be very clear about this. Once you come face to face with a destroying demon, i.e. a powerful underworld being, you will figure out the difference for yourself... and you will be working with that in your adept training.

If you do come across a demonic guardian of a temple, tomb, or other type of human construction, just back away. Your name will not be on its list, and it will not be an opportunity to learn anything. Some things you just need to learn to let be.

The composters

When you get into deeper magic that draws on the creative and destructive forces of the universe, the composters show up. This dynamic, as you know, ensures balance is kept within the magic and that it does its job without spilling out beyond its remit.

All beings that have a destructive force as their main characteristics have a dynamic of composting energy, be they destroying angels, destroying deities, or demonic underworld beings. You have worked with this in ritual and you have been introduced to this dynamic through some of your work with deities.

Of the beings who work in this dynamic, destroying angels have the furthest reach—in fact they will stretch beyond the magic if it is necessary. Though the magician triggers them with magic, what they do can flow well beyond the pattern being worked with.

To an extent the same can be said of deities. Once triggered, they can extend their reach unless they are balanced out.

By contrast demonic/underworld beings to operate within focused confines. But they are more destructive. They will work until their 'project' is completely destroyed. And in magic, the pattern will contain them unless the work has a wider application than the magician realises.

This is one of the problems with magic that triggers destructive beings. If the magician does not know what they are doing, but knows enough to trigger a demonic being, all hell can break loose—literally.

For the most part when novice magicians dabble with what they think are demons, they are actually connecting with a wide variety of spirits that may or not be good for them to work with. The fall out from this, if anything, tends to be purely focused on the magician themselves.

The real problems happen when someone who is a natural magician with natural ability, through experimentation or curiosity, manages to reach and release a destroying demonic being. A lot of the demonic beings that can be reached this way are the composters. These beings are closest to our world; some hibernate in the landscape around us. They trigger naturally when things in the surface world have spun out of control in some form: they release and begin the process of breaking something down.

Land composters will trigger as danger spots or natural disasters. Composters closely connected to humanity, when triggered by nature, will release from the Abyss or the Underworld and wreak havoc on communities. They will flow through the people in the form of extreme disease, aggression, insanity, and war. When a hapless magician releases one it will flow first through the magician, then out into the world.

So let us look at the composter dynamic from a purely magical perspective.

There are two main reasons these beings are released or worked with by magicians, the first of which is *foolishness*. The other is when you need a composter working within a magical pattern for a specific reason.

Let's consider foolishness first. The situation is often a young magician who feels powerless but wishes to be powerful. They also often have a sense of rejection of the culture around them (and who can blame them!) and are drawn to the darker side of life and magic. This in itself is perfectly valid: the young magician is exploring themselves by externalising, and also by exploring the world around them. For the most part such exploration helps the young magician to find their balance, in their own way, and they blossom and mature out of it onto a path which balances both the lighter and darker sides of life.

Sometimes that does not happen and the young magician draws more and more on the destructive, weak side of their nature. When they also have natural ability and access to magical texts that guide them towards the calling and releasing of real demonic beings, things can get really messy. This is usually when an adept is called in to mop up the mess.

If they are very talented and manage to reach pretty deep into the Abyss and attempt to release something that should not be released, they will be struck and either go mad or die. I have seen this for myself so many times with talented magicians and it depresses me as it is a waste of talent.

In the next module we will begin the process of learning about the Abyss and tentatively visiting it in stages. It is very important that when you get to adept level you have a good practical working knowledge of the Abyss. Learning about the composters will help you prepare for this, as they are the first layer you will encounter.

Composters work through the living world and the world of the dead.² In the world of the living, there are lower levels of these beings that operate all the time and are a part of everyday living.

Once we are dealing with the huge and powerful composters, then we term them as underworld destroyers, or by the now common term 'demons', as they bring terror and destruction to humanity. They do not focus on one person—there is no head-spinning and vomiting of pea soup—rather they focus on groups of people, communities, and cultures.

Like every other type of being, there are different levels of composter. Though a magician would not work with the sort that could wipe out a whole culture, we do occasionally work with those that could affect a group of people or a defined area.

²Which you have learned about, as the Choppers.

A composter's remit is to destroy what needs destroying. This can be done through the minds and bodies of the people concerned: collective insanity, epidemics, and the shifting of a group's thought patterns so that they become destructive, aggressive, and murderous. When a magician connects such a being into a magical pattern, they draw on that quality and filter it into the pattern. The more powerful the creative impulse in the pattern, the more powerful the demonic or destructive impulse: they limit and balance each other.

Obviously this can go wrong in so many ways. This is why magicians, myself included, tend to prefer working with deities and angelic destroyers. But sometimes working with a deep underworld is necessary, though thankfully the instances and situations that warrant it are rare.

Doing such work, the magician needs to know exactly what sort of destroying power they need, what elements are best, and in what context. Just pulling a name and ritual out of the grimoire will not cut it: you need to have direct experience of such beings and know them in order to work with them, and also to know how to stay safe around them. You gain this experience by working in the shallows of the Abyss and in the Underworld to give you direct contact with these beings in their native habitat.

So where and why would a magician work with a composting demonic being for legitimate reasons? The oldest use of composters is in temple construction: the demonic composters would be sealed into the temple's structure, and would essentially 'eat up' what needs breaking down. They would also act as a counterweight to the creative power in the temple. This use has its risks: if the head of the temple has an unbalanced personality or has less than balanced ego/intentions, the composters are likely to start working through him or her. This results in megalomania, control, and excessive greed.

Composters will break down from within the temple; a destroying deity will eject the rotten leader by rampaging and causing chaos until the temple priests get the message. It is a juggling act of power: demonic composting from within, to be successful, relies on the balance of the other humans in the temple: the magician priests/priestesses. If they are balanced in how they are and how they work, i.e. *if they are above corruption* they will immediately spot the composters triggering, doing their job to rid the temple of anything rotten. But if there is corruption in the attending magicians/priests as well, it will 'infect' them too, and the temple community will start to collapse. If the other priests spot the composters in action, and spot the source of the corruption, they can step

in and eject the problem person themselves rather than leaving them in the temple to slowly rot and compost. That would be the kinder thing to do.

The work of demonic beings in these situations relies on the humans themselves: how we act and react determines what these beings do and how. Deities and angelic beings have a much more long-range agenda, and work in a broader way. Their work is more about the survival of the temple pattern itself, not the building and people.

Let's put this dynamic in sound bites.

Angels uphold the pattern regardless of whether humans are working it or not: they are unconditional, long-term aspects of the structure.

Deities uphold the pattern for however long they are present in it, as it is not a human centric structure.

Demons uphold the pattern for as long as the humans maintain a balancing act: they draw directly on the humans present, affect them directly, and they are conditional in their relationship with the magician. In some ancient temples you will find all three types of beings operating at different levels: one governs the inner temple, one fills the outer and inner temple, and one keeps the priesthood in check.

The same applies to long-term patterns: sometimes these beings are brought into a pattern to maintain a project's long-term health by composting old magic and 'eating up' rotten magicians in the pattern. When a magician becomes corrupt or a corrupt magician steps into the long-term project, the composters will compost that magician and any other corrupt person who is present.

These beings can also trigger if long-term magic is being used and a composting mechanism (whichever one could have been applied) has not been used. This creates a build-up of energetic crap that can become fuel for unbalanced destruction. In order to dissipate the massive destruction, the composters are naturally triggered and will start clearing up, regardless of the wants or needs of the magicians.

The bigger the temple pattern and temple egregore, the nastier the composting process can become. This in turn attracts major, dangerous parasites³ who will work in opposition to the composters: they will try to keep the destructive behaviour going so that they can feed.

³Which most lay people would consider demons.

The key to breaking such a pattern lies in the individual humans. If the humans decide to draw on their darker aspects and run with the power, the composter/parasite picture can run indefinitely. If humans in the structure decide to balance themselves and limit the darker aspects of their personality, the parasites are starved out, the composter finishes its job, and eventually the structure begins to regenerate.

When we look at some world religions and the processes they have gone through in history, we start to see this process in action in a terrible way. The trigger is always a major player in the religion/temple, and that major player is usually corrupt, twisted, and degenerate. The composters try to destroy from within by flowing through any corrupt individuals and leaning on their imbalances to deepen them and so hasten the shutdown.

Then the parasites move in: they try to keep the situation going and spread it out to create a more fertile feeding ground. The key to these demonic beings is what is within the human. The slightest leaning towards corruption in a key individual will open the door and trigger this chaos. When a key human moves away from corruption or strives to uphold balance, then the door to these beings begins to shut and the slow process of regeneration occurs.

Angelic beings respond to the Divine in us, and Demonic beings respond to the human within us. They are opposing but balancing partners, and truly you cannot have one in action without the other. This is why a magician must be able to work without emotion and always as the fulcrum between the two powers. Demonic composters, in their right place and doing what they are supposed to do, are part and parcel of keeping creation healthy. When they are in the wrong place, which is always triggered by human intervention, then they destroy.

If you look at a major situation within a nation, or at a religious, magical, or cultural pattern, and you see dangerously corrupt, self-destructive behaviour with wide-ranging consequences, then you are looking at composters in action. If this continues for a long time, then major parasites are also involved.

An example of this is the Catholic inquisitions that spanned six centuries, most notably the Spanish and Portuguese inquisitions and the witch trails.

When you look at that period in history, you are looking at a massive triggering of demonic composters/parasites within the Catholic Church and community. It was triggered by deep corruption within the church itself, and fuelled by humans who wanted power and control.

The composters flowed through the players in the drama, the parasites moved in, and it was a terrible mess that dragged on and on. The main thing that kept it all going for so long was the intensely corrupt and degenerate people in that system. The composters will keep going, triggering degeneration and destruction, until the plate is cleaned.

The *Directorium Inquisitorum*, the 1578 handbook for inquisitors, explains the purpose of inquisitorial penalties:

Quoniam punitio non refertur primo & per se in correctionem
& bonum eius qui punitur, sed in bonum publicum ut alij
terreantur, & a malis committendis avocentur.

Translation from the Latin:

Now this punishment does not take place first and in itself for the correction and benefit of him who is punished, but for the public good, that others may be terrified, and dissuaded from the evils they would commit.

It was this mentality of unbalanced justice/punishment that opened the door for humans to torture each other for reasons of greed, a perverse joy at causing pain, and for the sense of power it gave them. The demonic within humanity opened the door for demonic beings to flow out into the world. The demonic aspect of the personality in power in the Vatican was mirrored through the church and out into the world: the Pontiff is the bridge, and all shall pass through him. Sadly this is all too often a default for humanity.

And here a major light should go on in the heads of magicians. It is what is *within you* that you release, that can trigger these beings into action. If you work magically and bring one of these beings to the surface world to work in a pattern, you have to be strongly rooted in the fulcrum and without the slightest shade of the composter in you. Any crack within you will be immediately filled with the composter, and the being will work through you and the pattern to a wider end.

Magical practicalities: Understanding the difference

between a real demon, and the Daemon or spirit. Demonic influence released in humanity is always triggered by a human, either accidentally or on purpose. The demonic within humanity is an expression that counters the creative in humans: the Divine powers of creation and destruction are mirrored in everything. The trick is to keep the balance.

Really practical and important information: once a demonic influence has flowed into a person, magic alone will not suffice to help them. The actions and intentions of the afflicted people, along with the treatment of the body, both medically and magically, are needed. If the demonic aspects of the human themselves are not brought into balance, nothing will work. It is about choice and self-responsibility.

If the magician's mind is affected by demonic influence, they can no longer be a magician: the damage is done, and any future magical act will become 'infected.'

All the Divine, inner creative powers have their 'demonic' sides to maintain balance and exist. Which part of a Divine power expresses in humanity depends on a human. When demonic influence is unleashed on a group or culture, one key person within it can change the tide by their balanced and creative (to balance the destruction) sides.

About the practical work

The visionary and ritual aspects of this subject matter will unfold in subsequent lessons and modules. Before we get to that, I want to make sure you are very clear about the difference between a *daemon* in magic and a true *demonic* destructive being.

This lesson and previous lessons should have given you a fairly good idea of the characteristics of a true demonic underworld destructive being. It is very unlikely in magic that you will have to deal much with such beings. However a lot of Western magical texts work with *daemons* under the heading of *demon*.

To ensure that you can make distinctions and also properly identify the different beings that work with magicians—and to also understand

the sixteenth-century texts—we will look at the *Hierarchy of Demons* by Johann Weyer, written in A.D. 1577 and the source of the *Ars Goetia*. Through practical work you will begin to understand what these texts are actually talking about. To do this we will look at excerpts of these texts, then you will do your own work and research.

*Excerpts from the Pseudomonarchia Daemonum, or
Hierarchy of Demons by Johann Weyer*

This text is one of the most probable sources of the *Ars Goetia* by way of the *Lesser Key of Solomon*. All these sixteenth-century texts were copied and adjusted from earlier texts. When you read them you have to filter out the hierarchies, the Christian influence, the flights of fancy of those who transcribed them from one generation to another, and other additions that came into them as magicians experimented or used creative elaboration. Being able to sift through these old texts with your common sense head on is a major necessity for modern magicians.

The introduction

O curas hominum, o quantum est in rebus inane?

("Ay me, the cares of man—O how much in this world is vacuous?")

—C. Lucilius, *Satires of Persius*

Right at the beginning of the text, Weyer quotes wryly from the Satire of Persius to point out how silly many of the worries of the human race are. For magic, and particularly for this text, this quote is very pertinent.

To whom I willingly and gladly dedicate these wasted hours, if perhaps through the immeasurable mercy of God, they might be turned around and live: This I beg them with all my soul, that they may be happy and fortunate. But lest anyone who is mildly curious, may dare to rashly imitate this proof of folly; I have omitted passages from this study, in order to render the whole work unusable

—Weyer (Reginald Scott's 1584 translation, from Weyer's Latin, in his *Discoverie of Witchcraft*.)

This happened (and still does) in magical texts of all kinds. Keys are omitted, so that without the keys or inner knowledge, these books become curiosities or fragments, nothing more. The following are some extracts from the document so that you can see how to approach these texts and identify what the text is talking about.

*§ 6. Barbatos magnus Comes Dux, apparet in signo Sagittarii silvestris cum quatuor regibus tubas ferentibus. Intelligit cantus avium, canum latratus, mugitus boum cunctorum animalium: thesauros item à magis incantatoribus reconditos, detegit: Et est ex ordine Virtutum, partim Dominationum. Triginta præsidet legionibus. Novit præterita futura: tam amicorum quam inimicorum animos conciliat.*⁴

6 - Barbatos, a great countie or earle, and also a duke, he appeareth in Signo sagittarii sylvestris, (in the sign of the forest archer) with foure kings, which bring companies and great troopes. He understandeth the singing of birds, the barking of dogs, the lowings of bullocks, and the voice of all living creatures. He detecteth treasures hidden by magicians and inchanters, and is of the order of vertues, which in part beare rule: he knoweth all things past, and to come, and reconcileth freends and powers; and governeth thirtie legions of divels by his authoritie.⁵

*Barbatos a great Count and Duke,⁶ appears in the sign of Sagittarius of the woods with four kings carrying trumpets. He understands the song of birds, of dogs their barks, the lowing of cows, and the whole of the animals: treasures also, by mages and spell-casters concealed, he reveals: And he is from the order of the Virtues, part of the Dominions. He sits before thirty legions. He knew past and future: friends as much as enemies their passions he reconciles.*⁷

The first thing to do with this (and all subsequent sections of this text) is to take out the name and the hierarchies. When we look at this spirit which has been called Barbatos, what are looking at? He appears as an archer: this could point to east/air, or could mean in the astrological sign of Sagittarius, which would mean ‘teacher.’ And many others come with him, which tells us this could be an angelic being: remember the hive?

⁴Italicised Latin is Weyer’s original.

⁵Roman English text is Scott’s translation.

⁶In Medieval Latin; in Classical Latin this means “partner and leader.”

⁷Italicised English text is a new translation done for this lesson by Michael Sheppard.

Or it could be a faery being, the clues being a ‘forest’ archer that comes with great company.

So which is it? Let’s keep looking. He understands the voice of all living creatures, and detects that which is hidden by magic, and knows things past, present and future. All these attributes can be either angelic or faery.

He is of the order of virtues, which in part beare rule, and reconcileth freends and powers:

Now we are getting to the bottom of who/what this being is. A being that is the ‘order of virtue’ is a being that works within the pattern of Divine creation and destruction, who can rebalance powers and people: it has the powers of the fulcrum. This is an angelic being, a creative angelic being which bridges, brings balance, and can teach. It is an angelic power that has its elemental power from the east/air (voices of all creatures).

§ 10. Bathym, alibi Marthim Dux magnus fortis: Visitur constitutione viri fortissimi cum cauda serpentina, equo pallido insidens. Virtutes herbarum lapidum pretiosorum intelligit. Cursu velocissimo hominem de regione in regionem transfert. Huic triginta subsunt legiones.

10 - Bathin or Bathym, sometimes called Mathim /Marthim, a great duke and a strong, he is seene in the shape of a verie strong man, with a serpents taile, sitting on a pale horse, understanding the vertues of hearbs and pretious stones, transferring men suddenlie from countrie to countrie, and ruleth thirtie legions of diuels.

Bathym, elsewhere Marthim a Leader great and strong: He is seen with the disposition of man of the greatest strength with the tail of a (female) serpent, sitting down on a pallid horse. The strengths/goodnesses of herbs and of valuable stones he understands. From the path/course with great speed he carries across a human away from a direction/boundary/region into a direction/boundary/region. To this being thirty legions are under.

The description of a ‘strong man’ can once again be either angelic or faery. But once we get to the serpent’s tail, which indicates an Underworld influence, we start to lean more towards faery or prophetic/protective Underworld deity.

The mention of the ‘pale horse’ is the decider: the white horse is a strong indicator of faery contact and faery guide, an inner guide who flows out of the land. This is strengthened by the mention of: “vertues of hearbs and pretious stones, transferrring men suddenlie from countrie to countrie” – this is specifically faery, as you will come to understand when you read faery texts for your practical work in preparation for working with these beings. The knowledge of plants and stones, and the ability to move people from ‘one place to another’ is very specific to faery contact. So this ‘demon’ is in fact a faery being.

§ 13. *Loray, alias Oray, magnus Marchio, se ostendens in forma sagittarii pulcherrimi, pharetram arcum gestantis: author existit omnium præliorum, vulnera putrefacit quæ à sagittariis infliguntur, quos objicit optimos tribus diebus. Triginta dominatur legionibus.*

13- Leraie/Loray, alias Oray, a great marquesse, shewing himselfe in the likenesse of a galant (handsome) archer, carrieng a bowe and a quiver, he is author of all battels, he dooth putrifie all such wounds as are made with arrowes by archers, Quos optimos objicit tribus diebus, (who best drives away mobs from the days) and he hath regiment over thirtie legions.

Loray, elsewhere Oray, a great Marquess (ruler of a border area) exposing himself to view (lit. "stretching himself before") in the shape of an archer of great beauty, carrying a quiver and a bow: he exists as the one who gives increase of all battles, and he rots wounds which have been struck with arrows, which he inflicts best within three days. He governs thirty legions.

Loray is described as an archer (a warrior of air) and an author of all battles: this could be a warrior deity of the east. But when we get to the description “he dooth putrifie all such wounds as are made with arrowes by archers” we begin to spot a composter. We are looking at an underworld composter who operates through war and conflict.

So already we are starting to see how lots of different types of beings and powers were all hobbled together in this text. It also tells us that the author did not really understand the different types of beings, which in turn tells us he has not worked directly with them as a magician, and was copying text from older sources without fully understanding what was what, and whom. Unless of course he was working with the understanding of the word ‘daemon’ as a catch all phrase for any type of spirit.

That said, it would be well to keep in mind that at that time, in the sixteenth century, Christianity had more or less wiped out any sense of the different orders of beings and it was politically and religiously unsafe to talk about such things. Anything other than a saint, an angel, or God himself was a demon. This may have had some bearing on the texts.

Johann Weyer was no idiot: he was a learned man versed in the occult and also in medicine. He had a balanced head on his shoulders and was the first person we know of to attribute ‘possessions’ to mental illness. He presented his work on demonology as a compilation of false demons, reflecting the misapprehension that many people held at the time in regards to demonology. Sadly subsequent generations did not pick up on this subtlety, and instead used his work as a basis for experimenting with magic in demonology, which essentially became a parasite fest.

§ 15. Morax, alias Foraii, magnus Comes Præses: Similis tauro visitur: Et si quando humanam faciem assumit, admirabilem in Astronomia in omnibus artibus liberalibus reddit hominem: parit etiam famulos non malos sapientes: novit herbarum pretiosorum lapidum potentiam. Imperat triginta sex legionibus.

15- Morax, alias Foraii, a great earle and a president, he is seene like a bull, and if he take unto him a mans face, he maketh men wonderfull cunning in astronomie, & in all the liberall sciences: he giveth good familiars and wise, knowing the power & vertue of hearbs and stones which are pretious, and ruleth thirtie six legions.

Morax, elsewhere Foraii, a great Colleague and Guardian: similar to a bull he is looked at: If and when he adopts a human outward appearance, he renders the human admirable in Astronomy and in all the liberal arts: also he gives birth to close attendants who are not-wicked and discerning: he knew the force of both herbs and valuable stones. He gives orders to thirty six legions.

At first glance, this seems to be talking about a faery being (virtue of herbs, etc.). It is in fact an angelic being known to many adepts as the *Guardian of the Garden* i.e. Paradise. Appearing as a bull, but also able to express as a human, this angelic being guards and guides the knowledge of the stars, which is the knowledge of creation, and is an aspect of the Ladder: he guards and filters who ascends and who does not.

This angelic being also appears in the Biblical apocryphal texts, and you have already read about him in previous lessons. Unlike faery beings

or deities, this angelic being cannot be called on or ‘summoned’; he appears to the magician as and when appropriate.

§ 20. *Byleth Rex magnus terribilis, in equo pallido equitans, quem præcedunt tubæ, symphoniæ, cuncta Musicæ genera. Quum autem coram exorcista se ostentat, turgidus ira furore videtur, ut decipiat. Exorcista vero tum sibi prudenter caveat: Atque ut fastum ei adimat, in manu suscipiat baculum corili, cum quo orientem meridiem versus, foris juxta circulum manum extendet, facietque triangulum. Cæterum si manum non extendit, intrare jubet, atque spirituum Vinculum ille renuerit, ad lectionem progrediatur exorcista: mox ingredietur item submissus, ibi stando faciendo quodcunque jusserit exorcista ipsi Byleth regi, eritque securus. Si vero contumacior fuerit, nec primo jussu circulum ingredi voluerit, reddetur forte timidior exorcista: Vel si Vinculum spirituum minus habuerit, sciet haud dubie exorcista, malignos spiritus postea eum non verituros, at semper viliores habituros. Item si ineptior sit locus triangulo deducendo juxta circulum, tunc vas vino plenum ponatur: Et intelliget exorcista certissimè, quum è domo sua egressus fuerit cum sociis suis, prædictum Byleth sibi fautorem fore, benevolum, coram ipso submissum quando progredietur. Venientem vero exorcista benigne suscipiat, de ipsius fastu gloriatur: Propterea quoque eundem adorabit, quemadmodum alii reges, quia nihil dicit absque aliis principibus. Item si hic Byleth accitus fuerit ab aliquo exorcista, semper tenendus ad exorcistæ faciem annulus argenteus medii digiti manus sinistrae, quemadmodum pro Amaymone. Nec est præmittenda dominatio potestas tanti principis, quoniam nullus est sub potestate dominatione exorcistæ alius, qui viros mulieres in delirio detinet, donec exorcistæ voluntatem explerint: Et fuit ex ordine Potestatum, sperans se ad septimum Thronum rediturum, quod minus credibile. Imperat octogintaquinque legionibus.*

20- Byleth/Byleth is a great king and a terrible, riding on a pale horse, before whom go trumpets, and all kind of melodious music. When he is called up by an exorcist, he appeareth rough (turgid) and furious, to deceive him. Then let the exorcist or conjuror take heed to himself; and to allay his courage, let him hold a hazell bat [rod, staff, or stick] in his hand, wherewithall he must reach out toward the east and south, and make a triangle without besides the circle; but if he hold not out his hand unto him, and he bid him come in, and he still refuse the bond or chain of spirits; let the conjuror proceed to reading, and by and by he will submit himselfe, and come in, and doo whatsoever the exorcist commandeth

him, and he shall be safe. If Byleth the king be more stubborne, and refuse to enter into the circle at the first call, and the conjuror shew himselfe fearfull, or if he have not the chaine of spirits, certeinlie he will never feare nor regard him after. Also, if the place be unapt for a triangle to be made without the circle, then set there a boll of wine, and the exorcist shall certeinlie knowe when he commeth out of his house, with his fellowes, and that the foresaid Byleth will be his helper, his friend, and obedient unto him when he commeth foorth. And when he commeth, let the exorcist receive him courteouslie, and glorifie him in his pride, and therefore he shall adore him as other kings doo, bicause he saith nothing without other princes. Also, if he be cited by an exorcist, alwaies a silver ring of the middle finger of the left hand must be held against the exorcists face, as they doo for Amaimon. And the dominion and power of so great a prince is not to be pretermitted; for there is none under the power & dominion of the conjuror, but he that deteineth both men and women in doting (“foolish” or “silly”) love, till the exorcist hath had his pleasure. He is of the orders of powers, hoping to returne to the seaventh throne, which is not altogether credible, and he ruleth eightie five legions.

Byleth a Ruler great and frightful, riding on a pale horse, before whom go trumpets, harmonies, and all the origins of (the art of) Music. But when he displays himself in the presence of an exorcist, he is seen swollen with rage and enthusiastic anger that he (Byleth) may be entrapped. Then the exorcist really should take care of himself more wisely: And even that his scornful contempt may be taken away, in the hand let him take up a stick of hazel, with which, having been turned dawn/east and midday/south, he will stretch out the hand near to the gate adjoining the circle, and he will do a triangle. If he does not extend his other hand, and he commands to enter, nevertheless he will have shaken his head at the Cord of the breaths/lives/spirits, then let the exorcist go on to a reading/gathering: soon he likewise will advance to having been moderated (i.e. he will calm down when he sees the exorcist calmly reading), then all those things must stand and be done that the exorcist has ordered for himself from Byleth the ruler, and he will be free of care/slapdash. If he has been truly insolent, and not wanted to enter the circle when first ordered, perchance the more cowardly exorcist will surrender: and/or if he may have had a smaller Cord of the breaths/spirits, the exorcist will know without doubt, after this wicked breaths/spirits will never be

feared, yet always will be had more cheaply.⁸ Also if the place be less than suitable when a triangle must be drawn near a circle, then a dish should be put out, filled with wine: And most certainly the exorcist will understand, when he comes out of his house with his friends, the foretold Byleth will be his protector, a kindly one, and moderate in his presence when he comes forth. When he comes let the exorcist really receive him kindly, and let him boast about his scornful contempt: For that same reason too he will address him, in the manner of other rulers, because he says nothing apart from the other principes (the principes were the soldiers who fought in the second battle line). Also if this Byleth is summoned by some exorcist, always must a silver ring be held by the exorcist's face (worn) on the middle finger of the left hand, just as for Amaymone. Neither is the rule and power of such a chief to be overlooked, since no one is under the power and rule of another exorcist, who hinders men and women with madness, until the will of the exorcist has been done: And he is of the order of the Powers, hoping to return himself to the seventh Throne, which is less than credible. He commands eighty-five legions.

This is a description of a deity that flows from the east, and has the power of sound and blade. This deity is connected to the land and although it can be a destructive deity, it is essentially creative. Why is it a deity? This one you can look at for yourself. Pay attention to the white horse (land), the directional triangle of which you should fully understand by now, and 'saith nothing without other princes': a need for filters and subdivisions. Think about Djehuty and Seshat, for example. Look over the description of Byleth and see what deity indicators you can find.

§ 22. *Paymon obedit magis Lucifero quam alii reges. Lucifer hic intelligendus, qui in profunditate scientiæ suæ demersus, Deo assimilari voluit, ob hanc arrogantiam in exitium projectus est. De quo dictum est: Omnis lapis pretiosus operimentum tuum [Ezech. 28]. Paymon autem cogitur virtute divina, ut se sistat coram exorcista: ubi hominis induit simulachrum, insidens dromedario, coronaque insignitus lucidissima, vultu fœmineo. Hunc præcedit exercitus cum tubis cimbali bene sonantibus, atque omnibus instrumentis Musicis, primo cum ingenti clamore rugitu apparens, sicut in Empto. Salomonis, arte declaratur. Et si Paymon hic quandoque loquitur, ut minus ab exorcista intelligatur, propterea is non tepescat: sed ubi porrexerit illi primam chartam ut voto*

⁸Not sure of this meaning. If the magician's Cord is not long enough and he calls up this being, he will become reckless and his life will go to shit? Josephine was stumped as well.—Editor.

suo obsequatur, jubebit quoque ut distincte aperte respondeat ad quæsitæ, de universa philosophia prudentia vel scientia, de cæteris arcanis. Et si voles cognoscere dispositionem mundi, qualis sit terra, aut quid eam sustineat in aqua, aut aliquid aliud, quid sit abyssus, ubi est ventus unde veniat, abunde te docebit. Accedant consecrationes tam de libationibus quam aliis. Confert hic dignitates confirmationes. Resistentes sibi suo vinculo deprimit, exorcistæ subjicit. Bonos comparat famulos, artium omnium intellectum. Notandum, quod in advocando hunc Paymonem, Aquilonem versus exorcistam conspiciere oporteat, quæ ibi hujus sit hospitium. Accitum vero intrepide constanterque suscipiat, interroget, ab eo petat quicquid voluerit, nec dubie impetrabit. At ne creatorem oblivioni tradat, cavendum exorcistæ, propter ea quæ præmissa fuerunt de Paymone. Sunt qui dicunt, eum ex ordine Dominationum fuisse: sed aliis placet, ex ordine Cherubin. Hunc sequuntur legiones ducentæ, partim ex ordine Angelorum, partim Potestatum. Notandum adhæc, si Paymon solus fuerit citatus per aliquam libationem aut sacrificium, duo reges magni comitantur, scilicet Bebal Abalam, alii potentes. In hujus exercitu sunt vigintiquinque legiones: Quia spiritus his subjecti, non semper ipsis adsunt, nisi ut appareant, divina virtute compellantur.

22- Paimon is more obedient in *Lucifer* than other kings are. *Lucifer* is heere to be understood he that was drowned in the depth of his knowledge: he would needs be like God, and for his arrogancie was throwne out into destruction, of whome it is said; Everie pretious stone is thy covering (/Ezech/. 88; 28.13.). *Paimon* is constrained by divine vertue to stand before the exorcist; where he putteth on the likenesse of a man: he sitteth on a beast called a dromedarie, which is a swift runner, and weareth a glorious crowne, and hath an effeminate countenance. There goeth before him an host of men with trumpets and well sounding cymbals, and all musically instruments. At the first he appeereth with a great crie and roring, as in *Circulo Salomonis*, and in the art is declared. And if this *Paimon* speake sometime that the conjuror understand him not, let him not therefore be dismaied. But when he hath delivered him the first obligation to observe his desire, he must bid him also answer him distinctlie and plainelie to the questions he shall aske you, of all philosophie, wisdom, and science, and of all other secret things. And if you will knowe the disposition of the world, and what the earth is, or what holdeth it up in the water, or any other thing, or what is *Abyssus*, or where the wind is, or from whence it

commeth, he will teach you abundantlie. Consecrations also as well of sacrifices offerings, (libations) as otherwise may be reckoned. He giveth dignities and confirmations; he bindeth them that resist him in his owne chaines, and subjecteth them to the conjuror; he prepareth good familiars, and hath the understanding of all arts. Note, that at the calling up of him, the exorcist must looke towards the northwest, bicause there is his house. When he is called up, let the exorcist receive him constantlie without feare, let him aske what questions or demands he list, and no doubt he shall obteine the same of him. And the exorcist must beware he forget not the creator, for those things, which have beene rehearsed before of *Paimon*, some saie he is of the order of dominations; others saie, of the order of cherubim. There follow him two hundred legions, partlie of the order of angels, and partlie of potestates. Note that if *Paimon* be cited alone by an offering or sacrifice, two kings followe him; to wit, *Beball & Abalam*, & other potentates: in his host are twentie five legions, bicause the spirits subject to them are not alwaies with them, except they be compelled to appeere by divine vertue.

Paymon obeys more greatly Lucifer than the other rulers. Lucifer here needs to be understood as he who was submerged in the depth of his knowledge, who wanted to be considered similar to God, and on account of his presumption was hurled down into ruin. Of whom it is said: "All precious stones are your covering." Paymon however is gathered together by virtue of divinity to cause himself to stand in the presence of an exorcist: where he exhibits the representation of a man, sitting on a dromedary, and having been marked with a crown of the greatest brightness, and with a womanly appearance. An army goes before him with trumpets and well-sounding cymbols, along with all musical instruments, first appearing with a huge din and rumbling, as if having been purchased of Solomon and by the art revealed. And if and when this Payon speaks, so that he is understood the less by the exorcist, let him not be lukewarm (i.e. dismayed) for that reason: but once he has stretched out the first papyrus to him that he would gratify with what he has promised, he will command also that he should respond separately and openly to questions on all philosophy, knowledge, wisdom, and other secret things. And if you wish to know how the world is organized, and what the earth is, or what might uphold it in the water, or anything else, and what is the Abyss, and where the wind is and where it comes from, he will teach you abundantly. He may approve of consecrations both concerning libations as well as other things. He brings worthinesses and confir-

mations/verifications. Those who resist him he suppresses with his own cord, and throws them at the feet of the exorcist. He brings together good assistants and an undestanding of all arts. It should be noted, if Paymon is to be called, that he would require the exorcist to turn and behold the north wind, because there is his lodgings. Summoned, he should receive him fearlessly and firmly, he should consult, and with him he should aim at whatever he would desire, and without doubt he will accomplish it. But lest he give up the creator to forgetfulness, let the exorcist beware, they have been close by those things which have been said before of Paymon. There are those who claim him to have been of the order of the Dominions: but it pleases others (to say) from the order of the Cherubim. To whom there follow two hundred legions, partly of the order of Angels, partly of the Powers. To which should be noted, if Paymon alone should be summoned either by libation or sacrifice, two great rulers escort him, called Bebal and Abalam, along with other powers. In his army are twenty-five legions, they are not always with him, unless they are compelled to appear by divine virtue.

Task: Analysing this text about 'Paimon.'

Read this text about 'Paimon' and figure out what type of being it is talking about. Ignore all the usual hierarchy stuff, along with the threats and conjurations of the 'exorcist' (magician). Look at the elements, directions, and powers, and this being's field of expertise. Write down what type of being you think it is, and specifically what power qualities it has. Compare it with what you know already about beings and write up your conclusions on computer.

Can you now see how important it is to understand the visual and active vocabulary of different beings, so that you can tell what is what? Without knowing what being you are attempting to work with, how can you be balanced and effective in your work? There is so much jumbled mess out there in the world in terms of different magical texts and grimoires, and slavishly following them without actually having a true understanding of what you are doing is just silly. Also, thanks to the editor, you have been given different translations to work with here, which in turn teaches you not to trust old translations exactly: you have to filter through the mistakes, misunderstandings, and bad translations.

Looking at these texts will also give you a deeper insight into the magic of their time, and how information on magic was passed from generation to generation within the terrible confines of the religious culture, especially during the height of the Inquisition. Texts were hidden within texts and passed under all sorts of guises. That they survived at all is a miracle, but they should not be taken at face value as they were not meant to be; rather they were fragments that were handed on so that those with real knowledge and the keys could unlock the mysteries sometimes hidden in these texts.

If you look back over these extracts again, in light of the knowledge that they were written in dangerous times and had things hidden in them for future magicians, look carefully to see what gems have been passed on in this text in order to inform future magicians.

*Some thoughts on the Pseudomonarchia Daemonum
from Michael Sheppard.*

Hello, it's Michael Sheppard the editor here. When I go through lessons I try to track down the sources of any quotes, and when I checked the main source for this lesson—Weyer's *Pseudomonarchia Daemonum*—I discovered some interesting things that Josephine wanted me to share with you.

First, the English quotes from the lesson weren't written by Weyer. They are a translation from Weyer's Latin by a guy called Reginald Scott. He wrote a book you may have heard of called *The Discoverie of Witchcraft*. He translated Weyer's book and included it as part of *Discoverie*.

Now, Scott had a point to make in his book. He wanted to demonstrate that witches were all either mad or con artists. And judging from the portions of his text reproduced in this lesson, he does not appear to have practised any magic himself.

Let's look at how he translates Weyer's description of one of Bathym's abilities:

Cursu velocissimo hominem de regione in regionem transfert.

—Weyer

... transferring men suddenlie from countrie to countrie...

—Scott

Scott has translated “de regione in regionem” as “from countrie to countrie.” But the Latin actually means “from region to region,” or even “from direction to direction” or “from boundary to boundary.” It seems more likely to me that Weyer meant to describe *visionary travel*. Scott, a sceptic of magic, probably never travelled in vision himself, so it did not occur to him that the journey described here could be taking place in any realm other than the physical.

Weyer’s Latin, on the other hand, makes it sound like this being’s job is to hop the magician across areas of a visionary landscape, perhaps avoiding its various passport controls. Here is my literal translation:

From the path with great speed he carries a human away from
a direction/region/boundary into a direction/region/boundary.

Scott also seems to have ginned up the hellfire a little in his English rendition of Weyer’s text. Here he is describing Barbatos:

... and governeth thirtie legions of divels by his authoritie.

—Scott

And here is Weyer’s original Latin:

Triginta præsident legionibus.

—Weyer

You will notice that Scott’s “divels” are conspicuously absent! The Latin means “he sits before (i.e. presides over) thirty legions.”

All told, poor Barbatos gets a bit of a raw deal in Scott’s translation:

- He does not appear “with foure kings, which bring companies and great troopes”; he appears “quatuor regibus tubas ferentibus”—“with four kings carrying trumpets.”

- Nor is he “of the order of vertues, which in part beare rule”: he is “ex ordine Virtutum, partim Dominationum”—“from the order of the Virtues, part of the Dominions.” The second part of the sentence refers to the second layer of the hierarchy in which this being is said to dwell.
- He doesn’t “reconcileth freends and powers”; rather “tam amicorum quam inimicorum animos conciliat”—“friends as much as enemies their passions he reconciles.” Scott has translated “animos” as “powers,” when it in fact refers to the feelings of the friends and enemies in question.

Loray doesn’t do as badly as Barbatos in Scott’s translation, but “quos optimos objicit tribus diebus,” does not mean “who best drives away mobs from the days”; it means “which he inflicts best within three days.” It’s telling the magician how long this being takes to act.

Regarding Morax, “et si quando humanam faciem assumit” doesn’t mean “and if he take unto him a mans face” so much as “if and when he adopts a human outward appearance.” Again we see how the Latin implies visionary contact slightly more than Scott’s English manages.

Scott’s descriptions of Byleth and Paymon depart in several small ways from the Latin text. I don’t want to point them all out, as I’m not quite sure of some of them myself, but here are a couple of things to think about.

The Latin phrase which Scott translates as “the chaine of spirits” is “Vinculum spirituum.” This could also mean “the Cord of breaths.” Ring any bells?

And interestingly, the Latin doesn’t seem to say “if he have not the chaine of spirits, certeinelie he will never feare nor regard him after,” but rather “if he happens to have a *smaller* Cord...” Here is the Latin:

Vel si Vinculum spirituum minus habuerit, sciet haud dubie exorcista, malignos spiritus postea eum non verituros, at semper viliorem habituros.

One of the directions for Paymon appears to be off:

Note, that at the calling up of him, the exorcist must looke towards the **northwest**, bicause there is his house.

—Scott

Notandum, quod in advocando hunc Paymonem, **Aquilonem** exorcistam conspicere oporteat, quæ ibi hujus sit hospitium.

—Weyer

It should be noted, if Paymon is to be called, that he would require the exorcist to turn and behold the **north wind**, because there is his lodgings.

“Aquilonem” is the north wind, not the northwest. I wonder whether the Elizabethan typesetter misread some bad handwriting, and read “west” for “wind.”

Finally, let’s look at the titles used in these extracts. Here’s a chart:

Scott	Weyer	Suggested translation
Count/Earl	Comes	Partner/Colleague
Duke	Dux	Leader
Marquesse	Marchio	Rules a border area
President	Praeses	Guardian
King	Rex	Ruler (thus Deity)
Princes	Principes	2nd wave of soldiers
Prince	Princeps	Chief (thus Deity)

Latin terms that by the Medieval period referred to feudal titles had rather more interesting meanings in Classical Latin. A “comes” simply meant a partner...a co-worker in Josephine’s terms. A “dux” meant a leader...a guide. “Praeses” meant “guardian.” “Principes” referred not to “princes” but rather to the soldiers who fought in the second line of the Roman army.

I think that here we see, masquerading as a description of the Infernal hierarchy, a terminology which explains when you would work with these beings. Need a guide? Then you need a “dux,” a “Duke.” Need someone who will do partner-work? You want a “comes,” a Count/Earl.

One clue that these apparently feudal titles are no such thing is the bizarre way they are dished out. You cannot be both a Count and a Duke, but apparently Barbatos is. Nor does it make much sense that Morax is described as an Earl and a President.

But if you use the Classical Latin definitions rather than the Medieval ones, all the problems go away. Barbatos could very well be a Count/Comes/“partner” and a Duke/Dux/“leader.” Morax can just as easily be a Count/Comes/“partner” and a President/Praeses/“guardian.”

This leaves us with a few titles that need a bit more explanation.

A Marchio was the ruler of a border area. In magical terms, I think this means that this being keeps control of borders and takes action if a project strays off-course. This fits very well with Josephine’s analysis of Loray as a composter. Loray is a Marchio, which means he will activate when a line is crossed and compost whatever is the problem by *causing fights and infecting wounds*.

I think Rex, Ruler, means “Deity.” So does Princeps. Principes, however, may well refer to the beings commanded by the deity, as it is an old Roman military term which refers to the troops in the second line of battle.

If I’m right about this, then the beauty of such a system is that anyone who doesn’t already know how these beings work, and doesn’t know Classical (as opposed to what was then modern) Latin, will see only a description of where each being stands in a corny themepark feudal hierarchy of Hell. It would never occur to them that the titles are markers for functions.

I must admit to being stumped when it comes to the numbers of legions commanded by these beings. Perhaps they are meaningless; perhaps they too are some sort of code. Any and all ideas gratefully received.

Basically, do not take translated texts at face value, as things often get mistranslated or misunderstood, even when the translator is an expert in their field or is very widely published.

Task: Read Pseudomonarchia Daemonum, or Hierarchy of Demons by Johann Weyer.

Choose four ‘demons’ and look at what you think they may be. Write up your findings in a computer file, explaining your conclusions.

Task: Read The Secret Commonwealth of Elves Fauns and Faeries by the Rev Robert Kirk.

There are many different book versions and it is also available to download online. Get it and look through it, as you will need it for future reference in coming modules.

Task: Try to acquire Kathrine Briggs' A Dictionary of Fairies: Hobgoblins, Brownies, Bogies and Other Supernatural Creatures.

A further resource for faerie text are the works of Kathrine Briggs. Her books are very difficult to find these days, but the best one if you can find it is *A Dictionary of Fairies: Hobgoblins, Brownies, Bogies and Other Supernatural Creatures*. It was republished by Penguin Books in 1993. ISBN 13: 9780140176582. Her work is wonderful and very well researched. I was given a first edition copy of this book in my teens as a gift from my brother, and it was a wonderful treasure for my magical development.

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