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Introduction

Hello my dear reader,

I'm writing this book solely because this is not something that I've found already written. Plenty of times I have encountered people with some curiosity of the roots of a specific demonic spirit, or what to offer them, or what to do and not to do, so I thought "hey, why not have all of this in a singular place?". So here it is. Here is the book.

The structure of this book is as follows – you will find 100 names here. These are the spirits either mentioned in Dukante or the Goetic hierarchy (Goetic spirits come from Lesser Key of Solomon, which is considered a very influential work in demonology and therefore also in demonolatry, while the Dukante hierarchy is an example of someone's personal hierarchy of demons that was passed through generations and eventually ended up in the hands of S. Connolly. The name "Dukante" is most likely fake in order to protect the identity of the occultist who shared their personal generational knowledge.). These spirits will be listed alphabetically. Every entry will have their sigil (sigil is like seeing someone's essence reduced into a picture. It is like holding someone's spiritual phone number. This is not the only way that sigils are used, but it is the only way that matters for the purposes of this book.), followed by the spirit's demonic description (many spirits got demonized by the Abrahamic religions, so if you want to know how to view the spirit as a demon, you should have this information. For most spirits this will purely be what the Lesser Key of Solomon says.), then the other mentions of the spirit (this section should inspire you to do your own research. If the spirit features prominently in a religious text, I'll quote those texts. I'll quote mythologies, fables, potential roots of the word, famous grimoires and anything else I find to be of interest. I can not give everything that there is on very spirit as some have thousands of works written on them, but for some the list of sources is short. So consider this as a way to familiarize yourself with the spirit.). This is the meat.

For potatoes every entry will get exactly what you are seeking if you want to know how to best approach these spirits. There will be fields here listing their area of expertise, their Enn (a sentence in an unknown language that when

repeated can help you get energetically closer to the spirit), title if the spirit has one, their associated symbolism, associated colours, associated offerings, any warnings that you should heed, followed by my personal perception of the spirit and then the spirit's planetary association. You'll find the associations to do with each planet right after all the chapters on spirits themselves, in case you wanted an alternative source to pull from for offerings.

Now here is something to understand with working with the spiritual – colours of the spirit and offerings will be a highly subjective field. I will pull from any source that has written their own information on this subject, which will include anonymous people online, V. K. Jehannum (solely because they run their own site and wrote their own personal experiences on most of these spirits), S. Connolly/ J. Thorp, Satan and Sons/ Suns (a loosely defined group of practitioners with their own website). Take these as suggestions. If there is an older source of what is considered appropriate, I'll try to dig that out and offer it instead, but in general these will be word of mouth that should inspire you instead of being followed as law. I am not affiliated with any of the previously mentioned individuals – left hand path practitioners are highly individualistic and some will even be total opposites as people, so if you see a name in this book that you like, go and investigate the person/ group yourself and make up your own opinion. No-one is excluded from this book and if they have some influential information on the spirit, there's some chance that their name also ended up in this book.

Some entries will feature fiction. If there is not a lot of information available on the spirit, I personally find that finding them in old poems, or books, even if they are fictional is quite the wholesome experience. It gives us a connection to people in the past and knowing that they too found the information and knew the things that we know. Fiction will be clearly marked as fiction. Sometimes fiction will be quoted not because it is old, but because I found the existence of it amusing.

If you are not new to demonolatry (demon worship), then this is all that you need. Go on and enjoy the book! If you are new to demonolatry, you will find ideas what to do with this information (and in general an expansion on what this information is) listed at the back of the book in its own chapter (so flip all the way from introduction to the very back of the book. I know that it is an odd format, but I wanted to make this book conveniently laid out for those not new

and I assume most readers to be not new). I will reference as many bits of information as possible in the text for the spirit itself though some information I assume does not need to be referenced, such as the fact that all Enns come from “The Complete Book of Demonolatrý” by S. Connolly, as in the end it is a system that she wrote down first.

One last thing to note – these are nowhere near all the Demons that exist. M. Belanger wrote more than 1700 names of demons in their “The Dictionary of Demons” book alone. This is not all that there are either, but they too had to draw the line somewhere. If you are curious about that, I suggest giving that book a read. Meanwhile, I’m keeping my scope on merely the 100 well known spirits. Even so, some of these can take a lifetime to research on their own, so this book is meant merely as an entry point to your own journey, not its final destination.

While you will find this in the chapter explaining information sections a bit more in depth at the back of the book, if you are going to not flip there and continue reading, this may be important to include right here – when you see the field saying “personal notes” these are my personal notes on the spirit. My personal encounters. You are not guaranteed to have the same experience as me and it should not shape your view on the spirits. Often times practitioners of demonolatrý do not have all that many people to compare their experiences to, so with that in mind I included my personal notes into the book. For someone they will be precious. But really if you are planning on calling the spirit know that your experience will be unique, because we are all unique as people and not a copies of each other that sense in the same way and need to hear the same things.

Alternative system of association

Before we proceed, I thought it was worth to mention that in 2006 J. Thorp wrote a book called “Walking The Hidden Path”.

From this system, you’ll find the same associations between Titles, Planets and Metals in Lesser Key of Solomon.

When it comes to Colours and Herbs, I am not entirely certain if J. Thorp took this system off S. Connolly, or made it themselves, or if it is from an entirely different place all together, but here it is, so if the spirit has a rank, but no suggested associations you can draw associations from here. The list is as follows:

Kings -

- Colour: Yellow.
- Herb: Frankincense.
- Metal: Gold.
- Planet: Sun.

Dukes -

- Colour: Green.
- Herb: Sandalwood.
- Metal: Copper.
- Planet: Venus.

Marquis -

- Colour: Violet.
- Herb: Jasmine.
- Metal: Silver.
- Planet: Moon.

Princes -

- Colour: Blue.
- Herb: Cedar.
- Metal: Tin.
- Planet: Jupiter.

Presidents -

- Colour: Orange.
- Herb: Storax.
- Metal: Mercury.
- Planet: Mercury.

Earls -

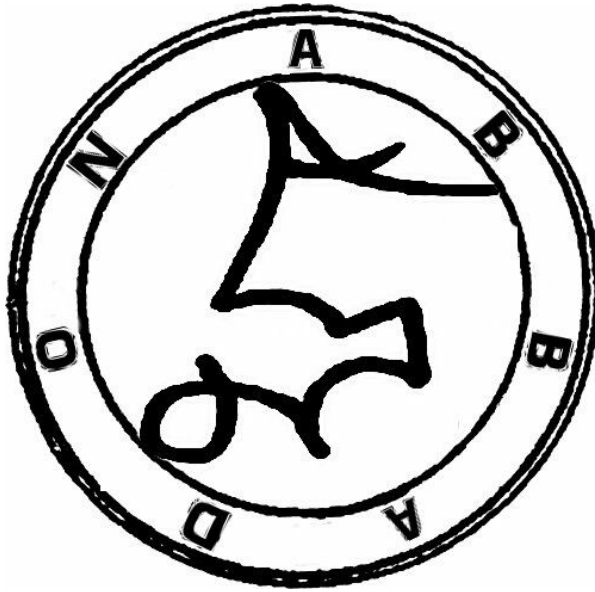
- Colour: Red.
- Herb: Dragon's Blood.
- Metal: Copper or silver.
- Planet: Mars.

Knights -

- Colour: Black.
- Herb: Myrrh.
- Metal: Lead.
- Planet: Saturn.

If at any point in this book you'll see an entry that says "red is for all Earls", or "orange fits all Presidents", this is the system that I'm using. It simply means that alternative information for the spirit is unavailable and therefore I'm pulling from here as my backup.

Abbadon (Abaddon, Apollyon)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description and combined mentions of the spirit (because there isn't a lot out there on this one): appears in Revelation 9:11 (The Bible). The full line reads as “They had as king over them the angel of the Abyss, whose name in Hebrew is Abaddon and in Greek is Apollyon (that is, Destroyer).” (New International Bible Version). In the Book of Revelation of the New Testament, an angel called Abaddon is described as the king of an army of locusts.

Francis Barrett in *The Magus* (publication date 1801) associates Abaddon with the seventh mansion of furies and he is said to govern destruction and wasting.

Dictionary of Angels by Gustav Davidson describes Abaddon as the angel of the Abyss.

Here is how Abbadon is portrayed in Francis Barrett's “The Magus”:



There is also a mention of Abaddon in Francis Thompson's poem "To the English Martyrs" (this is a creative and not occult work):

"You did, with thrift of holy gain,
Unvenoming the sting of pain,
Hive its sharp heather-honey. Ye
Had sentience of the mystery
To make Abaddon's hooked wings
Buoy you up to starry things;
Pain of heart, and pain of sense,
Pain the scourge, ye taught to cleanse;
Pain the loss became possessing;
Pain the curse was pain the blessing."

V.K. Jehannum connects Apollyon to Apollo.

Area(s) of expertise: evil, war, discords, devastation destruction and wasting (sourced from The Magus)

Enn: Es na ayer Abbadon avage

Title(s): Advisor in the Dukante Hierarchy, mentioned as Prince in Janua Magica Reserata

Associated symbols: locusts, abyss, items of war (extracted from areas of expertise and description of the entity)

Associated colours: we can use Blue here due to the spirit's title. According to Satan and Sons/ Suns: "Red, Black, Purple, Metallic Grey, Silver"

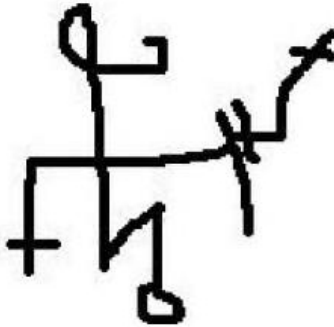
Associated offerings: Satan and Sons/ Suns suggests: "Black Copal, Benzoin, Dragons Blood, Labdanum, Opoponax" for scents and incense, "Chamomile, Calendula, Aloe, Elder, Tillandsia Xerographica" for herbs, "black obsidian, rainbow obsidian, golden sheen obsidian, silver sheen obsidian, shungite, tanzanite aura quartz, danburite, covellite, blue dumortierite, tourmalinated quartz, ruby aura quartz" for crystals. You can't go wrong with items of war (swords, daggers, bullets, arrows, that sort of thing), portrayals of destruction, the by-products of wasting and destruction (broken/ burned objects, bones, blood, all that is associated with death), or anything black.

Warnings: no nonsense spirit, be direct and while you can decide to go the other way before you start working, do not back out in the middle of a ritual and do not forget your offering if you agreed to offer something. You are dealing with destruction itself.

Personal notes: an immense presence, pulls like the well of gravity deep deep below and induces a feeling of trying to go against the pull by simply staying still. Does not see the meaning in the here, now and the temporary and hence-why has no problem with ripping it all apart. To quote Abaddon "if you would let me, I would rip out all that does not serve you". In my minds eye I could not stop seeing the number 7. The meetings are short and to the point, including introductions.

Planetary association: Saturn/Pluto

Abigor (Abigar, Abugor, Eligor, Eligos)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: a great Duke who appears as a handsome knight. He can win favour of kings, lords and other powerful people. In addition, he knows the location of all things hidden in the earth. He has 27 legions of spirits under him.

Description sourced from Livre des esperitz.

Other mentions of this spirit: Johann Weyer's "Pseudomonarchia Daemonum" (1583) has this on Abigor: "Eligor, alias Abigor, is a great duke, and appeereth as a goodlie [handsome] knight, carrieng a lance, an ensigne, and a scepter: he answereth fullie of things hidden, and of warres, and how souldiers should meete: he knoweth things to come, and procureth the favour of lords and knights, governing sixtie legions of divels.".

"Dictionnaire Infernal" (1863) written by Jacques Auguste Simon Collin de Plancy has this on Abigor: "Abigor presents himself as a horseman carrying a lance, a standard, or a scepter. He commands sixty legions and is a grand duke of hell. He knows of the secrets of warfare, of the future, and can instruct leaders of the ways to earn their soldiers' respect.".

"The Century Cyclopedia of names: a pronouncing and etymological dictionary of names in geography, biography, mythology, history, ethnology, art, archaeology, fiction, etc., etc., etc." by Benjamin Eli Smith published in 1894 has this entry for Abigor: "In medieval demonology, a demon of high degree,

grand duke in the infernal realms. He has sixty legions at his command, and is an authority on all subjects pertaining to war. He is represented as a knight carrying a lance, standard, or scepter”.

He is mentioned in a book of fiction by Fitz James O’Brien named “The diamond lens and other stories” (published in 1858). In the story “The Wondersmith” on page 46 one character says “I invoked the aid of Abigor, the demon of soldiery, and he inspired me. The little fellows will be famous assassins when they are animated.”.

Area(s) of expertise: war, hidden treasures, procuring the favour of professional warriors (deduced from his description in various works)

Enn: Aylan Abigor tasa uan on ca

Title(s): Duke (sourced from Livre des esperitz)

Associated symbols: sceptre, lance, knight.

Associated colours: Green (due to the spirit’s title)

Associated offerings: all things that a real knight would enjoy – hearty food, widely consumed alcohol (lean more towards what a knight would drink and less towards what we currently drink), weapons and armour, depictions of weapons and armour/ knights.

Warnings: as I could find none, the ones that I can write here are channelled directly by me, so take it with a grain of salt. I channelled a message that said “I don’t like to have my time wasted, so if you come to me, come with an issue that has something to do with my areas of expertise. I like to test people on how serious they are and can ask for a lot in exchange. Standing up to me is not a mistake, nor is going with the flow as that’s how my army grows”.

Personal notes: the energy felt very polite and chivalrous. It is a lot like meeting someone that’s experienced in combat, but that holds themselves to a high standard socially. The representation of a knight feels very accurate. I

asked what can people of modernity call upon the spirit for and received an answer that he is often called upon when one is engaging in gang fights and needs advice, has trouble with the police, or is going to a literal war. He can also teach social norms and manners, how to hold one-self like a knight, how to be polite and well respected, if this is what is desired. This is a lesson of social etiquette that would be coming from a warrior, therefore it would be most fit for fighters, or those that identify as men that would like to know how to project an aura of a knight towards others.

Planetary association: Venus (according to V. K. Jehannum)

Agaliarept (Agalierap, Agalierept)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: a General of Hell. Commands the Second Legion of Spirits for the glory of emperor Lucifer and his Prime Minister, Lucifuge Rofocale. Is a keeper of mysteries and can reveal any arcane or sublime secrets to the dutiful practitioner.

Description sourced from the Grand Grimoire.

Other mentions of this spirit: Grimorium Verum states that “Agaliarept and Tarihimal are the rulers of Elelogap, who in turn governs the matters connected to water.”.

In the book “The Occult Sciences: A Compendium of Transcendental Doctrine and Experiment” written by Arthur Edward Waite and published in 1923 the entry on Agaliarept states this: “another Commander, has the faculty of discovering the most arcane secrets in all the courts and council chambers of the world. He also unveils the most sublime mysteries. He commands the Second Legion of Spirits, and has under him Buer, Gusoyen and Botis.”.

Area(s) of expertise: unveiling of arcane secrets and sublime mysteries
(sourced from description)

Enn: On ca Agaliarept agna

Title(s): General (title sourced from the Grand Grimoire), Commander (Arthur Edward White)

Associated symbols: as appropriate for someone with secrecy, this seems to be an unknown. V. K. Jehannum pulls this association with the name - “Agalia = Joy or Mirth”, meaning that Mirth could be a symbol and so could be cloaked shadowy figures and all that lurks unseen. But unseen is unseen, so while this may be a suitable mental symbolism, it is hard to portray it.

Associated colours: Pink, Indigo, Yellow, Green (V.K. Jehannum)

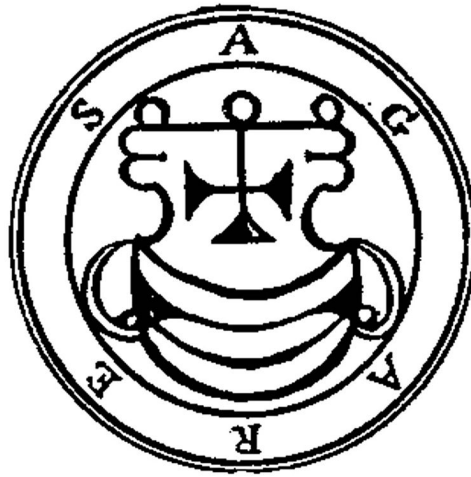
Associated offerings: V. K. Jehannum suggests these scents: “Cinquefoil, Mullein, Cinnamon, Sage, Rue”, which means that they’ll make good offerings on their own too. You can’t go wrong with creative portrayals of spies and secrets, an occult secret that you are holding, your book of shadows that is not meant to be read, rare works on mysteries and secret knowledge or similar. A candle in associated colours will never go amiss.

Warnings: Maximillien De Lafayette (currently living writer) repeatedly lists Agaliarept as a destructive or dangerous demon in his books, but I did not find any old grimoires to support this viewpoint. As always, what follows is my personal channelling of the spirit in which the spirit stated that while their presence can be intimidating, they are not in any way dangerous to those that come seeking them. There are adversarial spirits among the Goetic and Dukante’s hierarchy demons, but this spirit is not one of them. Practice common sense in not being aggressive yourself and you will be entirely fine.

Personal notes: comes like eyes in a cloud of darkness in my mind’s eye. The cloud of darkness is very comforting. The spirit feels to the point, but not impatient. I did not include this spirit’s association with anger, or wrath, as I did not find any old grimoires that would lead me to believe that this is the right attribute to the spirit, so I asked the spirit directly about it. The spirit responded that secrets, especially political secrets can be used maliciously, but that they themselves do not extrude the emotion of anger, wrath or malice to those that come to them.

Planetary association: Saturn

Agares (Agreas)



Demonic description: a Duke called Agreas, or Agares. He is under the power of the East, and cometh up in the form of an old fair man, riding upon a crocodile, carrying a Goshawk upon his fist, and yet mild in appearance. He maketh them to run that stand still, and bringeth back runaways. He teaches all languages or tongues presently. He hath power also to destroy dignities both spiritual and temporal, and causes earthquakes. He was of the Order of Virtues. He hath under his government 31 Legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: “Agare” in Latin means “To Act”, which may explain why this spirit is described as making them run that which stand still.

“Pseudomonarchia Daemonum” (1583) by Johann Weyer has this on Agares: “The first duke under the power of the east, is named Agares ,he commeth up mildile [i.e. he appears willingly] in the likenes of a faire old man,riding upon a crocodile, and carrieng a hawke on his fist; hee teacheth presentlie all maner of toongs, he fetcheth backe all such as runne awaie, and maketh them runne that stand still; he overthroweth all dignities hee maketh earthquakes, [lit. “and

makes spirits of the earth dance”] and is of the order of vertues, having under his regiment thirtie one legions.”.

“The Mirror of Literature, Amusement, and Instruction, Volume 12” published in 1828 on page 71 and 72 talks about initiation into witchcraft. Agares is mentioned in passing in a paragraph discussing what must still be done after the initiation ceremony. To quote the book: “there existed a community or commonwealth of “fallen angels” or spirits with various titles of kings, dukes, etc, prelates and knights, of which the head was Baal, who when he was conjured up, appeared with three heads, one like a man, one like a toad, and one like a cat, Agares the first duke, came in the likeness of a faire old man, riding upon a crocodile and carrying a hawk on his fist, Marbas who appeared in the form of a mightie lion, Amon, a great and mightie marques, who came abroad in the likeness of a wolf having a serpents taile and breathing out and spitting flames of fire and was one of the best and kindest of devils with sixty-five more of these master-spirits, enumerated in Scot, appeared to be entirely and exclusively appropriated to the service of witches, were alike possessed of nearly similar power and had many hundreds of legions of devils (each legion 6,666 in number) at their command”.

Agares is once again mentioned in passing in “Thaumaturgia, or Elucidations of the marvellous, by an Oxonian”, written by Samuel Hole in 1835. Here the writer writes about how the classification of orders for angels came to be. To quote: “The gnostics of early christian times, in imitation of a classification of the different orders of spirits by Plato, had attempted a similar arrangement with respect to a hierarchy of angels, the gradation of which stood as follows. The first, and highest order, was named Seraphins; the second, Cherubins; the third was the order of Thrones; the fourth, of Dominions; the fifth, of Virtues; the sixth, of Powers; the seventh, of Principalities; the eighth, of Archangels; the ninth, and lowest, of Angels. This fable was, in a pointed manner, censured by the Apostles: yet strange to say, it almost outlived the pneumatologists of the middle ages. These schoolmen, in reference to the account that Lucifer rebelled against heaven, and that Michael the archangel warred against him, long agitated the momentous question, what order of angels fell on the occasion. At length it became the prevailing opinion that Lucifer was of the order of Seraphins. It was also proved after infinite research, that Agares, Belial and Barbatos, each of them deposed angels of great rank, had been of the order of Virtues; that Beleth, Focalor, and Phoenix, had been of the order of Powers, and

Virtues; and Murmur of Thrones and Angels.”.

“Dictionnaire Infernal” (1863) written by Jacques Auguste Simon Collin de Plancy has this on Agares: “Aguares, of the order of the virtues who governs thirty-one legions, appears riding a crocodile and carrying a sparrowhawk. He is said to make deserters return and can cause enemies to flee. He can exalt people, teach all languages, and make the earth spirits dance.”.

“Book of Black Magic and Pacts” by Arthur Edward Waite, published in 1898 interprets the running portion of the spirit’s description as “the special province of Agares is to put to flight the enemies of those whom he protects”. On the entry of Vassago the same book states that “Vassago, a mighty prince, of the nature of Agares, who declares things past, present and future and discovers what has been lost or hidden. He is good by nature”, meaning that if Vassago is of the same nature of Agares and is good by nature, by extension Agares is judged to be good by nature. The same book once again mentions Agares in the entry for Lucifuge Rofocale, quite specifically: “Lucifuge Rofocale has the control, with which Lucifer has invested him, over all the wealth and treasures of the world. His subordinates are Baal, Agares and Marbas.”, from this we can find out that Agares is under Lucifuge Rofocale.

Area(s) of expertise: all languages, earthquakes, returning those that have run away and destroying one’s dignities, to make things move, or stand still (this may both mean people and situations)

Enn: Rean ganen ayar da Agares

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: crocodiles, old men, goshawks and hawks in general. (deduced from description of the spirit)

Associated colours: Deep Blood Red, Green (V.K. Jehannum)

Associated offerings: these are the attributes listed by V. K. Jehannum, it is

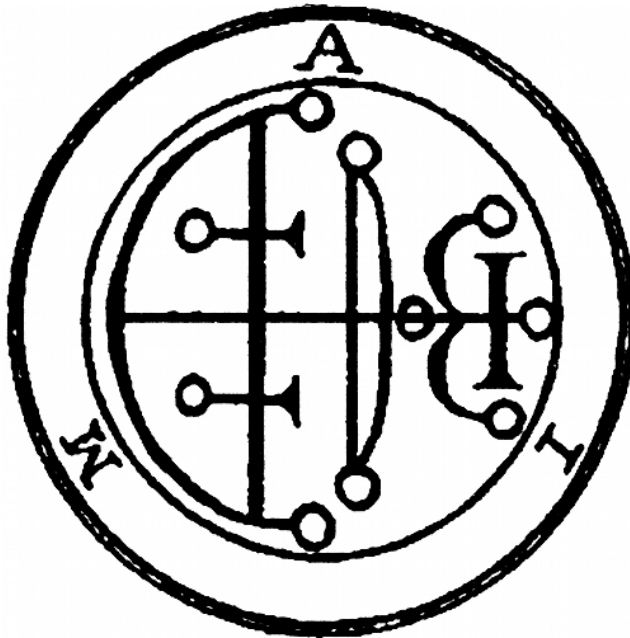
safe to say that they can be used as offerings: “Red Sandalwood, Mandrake, Carnation, Mugwort, Myrrh, Copper, Sandalwood”. If you can not get these offerings, things that smell like these offerings (candles, incense) are an option. Items and candles of the colours of the entity will always be accepted. Pulling from his area of expertise, books on language are an option.

Warnings: the spirit is seen as good natured. No warnings. However even good natured spirits are not helpless, so keep your common sense and be respectful.

Personal notes: joyous, has a musky smell, interacted with the light fixtures in my room (my lamp turned on by itself and when I asked the spirit to turn it off, they did) and laughed when it made me jump. I asked for advice that I could put out to everyone and got this “fear less the veil, for one day you’ll be past it, as this life is only temporary. Don’t get lost in the mystique of it all and just do, for those that seek do indeed find what they were looking for”. Meanwhile I was asked to be less jumpy as what goes bump in the night is not my enemy. When I questioned if they would ever be threatening to anyone reaching out, I was told that they’re merely an old man and they do not understand why one would have a fear of old men. They later expanded that they don’t find those reaching out to be threatening to them, so there is no reason to be threatening back.

Planetary association: Venus

Aim (Aym, Haborym)



Demonic description: a great strong Duke. He appeareth in the form of a very handsome man in body, but with three heads:

the first, like a serpent, the second like a man having two stars on his forehead, the third like a calf. He rideth on a viper, carrying a firebrand in his hand, where with he setteth cities, castles, and great places, on fire. He maketh thee witty in all manner of ways, and giveth true answers unto private matters. He governeth 26 legions of inferior spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions on this spirit: Pseudomonarchia Daemonum, written in 1583 has the exact same definition for Haborym, as Lesser Key of Solomon has for Aim.

Dictionnaire Infernal (Edition of 1863) has a shorter description, with an added quip of “Some say he is the same as Raum, but we doubt it.”.

Moncure D. Conway published a book called “Demonology and Devil-lore” in 1879. He mentions Aim under the name of “Haborym” very briefly. To quote: “The volcanoes originated the belief that hell is at the earth’s centre, and their busy Vulcans of classic ages have been easily transformed into sulphurous lords of Christian Hell. Such is the mediaeval Haborym, demon of arson, with his three heads – man, cat and serpent – who rides through the air mounted on a serpent, and bears in his hand a flaming torch. The astrologers assigned him command of twenty-six legions of demons in hell, and the superstitious often saw him laughing on the roofs of burning houses.”, this would imply that fire demons come from earlier belief in Vulcans under Vulcanes.

Area(s) of expertise: fire (both literal and figurative, for example firing yourself up with motivation), wit, private secrets (deduced from description)

Enn: Ayer avage score Aim

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: firebrand, vipers, two stars, calfs, cats, serpents.

Associated colours: Grey, Black, Purple, Green, Gold, Orange, Yellow, Red (V.K. Jehannum) (personal note: these seem to be all the colours of a fire)

Associated offerings: burning something seems like a great offering, just don’t set your house on fire, candles or incense that relate to his colours in some way seem like a great pick, writing something witty dedicated to Aim is also an option (for anything with open flame, burn the offering before the spirit gets there or after the spirit has departed). V. K. Jehannum mentions these substances as associated with him, so you can try to offer that too - “Lemon, Copper, High John Root, Cinnamon, Bay Leaf, Basil, Wormwood, Hawthorn, Sandalwood”. As always burning things have the option of smelling like something else, so if you find an incense or a candle with these scents, that’s a great option.

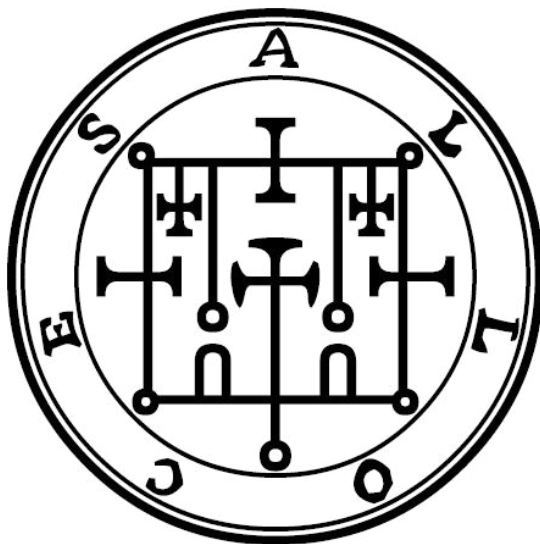
Warnings: never forget that you are dealing with a spirit whose area is violent

fire – anything on fire may become more volatile. Make sure that your fires are contained inside containers that can not set on fire and that you have a way to extinguish the fire if necessary.

Personal notes: warm, like being hit by the warmth of an open flame. He is very aware of his power and wants to be known as rather volatile as a spirit – if your flames misbehave due to the presence of Aim, Aim will not apologise over it, so fire safety is on you. Best idea is not to have any objects burning while you are performing your rituals. He cares about his own, so if Aim is calling to you, you have nothing to fear and he cares about those that firmly walk with the entities that have a connection to Aim, so if another spirit introduces you to them, you have nothing to fear. If neither of these conditions apply to you, double check anything that can set on fire and perform your rituals fire free if possible.

Planetary association: Venus

Alloces (Alocas, Allocer, Alocer, Allocen, Aloces, or Alloien)



Demonic description: a Duke, great, mighty, and strong, appearing in the form of a soldier riding upon a great horse. His face is like that of a lion, very red, and having flaming eyes. His speech is hoarse and very big. His office is to teach the art of astronomy, and all the liberal sciences. He bringeth unto thee good familiars also he ruleth over 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions on this spirit: very hard to find information on this spirit that does not simply repeat what has already been said in Lesser Key of Solomon. Alloces appears in *Dictionnaire Infernal* by Collin de Plancy (1863) with the same description that we have now.

He is also present *Pseudomonarchia Daemonum* with nothing of note added.

There's a passing mention in "The Devil in Britain and America" by John Ashton (1896) with only the name (Allocer) and the amount of legions that he commands (36).

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick"

by David Godwin (1979) adds a bit more detail to the entry of Alloces, stating that he is a demon by night and of the first decanate of Virgo (according to Aurum Solis, demon of the second quinance of Capricorn).

This entry quite specifically connects Alloces with Virgo and night time.

Area(s) of expertise: astronomy, liberal sciences, giving familiars

Enn: Typan efna Alloces met tasa

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: soldiers on horses, lion like faces, flaming eyes.

Associated colours: Green (due to this spirit being a Duke)

Associated offerings: anything connected to grammar, logic, rhetoric, arithmetic, music, geometry, and astronomy (his area of expertise), so cool looking geometric structures (that you built preferably, even if it is just from paper), music that you created, a grammatically correct story, symbolism to do with the planets and stars, cool riddles that require logical thinking to be solved. Alternatively, green candles. Anything made from Copper (due to the spirit's title), Sandalwood incense, Satan and Sons/ Suns suggests offering the plant "Sage".

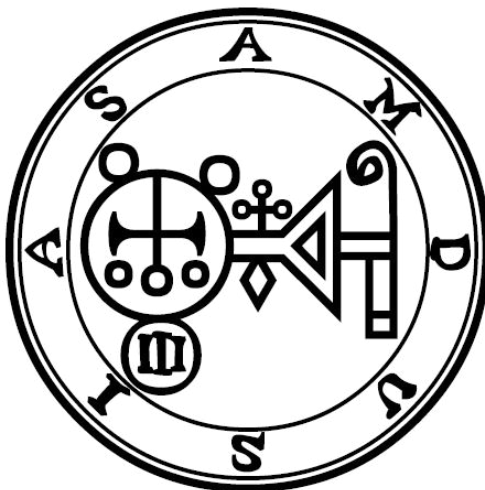
Warnings: this is entirely based on my own experiences, as there are no public warnings for this spirit – those that come to them should be serious about the areas that they want tutoring in. Alloces doesn't like those that want knowledge handed to them just so that they can avoid putting in the work – passion for the area, or at the very least a want to continue learning is a must.

Personal notes: in my mind's eye I've seen sickle and stars. The spirit has a presence that feels on the heavier side and my thoughts attributed a deep voice to it, like I was speaking to some sort of elderly master. The meeting was very brief, as while the introduction was tolerated, the feeling was that because there's nothing here for the spirit to do, there is no reason to stay around. While

introducing myself, I was asked to repeat and reword a sentence as it was not to his liking. Clear communication in complete sentences seems to be a must. There was no hostility, but there was an air of impatience, like that polite meeting between two people passing by where both have somewhere else to be. This is likely because once again there was nothing for the spirit to do. Highly recommend skipping the introductory calling of this spirit and to show up with a specific question, or area that you need help with.

Planetary association: Venus

Amdusias (Amdukias, Amducias, Amduscias, or Amducious)



Demonic description: a Duke great and strong, appearing at first like a unicorn, but at the request of the exorcist he standeth before him in human shape, causing trumpets, and all manner of musical instruments to be heard, but not soon or immediately. Also he can cause trees to bend and incline according to the exorcist's will. He giveth excellent familiars. He govemeth 29 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Amduscias is described as "a great and a strong duke, he commeth foorth as an unicorne, when he standeth before his maister in humane shape, being commanded, he easilie bringeth to passe, that trumpets and all musicall instruments may be heard and not seene, and also that trees shall bend and incline, according to the conjurors will, he is excellent among familiars, and hath nine and twentie legions."

In Dictionnaire Infernal by Collin de Plancy (1863) Amduscias is described as "grand-duke of hell. He has the form of a unicorn, but when he is invoked he shows himself in human guise. He gives concerts, if one commands him to do so, one hears then, without seeing anything, the sound of trumpets and other

musical instruments. Trees incline to his voice. He commands twenty nine legions.

“Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick” by David Godwin (1979) associates this spirit with a time period (night) and an astrological sign: “of the first decanate of Aquarius (according to the Aurum Solis, demon of the first quinance of Gemini)”.

In “The Dictionary of the Esoteric: 3000 Entries on the Mystical and Occult” by Nevill Drury (1988) Amduscias is mentioned as being the best known for his ability to provide musical concerts in which the musicians are invisible to the onlooker, but the music is quite audible.

In “The Complete Book of Devils and Demons” by Leonard R. N. Ashley (1996) it is stated that Amduscias is popular with black magicians. It is not elaborated as to why.

In “Music and the Paranormal: An Encyclopedic Dictionary” by Melvyn Willin (2022) this is the description given to Amdusias: “Duke Amdusias is claimed to be the demon in hell producing harsh discordant music to torture the souls therein. He is depicted as a human, but with the head of a unicorn and claws instead of hands and feet. A trumpet is usually shown close by with which he presumably makes the terrible din associated with him”. It may be worth to add here the entry on the trumpet too – “In demonology Amdusias favored the instrument and in mythology Asclepiades was said to have healed the deaf using it. It is a popular instrument in the Bible for heraldic purposes and similarly in the battlefield re-enactments and at castles including Calvados, Castleconnell, Fotheringhay and Fyvie. Allegedly it accompanied the paranormal levitation of large stones in Tibet, and it may have been associated with other buildings’ constructions.”.

I felt like this was worthy a mention simply due to how grotesque the portrayal of Amdusias sounds here in comparison to the Lesser Key of Solomon and due to there being potentially a tie between what a trumpet symbolizes and why this spirit was portrayed with specifically trumpets.

Also please enjoy this picture from Dictionnaire Infernal:



Fig. 103. THE DEMON
AMDUSCIAS
L. Breton.
Collin de Plancy, *Dictionnaire infernal*.

Area(s) of expertise: music, tree growing and bending and giving familiars
(deduced from the description)

Enn: Denyen valocur avage secore Amdusias

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: unicorns, trumpets.

Associated colours: according to V. K. Jehannum “Green, Orange, Light Blue”

Associated offerings: according to V. K. Jehannum these items are attributed to this spirit: “Mimosa, Cinnamon, Sandalwood, Black Mustard, Hibiscus, Ginger, Bayberry, Silver, Copper”. Any of these items, things that smell like these items, look like these items or feature these items will make a good offering. Considering that the spirit is connected to controlling trees, dedicating a plant to them could be a good offering. Of course all sorts of music – sung, played and enjoyed. If none of these items can be gotten, candles that match the associated

colours are always a good pick.

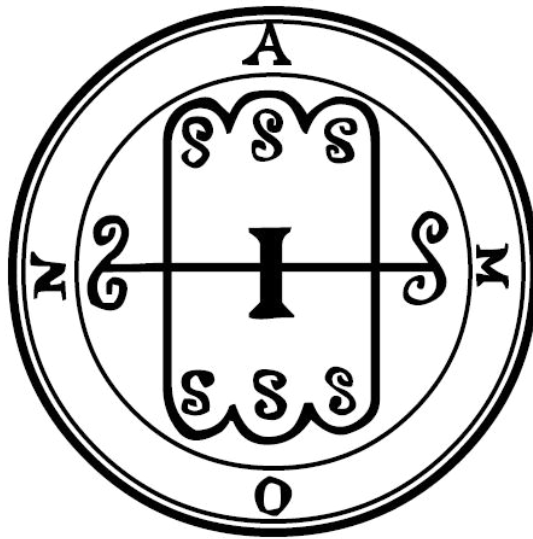
Warnings: V. K. Jehannum warns one not to offer cigarettes to this spirit. In my own personal experience the spirit doesn't consider themselves to be dangerous in any way.

Personal notes: the air grows warm, heavy and moist, like I was standing in a tropical jungle. My mind loops trumpets from time to time, though it is hard to see if it is my own intrusive thought, or is actually coming from the spirit.

Amduscias is not afraid to be heavily in your space, perhaps even too close, as if he was attempting to see all that is in the deepest depths of your being. The spirit seemed forward and very eager to establish connections.

Planetary association: Venus

Amon (Aamon, or Ammon)



Demonic description: a Marquis great in power, and most stem. He appeareth like a wolf with a serpent's tail, vomiting out of his mouth flames of fire, but at the command of the magician he putteth on the shape of a man with dog's teeth beset in a head like a Raven, or else like a man with a Raven's head (simply). He telleth all things past and to come. He procureth feuds and reconcileth controversies between friends. He govemeth 40 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Amon is described like this: "is a great and mightie marques, and commeth abroad in the likenes of a wolfe, having a serpents taile, <spetting out and breathing> [vomiting] flames of fier; when he putteth on the shape of a man, he sheweth out dogs teeth, and a great head like to a mightie raven [*night raven]; he is the strongest prince of all other, and understandeth of all things past and to come, he procureth favor, and reconcileth both fréends and foes, and ruleth fourtie legions of divels.".

In Dictionnaire Infernal by Collin de Plancy (1863) outside of all of the usual text, Ammon is seen as “the most solid of the princes of the demons” and this little bit is added – “The Egyptians saw in Amon or Ammon their supreme God; they represent him as having blue skin when he assumes human form”.

“Dictionary of Mysticism” by Frank Gaynor (1953) alleges that Amon the demon is the same as a local God of Thebes in Ancient Egypt known as Amun, Amon, Ammon, or Amen.

To quote the Wikipedia on Amun: “Amun and Amaunet are mentioned in the Old Egyptian Pyramid Texts. The name Amun (written imn) meant something like "the hidden one" or "invisible".

Amun rose to the position of tutelary deity of Thebes after the end of the First Intermediate Period, under the 11th Dynasty. As the patron of Thebes, his spouse was Mut. In Thebes, Amun as father, Mut as mother and the Moon god Khonsu as their son formed the divine family or the "Theban Triad".”.

“Powers of Darkness: Principalities & Powers in Paul's Letters” by Clinton E. Arnold (1992) supports this idea with stating that the nations surrounding Israel practiced polytheism, worshipping multiple gods and goddesses. The Jews, living in a polytheistic environment throughout history, were exposed to various deities such as the Assyrian gods Anu and Ishtar, Canaanite deities El, Baal, Dagan, Anat, and Ashtoreth, and the Egyptian deities Re, Atan, Amon, Thoth, Isis, and Osiris. Later in their history, they were also introduced to Persian, Greek, and Roman gods.

Biblical writers did not recognize the independent existence of these deities and referred to them as idols, which were seen as images of focus for worship. The term "idol" emphasized the unreality of pagan gods and was considered a negative term for non-Jewish religions. The Jews claimed to worship the one true God, and all other gods were considered phonies.

However, these idols were not merely harmless stone images that a person could ignore. The pagan cults and worship of idols held a real spiritual dimension. Biblical writers portrayed Yahweh's attitude toward false gods by depicting the pagan cults as the work of demons.

Please enjoy another picture from Dictionnaire Infernal:



Area(s) of expertise: telling the past and the future, causing feuds and reconciling friends (deduced from the description)

Enn: Avage Secore Amon ninan

Title(s): Marquis (sourced from Lesser Key of Solomon)/ Prince (Dictionnaire Infernal)

Associated symbols: ravens, wolves, people with dogs teeth, if we add the association with Amun, then we should also include geese, snakes, rams and especially men with ram's heads.

Associated colours: Violet, Brown (V.K. Jehannum), Blue is for Princes and Amun was portrayed as having blue skin, therefore blue is another possible

colour

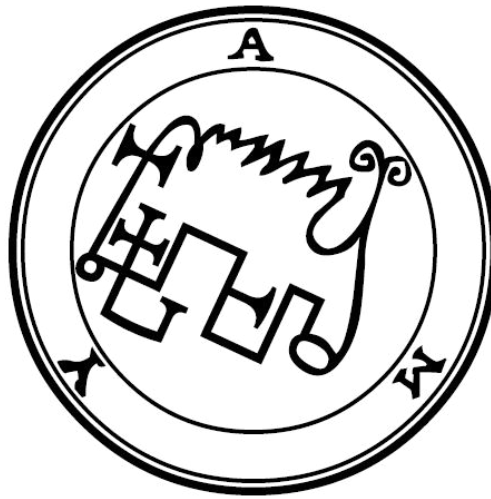
Associated offerings: V.K. Jehannum lists these items - “Cinnamon, Jasmine, Black Cohosh, Galangal, Silver, Licorice Root”. So any of these items, depictions of these items, or items that smell like these items (such as perfumes, incense, candles) will work. Candles associated with the colours of the entity will work. Depictions of associated symbols will work. Considering the area expertise of the entity, you can always dedicate a divination to them, or associate the objects that you use for divination to them and keep them on their altar.

Warnings: when working with this spirit, you are likely working with one of the most supreme Gods of Egypt. Give them the respect that they deserve.

Personal notes: first in my mind’s eye I saw an impressive headdress, then a symbol for Omega. The presence felt vast and pressurizing. It hit me in my throat first, like there was some pressure right onto where my vocal cords would be. After I introduced myself the pressure let up and the presence while still imposing with its size felt more welcoming. My mind assigned a particular voice to it, as if it was booming down a great hall. Due to my experience I asked the spirit if they’re dangerous to those new to the spiritual practice and the answer was “no, as long as they know who they’re walking into”. As long as you conduct yourself in a polite and respectful manner, the only thing you need to fear here is the overwhelming presence of the spirit, this the spirit won’t be able to help.

Planetary association: Moon

Amy (Avnas, Hanni, Auns)



Demonic description: a great President and appeareth at first in the form of a flaming fire, but after a while he putteth on the shape of a man. His office is to make one wonderfully knowing in astrology and all the liberal sciences. He giveth good familiars, and can bewray treasure that is kept by spirits. He governeth 36 legions of spirits.

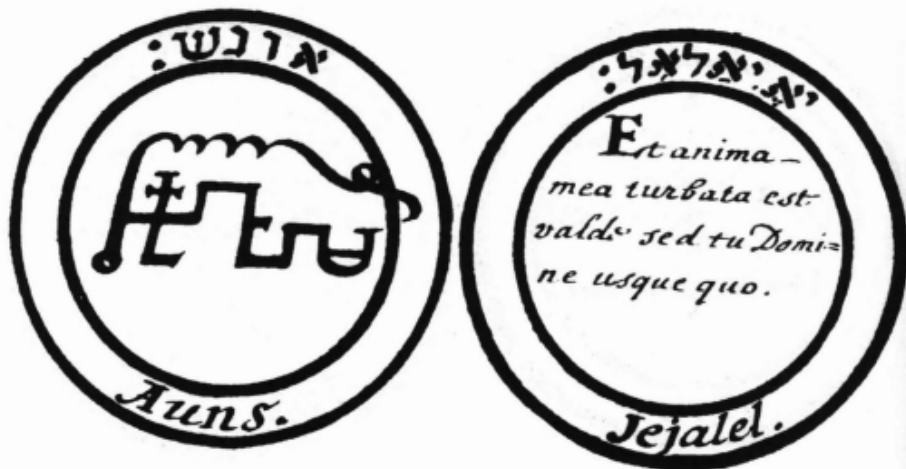
Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Amy is described as this: "a great president, and appeareth in a flame of fier, but having taken mans shape, he maketh one marvelous in astrologie, and in all the liberall sciences, he procureth excellent familiars, he bewraieith treasures preserved by spirits, he hath the governement of thirtie six legions, he is partlie of the order of angels, partlie of potestats, he hopeth after a thousand two hundreth yeares to returne to the seventh throne: which is not credible.".

In "Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" written by David Godwin (1979) the entry on Avnas states they are a demon by night and of first decanate of Scorpio (according to the Aurum Solis, demon of the second quinance of Pisces).

In “Forbidden Rites: A Necromancer's Manual of the Fifteenth Century” by Richard Kieckhefer (1997) Amy appears as Hanni. The full entry reads: “Hanni, President, fiery flame but takes human form, teaches astronomy and other liberal arts, gives excellent familiars, gives favour of magnates and princes.”. This is the only entry about Amy that doesn’t say anything about betraying treasures, but instead mentions giving favour of magnates and princes.

“Goetia of Dr Rudd: The Angels & Demons of Liber Malorum Spirituum seu Goetia (Sourceworks of Ceremonial Magic)” written by Stephen Skinner and David Rankine (2007) lists Amy as Auns and is opposed by the angel Jejalel. Sigil included here:



Area(s) of expertise: astronomy, astrology, liberal sciences, liberal arts, giving familiars, betraying location of treasures that are guarded by other spirits, giving favour of magnates and princes (extracted from the description and other mentions of the spirit)

Enn: Tu Fubin Amy secore

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: pure fire.

Associated colours: Orange, Pink, Yellow, Purple, Yellow-Red, Light Green (V.K. Jehannum)

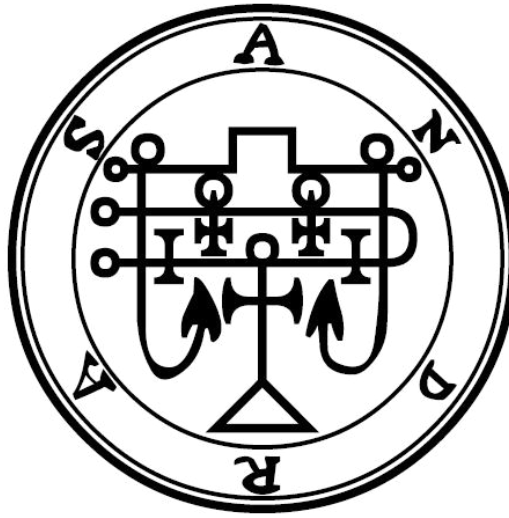
Associated offerings: V.K. Jehannum lists these as associated attributes: “Toad Skin, Toad Secretions, Vervain, Copper, Pig’s Blood, Horehound, Heliotrope, Myrtle, Skin of a Serpent, Storax, Mercury”. All of these and the representations of these would make a great offering, however be safe, especially when poisonous or rare substances are involved (like Mercury), so a symbolic sacrifice of Mercury is the better idea. As always anything related to the spirit’s areas of expertise or candles in their colours are a good idea.

Warnings: none. Absolutely none. You would really need to act especially rude to provoke this spirit.

Personal notes: felt like submerging in ice, it did not give me shivers, but rather made me feel like the air was made out of cold soothing water. Like a wave was trying to embrace you. Androgynous entity as they tried to present themselves as both male and female, yet stuck with male when they had seen that I would be more comfortable that way, despite me saying that either is fine. Unlike Alloces while they would prefer students with interest in the fields that they specialize in, they felt eager to share and to teach, even if you’re not entirely sure about the field or merely have a passing interest. There was a great enthusiasm for sharing. It was implied that the right kind of people for this spirit can achieve so much more than what is stated in their area of expertise. When I asked what defines the right kind of person, the spirit answered that it would be too complex to explain, but that they’ll know when they’re approached by one.

Planetary association: Mercury

Andras



Demonic description: a great Marquis, appearing in the form of an angel with a head like a black night raven, riding upon a strong black wolf, and having a sharp and bright sword flourished aloft in his hand. His office is to sow discord. If the exorcist has not a care, he will slay both him and his fellows. He govemeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Andras is described as this: "a great marquesse, and is seene in an angels shape with a head like a blacke night raven, riding upon a blacke and a verie strong woolfe, flourishing with a sharpe sword in his hand, he can kill the maister, the servant, and all assistants, he is author of discords, and ruleth thirtie legions."

In Dictionnaire Infernal by Collin de Plancy (1863) the head is described like being that of a screech owl (not a raven), the sword is replaced with a sabre, his area of expertise moves from "he can kill" to "he advises those whom he favours on how to kill their enemies, masters and servants".

The "The Encyclopedia of Demons and Demonology" by Rosemary Ellen Guiley (2009) has the fullest description incorporating all the different

elements, to paraphrase: “Andras is known as the 63rd of the 72 spirits of Solomon and is considered a fallen angel. He holds a high position as a great marquis in hell and has authority over 30 legions of demons. He appears in the form of an angel, but with either a raven head or a wooden owl head. Andras rides a black wolf and carries a sharp, gleaming sword.

Andras is associated with creating chaos and is known to harm those who are not cautious, including the household's master, servants, and assistants. He also teaches people how to eliminate their enemies.”.

The only item in this description that seems to be incorrect is the “wooden” descriptor for the owl. I must assume that the proper term was “barn owl” and that there was a translation error somewhere in the making of the book.

I rarely quote websites, but occult-world.com/andras has given some explanation for the entry that may prove useful - “by a night raven, an owl is intended. Black wolves were once fairly common in Europe. Both wolf and owl were considered to be animals of evil. The magician performing the evocation is called the “exorcist” in the English translation of the Goetia preserved in manuscript in the British Library (Sloane ms.2731). We would not apply the term exorcist to the magician today since the magician is calling the spirit forth to visible appearance, rather than driving it away.

However, the term exorcist was once used more generally to describe someone who commanded spirits. Magicians traditionally had at least one assistant, usually more than one, to help them in their rituals. They stood inside a magic circle for protection — if the evoked Demon could tempt or deceive the magician or his assistants to step out from the circle, the Demon could then injure the careless human beings.”.

V.K. Jehannum claims that “Andras originated in Zoroastrian demonology as a daeva— an emissary of Ahriman, the hypostasis of Druj [Evil, Destruction, Self-Determination, Witchcraft]. He was one of the highest ranked among Ahriman’s emissaries and he ruled over warfare and combat. He was integrated into Hinduism as a celestial deity of war and lightning— comparable in station to Marduk or Zeus.”, however I was not able to find any literature on Hinduism, or Zoroastrianism that would support this claim. This may show poor research skills on my part, or this might be one of those unsubstantiated claims, I’ll leave

the searching up to you, reader.

Dictionnaire Infernal has this lovely image of him:



Area(s) of expertise: discord and murder

Enn: Entey ama Andras anay

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: swords, wolves (especially black wolves), barn owls, potentially ravens.

Associated colours: Black, Red, Teal, Orange, Violet (V.K. Jehannum)

Associated offerings: V.K. Jehannum connects these items to him: “Cayenne

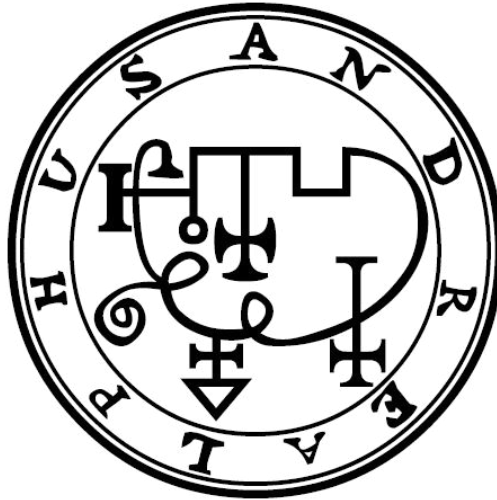
Pepper, Violet, Iron, Silver, Jasmine, Dragon's Blood, Amber, Knot Weed, Mustard Seed, Patchouli". I have heard of others offering the spirit sexual energy and alcohol too. Anything on this list will work, but I suggest offering the real deal rather than substitutions, so a portrait of Jasmine may not work here, though Jasmine scented candles will still work.

Warnings: do not in any way call a spirit who is said to kill those that are not careful into your life unless you know exactly what you are doing. This is a spirit that most practitioners should just never touch. This does not mean that no-one should touch this spirit, but consider yourself warned.

Personal notes: there was a sense of pressure to the point of pain on my collar bone and my lower arms (the area between wrist and elbow). The spirit asked me to precisely state why I have called upon them. Upon doing so they have agreed to have a talk with me. They have remarked that while they may not be considered to have a very high status, they're like a needle and are able to concentrate their energy and pierce, which is why they feel as pressurizing as they do. They have offered to take care of some problems in my life (mainly the kind of problems that are people shaped and people sized), I politely refused and stated how this action would go contrary to my Patron's wishes. This was understood and taken well, they even offered to join on a working that is meant to sever an emotional connection (but not the person on the other side). I have found them to be very polite and straightforward to work with, however I suggest that one gains experience with other spirits before approaching this one and that they approach this spirit in a very straightforward way, knowing their exact wish, as this spirit will not appreciate having their time wasted.

Planetary association: Moon

Andrealphus (Androalphus)



Demonic description: a mighty Marquis, appearing at first in the form of a peacock, with great noises. But after a time he putteth on human shape. He can teach geometry perfectly. He maketh men very subtle therein and in all things pertaining unto mensuration or astronomy. He can transform a man into the likeness of a bird. He governeth 30 legions of infernal spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Andrealphus is described as this: "is a great marquesse, appearing as a peacocke, he raiseth great noises, and in humane shape perfectlie teacheth geometrie, and all things belonging to admeasurements, he maketh a man to be a subtill disputer, and cunning in astronomie, and transformeth a man into the likenes of a bird, and there are under him thirtie legions."

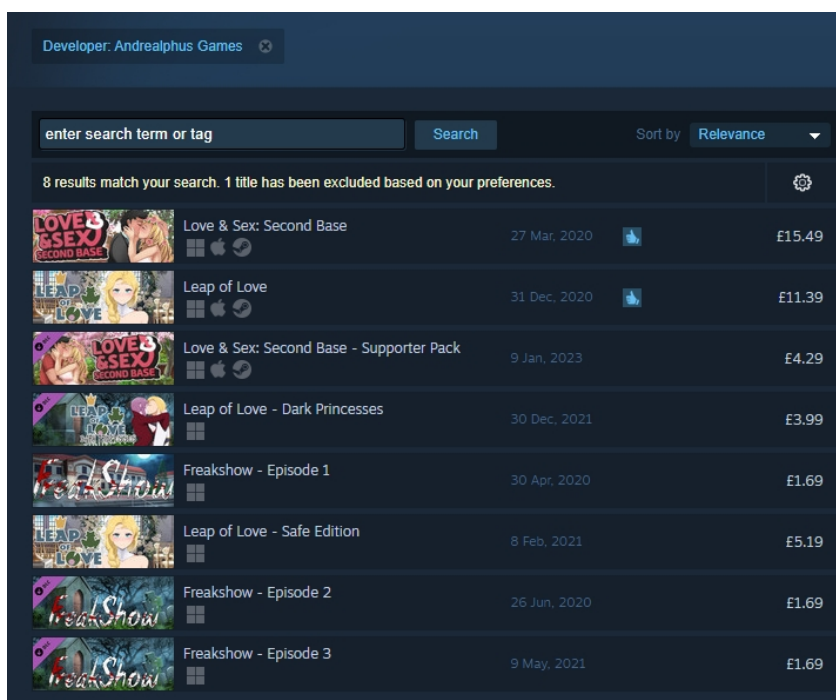
In Dictionnaire Infernal by Collin de Plancy (1863) the translated text reads something along these lines (I used an automatic translation app and fixed grammar and spelling, therefore the translation is approximate): "mighty demon, marquis, of the infernal empire; he appears as the figure of a peacock with a deep voice. When he appears in human form, he can be compelled to give lessons in geometry. He is an astronomer, and he teaches moreover to argue skillfully. He gives men the figure of a bird; which allows those who trade with him to avoid the claw of the judges. Thirty legions are under his

command.”.

“Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick” by David Godwin (1979) once again has a unique take that includes time of day (night) and connects the spirit to astrology – “demon of second decanate of the Capricorn (according to the Aurum Solis, demon of the third quinance of Taurus).”.

There isn't a lot of unique information on Andrealphus. I like including Lesser Key of Solomon, Pseudomonarchia Daemonum and Dictionnaire Infernal, because it shows how the spirit changed slightly, or stayed the same through the years and it gives us a sense of how long any information on the spirit has existed. Now as there is very little information available on the spirit and this is my book, I'm allowed to include something that is simply amusing.

So here's that little amusing thing – through my searches I was made aware that there is a game developer under the name of “Andrealphus Games”. They make video games that are sexual in nature. Here's their repertoire:



So random developer that named themselves after a demon, here's a toast to you! It was very surprising when searching for books and articles on the spirit I ended up on research papers like "Patreon and Porn Games: Crowdfunding Games, Reward Categories and Backstage Passes".

Area(s) of expertise: geometry, mensuration, astronomy and turning men into birds (areas of expertise were extracted from the description of the spirit).

Enn: Mena Andrealphus tasa ramec ayer

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: peacocks, though there is an implication in the spirit's area of expertise that other species birds would also be close enough to symbolize them.

Associated colours: Violet (all Marquises are associated with this colour)

Associated offerings: offerings from birds or to birds (therefore both seeds and bird feathers would make a good offering), anything associated with their area of expertise (I know that these can be hard to decipher, but be creative. Funky geometrical shapes, drawings of planets and skies, books or making a book on them by yourself, really anything, even if it is "I dedicate this red marble to you, because it reminded me a lot of Mars and as you're into Astronomy, I thought that you may appreciate this"), anything in their associated colour. Due to their title items made from Silver and the smell of Jasmine will do well too.

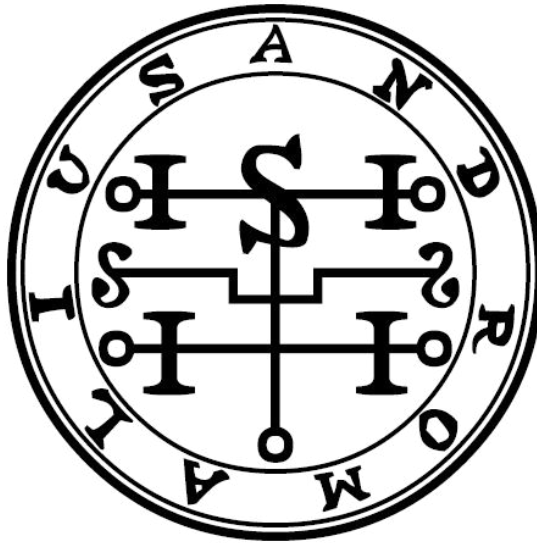
Warnings: none. Personal experience, but the spirit simply doesn't want its time wasted, so if it things that the meeting will waste its time they're likely not going to answer, but otherwise none.

Personal notes: I saw a slow cyclical swirl in my mind's eye. I stopped chanting and started speaking when it felt like someone was trying to get my attention by pressing their finger against my lips, as if to say "enough, speak", otherwise their presence was so light that I could have missed it. The spirit seemed patient, courteous and polite. I did state that I've read on a forum

somewhere that they don't like to have their time wasted, so I did not expect such patience, but then I was answered with that as I have a clear goal when I go into these conversations with spirits that they don't see this as having their time wasted. Then I inquired about that developer that is making naughty games. The spirit simply stated that as games require a logical element to them – programming and that all art, naughty or not, would still be using geometry to some extent that they really don't mind. They care about their area of expertise, not so much how it is applied, so if you want to learn how to better yourself in geometry only to then use this knowledge to draw some breasts, the spirit will not feel upset.

Planetary association: Moon

Andromalius



Demonic description: an Earl, great and mighty, appearing in the form of a man holding a great serpent in his hand. His office is to bring back both a thief, and the goods which be stolen and to discover all wickedness, and underhand dealing and to punish all thieves and other wicked people and also to discover treasures that be hid. He ruleth over 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in “Journal of the Western Mystery Tradition No. 26, Volume 3.” there is a piece submitted by Teresa Burns called “An Introduction to the Book of Magic, with Instructions for Invoking Spirits, etc., ca. 1577-1583”. Theresa Burns here claims that in 1529 Sir William Stapleton wrote to Cardinal Wolsey to tell him about a group that had tried to conjure Oberion to help them find buried treasure. Stapleton admits that while in the monastery he’d been given a magic book called “Thesaurus Spirituum, and, after that, another called *Secreta Secretorum*, [and] a little ring, a plate, a circle, and also a sword for the art of digging.” Since treasure hunting without royal license was illegal (and since he’d found no treasure trove himself anyway), Stapleton apparently wanted to inform on others while at the same time seeing if the rumors about Wolsey were true. In his letter, he tells Cardinal Wolsey that the nearby parson of Lesingham “had bound a spirit called Andrew Malchus”

and had “called up of late Andrew Malchus, Oberion, and Inchubus.” Stapleton wrote that after they’d conjured up these spirits, Oberion refused to speak. When the parson demanded that the spirit Andrew Malchus tell him why Oberion refused their command, Andrew Malchus said that was because the Oberion was bound to Cardinal Wolsey.

According to Teresa Burns, Andrew Malchus in here is code for Andromalius, however it is possible that Andrew Malchus stood for “Andrealphus”. As both are treasure seeking spirits, it is hard to tell.

“Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick” by David Godwin (1979) states that Andromalius: is a demon by night of the third decanate of Pisces (according to the Aurum Solis, demon of the fifth quinance of Cancer).

Lon Milo DuQuette shares his personal experiences with Andromalius in “My Life with the Spirits: The Adventures of a Modern Magician” published in 1999. He recalls how his friend’s car was stolen and wanting to help, but not wanting to poke into another person’s business he gave his friend the instructions on how to contact Andromalius. To quote: “Pat was not very enthusiastic about performing that kind of magick and I was sure that a half-hearted effort would fail. Pat performed some kind of conjuration of Andromalius (he never told me exactly what he did) and gave the spirit two weeks to recover the car. To everyone’s surprise, the car was recovered exactly two weeks later.”. Later he gave the instructions to his accountant and she had gotten her sister’s car back by drawing a chalk circle and a triangle on the floor of her garage, then standing in the circle with the bottle of tequila and screaming curses at the thief of her sister’s car in the form of the sigil of Andromalius in the triangle. According to Lon Milo, since then he has “given” Andromalius to 4 more individuals and despite them being not in the ideal state to perform the ritual Andromalius has not failed once. Lon Milo is entirely at a loss as to why, because this is not his experience with all other spirits.

Area(s) of expertise: discovering wickedness, bringing back thieves and stolen goods, punishing wicked people and discovering hidden treasures.

Enn: Tasa fubin Andromalius on ca

Title(s): Earl (sourced from Lesser Key of Solomon)

Associated symbols: men holding serpents, all that you would associate with serving justice and punishing thieves (for example, this could be a depiction of jail, the police, etc).

Associated colours: Red is associated with all Earls

Associated offerings: all Earls are associated with Dragon's Blood (the herb) (incense that smells like Dragon's Blood can be a good offering too), copper and silver. According to DuQuette his accountant used Tequila. Red candles will always go down well.

Warnings: DuQuette gives an anti-warning by stating that Andromalius is an uncharacteristically easy spirit to work with. According to my own personal experience you should not be a thief, or a criminal yourself, which seems self explanatory.

Personal notes: it is a light presence that descended as light dizziness, but quickly moved away as to not inhibit me. In my mind's eye I saw two shapes made out of stars, but I could not tell what they were, however they were of comparable sizes, like twins would be. The spirit asked me what injustice do I want corrected, when I stated that I don't need any injustices correcting, they were willing to stay and chat. My mind assigned a man's voice to them, someone fairly deep, but not too deep, so it was not booming or intimidating. They did indeed appear to have a rather casual attitude. I would call them the least intimidating spirit I've encountered so far.

Planetary association: Mars

Asafoetida



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined information on the spirit: appears in Dukante Hierarchy inside Family 8 and is described as “Demoness of feminine attributes”. Appears in “Encyclopedia of Demons in World Religions and Cultures” written by Theresa Bane, is described as “Asafoetida is a Persian demon of compassion, love, lust and relationships.”, however Theresa Bane’s book quotes “The Complete Book of Devils and Demons” by Leonard R. N. Ashley as its source, but Ashley’s book mentions Asafoetida the substance, not Asafoetida the demon.

When searching I was led into a potential match with an Iranian demon “Az”, specifically the Manichean counterpart of Az. To quote from iranicaonline.org/articles/az-iranian-demon “The Manichean Āz formed the human body and imprisoned in it the soul (i.e., the particle of light, God’s substance). Āz is Hylē, Matter, Evil itself; as an active, invisible power (mēnōgīh) of the body, this demon tries to make man forget his divine origin, thus excluding him (and God) from salvation. It is no wonder that in Uighur Buddhism az could render tṛṣṇā “thirst, desire” that causes rebirth (see, e.g., the nidāna-chain in F. W. K. Müller, *Uighurica* II, 1910, no. 3, pp. 11f., 14.). The principal text on Āz is the Mid. Pers. text T III 260, “possibly from the Šābuhragān, or from a translation of another work by Mani” (Boyce, *Cat. Man. Script*, p. 132; ed. in *Mir. Man.* I, pp. 177ff.): The Third Messenger and/or the Maiden of Light (or the twelve Maidens of Light) arouse the lust of the demons by appearing in male shape before the females and in female shape before the

males; the demons, by shedding semen, will release the Light previously swallowed by them. Āz becomes enraged and enters “the male Āsrēštār and the female Āsrēštār, lion-shaped, lustful and savage, sinful and ravaging” (Mir. Man. I, p. 194). Āz teaches them and all demons to feel desire and mate, effecting through them the creation of Adam and Eve in the image of the Third Messenger/Maiden of Light (J. P. Asmussen, *Xvāstvānīft. Studies in Manichaeism*, Copenhagen, 1965, pp. 247ff.).”.

I have included this connection due to it being a female demon that teaches all demons to feel desire and mate, and because I’ve been told online that the first part of "asafoetida" comes from the Persian for mastic: aza or aza. However, personally I feel like this is a bit too big of a reach. If you want to go after the spirit of lust and not the spirit of a plant, it may be an idea to go directly after Az and not Asafoetida.

Asafoetida the substance is the dried latex (gum oleoresin) exuded from the rhizome or tap root of several species of *Ferula* (that’s a species of flowering plants). It is native to the deserts of Iran and mountains of Afghanistan. In English this substance is known as “Devil’s dung”. Many other languages have translations of the substance that mean “Devil’s shit”, “Devil’s dirt”, “Satan’s weed”, due to the pungent unpleasant smell that the substance produces. It is used as a spice, as a digestive aid and according to “The Complete Book of Devils and Demons” to ward off demons by burning it. Said book has been critiqued for its inaccuracies, so take that information with a grain of salt.

Theresa Bane quotes a second lead, a book called “Chinese Contributions to the History of Civilization in Ancient Iran by Laufer”. There is indeed an entry on Asafoetida, it is once again mentioned as a substance (a vegetable product), the book does try to track back the origin of this name, but it has nothing to do with spirits.

With the lack of any reputable sources pointing otherwise, I must conclude that this spirit is likely unique to Dukante’s Hierarchy and the name might have been privately obtained and passed down through this family as their own personal spirit that they have worked with. There is little proof that this spirit has actually been seen in any other works of literature.

Area(s) of expertise: compassion, love, lust and relationships.

Enn: Asana nanay on ca Asafoetida

Title(s): none

Associated symbols: the plant itself.

Associated colours: Green is fitting for nature spirits, Red for love, so use either.

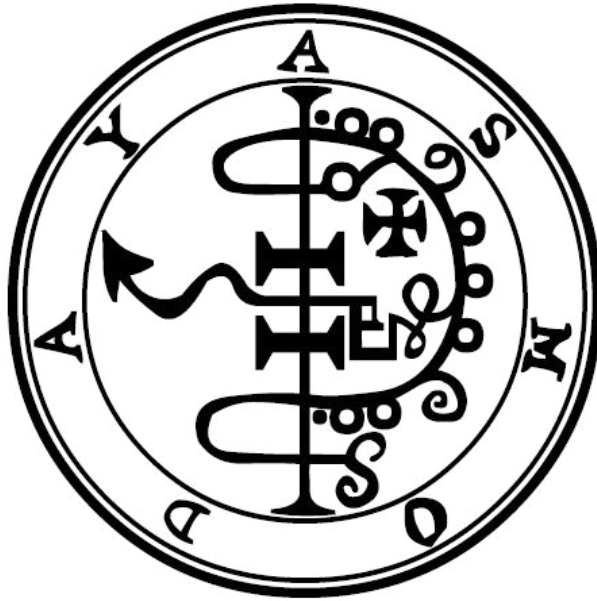
Associated offerings: as you are likely going to be communing with a spirit of a plant, consider using that plant as a connective point. Otherwise offer anything nice to nature. Watering the grass, giving nutrients to the soil, expressing your love for the great outdoors.

Warnings: from my personal experience, this is an incredibly friendly spirit, there's nothing here to warm about.

Personal notes: a very low and earthly presence, I felt like I was being dragged down. It was more intense than I had anticipated. The spirit talked with a jolly child's voice. Called me "lady". Enjoyed my green mint candle, so I assume that this could be a good offering. I asked if this spirit was the Asafoetida, they said that they're an Asafoetida and that there's many of them (just like there are many Roses and Daisies). I asked what the spirit could help with and they answered with "growth, sunshine and love". I asked if the spirit was connected with the plant and got an answer that yes they were. When I asked if they were a nature spirit, I got a "you could say so". They fully understand where they have landed when it comes to the kind of other spirits that are associated with Dukante's hierarchy and have assured me that they're not afraid and that other spirits have been treating them very nicely. There was an implication here that this association is temporary, but that they're loving everything that they're getting out of it at the moment. When I asked if there's any kind of practitioner that should or should not approach them, I was assured that they'll work with absolutely anyone.

Planetary association: none

Asmoday (Sidonay, Sydonay, Asmodeus, Asmodaios, Ashmedai, Asmodai, Asmodee)



Demonic description: a great King, strong, and powerful. He appeareth with three heads, whereof the first is like a bull, the second like a man, and the third like a ram, he hath also the tail of a serpent, and from his mouth issue flames of fire. His feet are webbed like those of a goose. He sitteth upon an infernal dragon, and beareth in his hand a lance with a banner. He is first and choicest under the power of Amaymon, he goeth before all other. When the exorcist hath a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his cap or headdress off, for if it be on, Amaymon will deceive him and call all his actions to be betrayed. But as soon as the exorcist seeth Asmoday in the shape aforesaid, he shall call him by his name, saying: “art thou Asmoday?” and he will not deny it, and by-and-by he will bow down unto the ground. He giveth the ring of virtues; he teacheth the arts of arithmetic, astronomy, geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one invincible. He showeth the place where treasures lie, and guardeth it. He, amongst the legions of Amaymon governeth 72 legions of spirits inferior.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: this will be a slightly unusually arranged entry, mostly because it is difficult for me to find passages in Jewish books that specifically describe the passage that is related to Asmodeus as to do with Asmodeus (it seems that Asmodeus was a late edition and then consequentially a subtraction), his older roots are also questioned, therefore all of those connections will be something that you find under the entry on 1906 as I quote “The Jewish Encyclopedia”.

In Johann Weyer’s “Pseudomonarchia Daemonum” (1577) Asmoday is described as this "a great king, strong and mightie, he is seene with three heads, whereof the first is like a bull, the second like a man, the third like a ram, he hath a serpents taile, he belcheth flames out of his mouth, he hath feete like a goose, he sitteth on an infernall dragon, he carrieth a lance and a flag in his hand, he goeth before others, which are under the power of Amaymon. When the conjuror exerciseth this office, let him be abroad [*brave], let him be warie [=courageous] and standing on his feete; <if his cap be on his head> [! *if he is afraid he will be overwhelmed], he will cause all his dooings to be bewraied [=divulged], which if he doo not, the exorcist shalbe deceived by Amaymon in everie thing. But so soone as he seeth him in the forme aforesaid, he shall call him by his name, saieng; Thou art Asmoday; he will not denie it, and by and by he boweth downe to the ground; he giveth the ring of vertues, he absolutelie teacheth geometrie, arythmetike, astronomie, and handicrafts [=mechanics or engineering]. To all demands he answereth fullie and trulie, he maketh a man invisible, he sheweth the places where treasure lieth, and gardeth it, if it be among the legions of Amaymon, he hath under his power seventie two legions."

In Dictionnaire Infernal by Collin de Plancy (1863) Asmodeus gets this entry: “Asmodee (also Chammadai or Sydonai) is the destroying Demon and superintendent of the gaming houses. He may be also the equivalent of Samael. It is said that he will be the one to dethrone Solomon, but that Solomon will force him to aid in the battle for the Jerusalem temple. After Tobie expels him with the smoked spleen of a fish from Sara, the angel Raphael will bind him in the depths of Egypt. According to the Courrier de l’Egypte, the people of the country still adore Asmodee, whose temple sits in the desert of Ryllandeh. He allegedly will cut himself into pieces and immediately after, disappear.

Other legends associate Asmodee as the serpent who seduced Eve. As “Asmodai,” he is prince of Demons. According to Wierus, he had three heads, that of a bull, a man, and a ram. He also has a serpent’s tail, the feet of a goose, and flaming breath. He rides a dragon and carries a standard and a lance. In the infernal hierarchy, he governs seventy-two legions but submits to Amoymon. When one exorcises him, one must be steadfast and call him by name. He gives rings influenced by astronomical bodies, advises men on making themselves invisible, and instructs men in the art of geometry, arithmetic, astronomy, and the mechanical arts. He also knows of treasures.”

Time to talk about The Jewish Encyclopedia released as 12 separate volumes between the years 1901 and 1906.

Let us start by talking about Asmodai and Zoroastrianism’s *aēšma-daēva* connection. To quote the wiki: “The name Asmodai is believed to derive from the Avestan *aēšma-daēva*, where *aēšma* means "wrath", and *daēva* signifies "demon". While the *daēva Aēšma* is thus Zoroastrianism's demon of wrath and is also well-attested as such, the compound *aēšma-daēva* is not attested in scripture.”.

The Jewish Encyclopedia argues that while their behaviour is connected, their names are not. To quote: “A consideration of the linguistic arguments does not support the hypothesis of an identification of Ashmedai with *Æshma-dæva*, as "dai" in Ashmedai hardly corresponds with the Persian "dæva," in view of the Syriac form "dawya" (demon) with the consonant "w"; nor is there any instance of the linking of "*Æshma*" and "*dæva*" in Persian texts. The Asmodeus of the Apocrypha, and *Æshma*, however, seem to be related. In the Testament of Solomon Asmodeus appears as seducing man to unchaste deeds, murder, and enmity, and thus reveals many points in common with *Æshma*.”. As the names are far too removed for us to raise a connection here, I will leave it up to your judgement on should these two entities be connected or not.

Now the other place where Asmodai appears rather early is in The book of Tobit. However, the translations that I found have all substituted the name Asmodai for “the demon”. As it is possible that the name Asmodai got in later than the book was written, it is also possible that modern editions are trying to get the story back to what it was supposed to be. This is what The Jewish Encyclopedia has to say about the story: “Asmodeus first appears in the Book

of Tobit. According to Tobit iii. 8, vi. 14, the evil spirit Asmodeus—"king of the demons," in the Hebrew and Chaldaic versions, is a later addition—fell in love with Sarah, the daughter of Raguel, and for that reason prevented her from having a husband. After killing seven men successively on the nights of their marriage to her, he was rendered harmless when Tobias married her, following the instructions given him by the angel Raphael. Asmodeus "fled into the utmost parts of Egypt and the angel [Raphael] bound him"".

Asmodeus once again appears in the Testament of Solomon, a book written anywhere from the first century to medieval ages, there isn't a consensus on that. To quote The Jewish Encyclopedia "Asmodeus answered King Solomon's question concerning his name and functions as follows:

"I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities; and I waste away the beauty of virgins and estrange their hearts. I transport men into fits of madness and desire when they have wives of their own, so that they leave them and go off by night and day to others that belong to other men; with the result that they commit sin and fall into murderous deeds."

Solomon obtained the further information that it was the archangel Raphael who could render Asmodeus innocuous, and that the latter could be put to flight by smoke from a certain fish's gall (compare Tobit viii. 2). The king availed himself of this knowledge, and by means of the smoke from the liver and gall he frustrated the "unbearable malice" of this demon. Asmodeus then was compelled to help in the building of the Temple; and, fettered in chains, he worked clay with his reet, and drew water. Solomon would not give him his liberty "because that fierce demon Asmodeus knew even the future"".

Asmodeus also features prominently in Haggadic Legend that would be a tiny bit too long to place in this book if we want to be fair to all the entries here. In such legend Solomon sets out to capture Asmodeus in order to ask where to find "shamir" (a worm that cleaves rocks). They capture him, then on the long road back to Solomon's temple Asmodeus demonstrates his ability to know the future. After the temple is built he tricks Solomon into removing his protective ring and overtakes the temple. Solomon then spends many years wandering as a beggar before he returns back and convinces others to help him take down the fake Solomon (Asmodeus). He is then provided with another magic ring and

Asmodeus takes flight.

On the other hand “A Treatise on Angel Magic: Magnum Opus Hermetic Sourceworks” by Adam McLean (1982) calls Asmodai a Lunar spirit.

I could go on and on. There are sources analysing Tobit, there is famous fiction created with Asmodeus in it (John Milton’s epic poem “Paradise Lost” (1667) and “Paradise Regained” (1671) come to mind), there are sources analysing Asmodeus inside these fictional stories... With some entries I can cover all that there is, but with entries like these I could write a whole separate book on Asmodeus alone, so use this information as your spring-board to jump into your own pile of research. I hope you’ll have a lot of fun with it too!

Area(s) of expertise: giving the ring of virtues, teaching arithmetic, astronomy, geometry, handicrafts, finding and guarding treasures, making one invincible. (sourced from the description.) According to V. K. Jehannum “rules over the physical aspects of life, violence, lust, prosperity, luck, knowledge, power, revenge, love, warriorhood, and aggression”.

Enn: Ayer avage Alorean Asmoday aken

Title(s): King (sourced from Lesser Key of Solomon)

Associated symbols: bulls, rams, geese, dragons, lances and banners.

Associated colours: Yellow, Black, Crimson, Blue (V.K. Jehannum)

Associated offerings: these are the associated items according to V. K. Jehannum: “Mint (the plant), Saffron, Cinnamon, Orange, Dragon’s Blood, Grains of Paradise, Olive Oil, Wormwood, Sandalwood, Spikenard, Deerstongue, Agrimony”. So any of these will do as an offering, as well as anything that smells like these, or is otherwise associated with one of his colours.

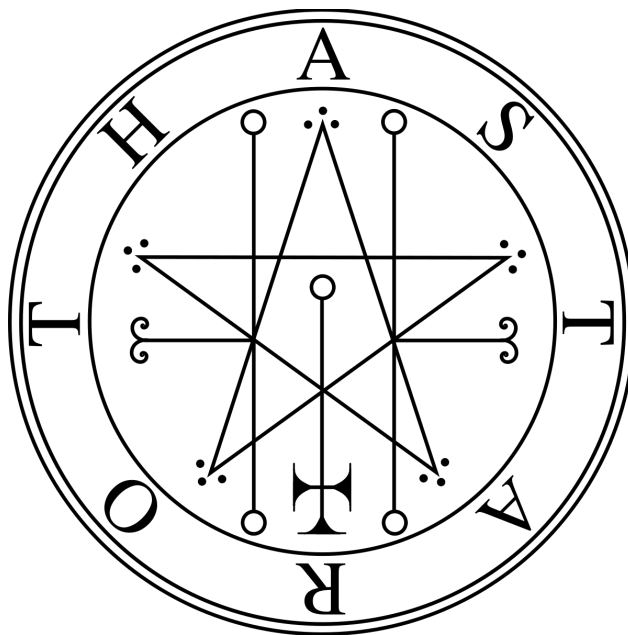
Warnings: his energy can feel powerful and clingy. He also can be challenging and adversarial. This is not an entity to underestimate, but it is not an entity that you should fear introducing yourself to either (it is not necessarily a dangerous

spirit, it merely can be, so be respectful and specific in your desires and you will be fine).

Personal notes: the spirit came to me like a gust of tropical air, made me dizzy and sweaty. This invocation was special – others I approached alone, for this one I had to bring my Patron Deity with me as I was not allowed to go alone and I quickly understood why. Asmodeus is a multifaceted entity. He can present himself in an adversarial way, especially if it is the aspect of violence or growth through challenge that you require, he can present himself in a lustful manner, to a point where you are overcome with desire, however to me he presented in a way that my Patron does - with calm, all encompassing love. It is the feeling of coming home and to me it is the most seductive thing possible. And it is best to not be seduced or obsess over spirits that for the most part are not part of your path. So actually I will remember this meeting rather fondly, but I am not planning on invoking this spirit again.

Planetary association: Sun

Astaroth (Astarot, Ashtaroth, known as Elestor in True Keys of Solomon)/ Astarte



I had to split Astaroth and Astarte into two separate entries, because S. Connolly lists them as separate beings, however the line is very blurry between God and Demon here as even the proper Goddess name in Semitic seems to have been Astaroth (Asherah) that the Greeks then called Astarte. To simplify, this listing is for everything demonic, the Astarte one is for everything Godly.

Demonic description: a mighty, strong Duke. He appeareth in the form of a hurtful angel riding on an infernal beast like a dragon, and carrying in his right hand a viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his noisome breath. Wherefore the magician must hold the magical ring near his face, and that will defend him. He giveth true answers of things past, present, and to come, and can discover all secrets, he will declare wittingly how the spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all liberal sciences. He ruleth 40 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Astaroth is described as this "a great and a strong duke, comming foorth in the shape of a fowle angell, sitting upon an infernall dragon, and carrieng on his right hand a viper: he answereth trulie to matters present, past, and to come, and also of all secrets. He talketh willinglie of the creator of spirits, and of their fall, and how they sinned and fell: he saith he fell not of his owne accord. He maketh a man woonderfull learned in the liberall sciences, he ruleth fourtie legions. Let everie exorcist take heed, that he admit him not too neere him, bicause of his stinking breath [lit. "because of the intolerable stench which he exhales"]. And therefore let the conjuror hold neere to his face a magicall [silver] ring, and that shall defend him."

"Farther observations on demoniac possession, and animadversions on some of the curious arts of superstition" by James Heaton (1822) proves that Astaroth is not seen as an insignificant spirit. This is a book talking about exorcisms. These are the instructions on what to do if you can not remove the Devil after sixth exorcism (which show just what names were deemed important enough to need mentioning in an exorcism if the spirit is stubborn): "He must take the picture of the devil and write his name over the head of it, and conjure the fire to burn it most horribly and hastily. After this, sprinkle more holy-water, and take sulphur, galbanum, assafoetida, aristolochia, rue, St John's worth; all which being distinctly blessed, the Exorcist must hold the devil's picture over the fire, and adjure the devil to hear him; and then he must not spare him but tell him all his faults, and give him all his names, and anathematize him, and curse not only him, but Lucifer too, and Beelzebub, and Satan, and Astaroth, and Behemot, and Beherit, and altogether; and then pray once more, and so throw the devil's picture into the fire, and then insult in a long form of crowing over him, which is there set down."

"The Early South English Legendary Or Lives of Saints" published in 1887 sees Astaroth as an Indian God of healing and prophecy. It is interesting here that Astaroth is not identified as a demon, nor a Goddess, but rather something in between – a male God. This write up appears under "Life of St. Bartholomew" entry: "St. Bartholomew was of royal blood, a comely man of sweet temperament. After our Lord's ascension he preached Christianity in foreign countries, and in India he deprived the god Astaroth of his healing and prophetic powers."

“Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick” by David Godwin (1979) states that Astaroth corresponds to Chesed (Mathers, Waite) or Geburah (777). The 29th spirit of the Goetia, demon by day of the second decanate of Capricorn.”.

“The Rosicrucians: The History, Mythology, and Rituals of an Esoteric Order” by Christopher McIntosh (1989) states that Rosicrucians have been smeared with the accusation of making a pact with Astaroth, to paraphrase: “The anonymous author of the pamphlet *"Effroyables Pactions faites entre le Diable et les pretendues Invisibles"* (Paris, 1623) made even more startling claims. According to this author, the College of Rosicrucians had entered into an agreement with a necromancer named Raspuch, which they signed using their own blood. The signing was said to have taken place in the presence of Astaroth, who appeared as a beautiful youth on behalf of Satan.

In exchange for agreeing to perform various evil and sacrilegious acts, the Rosicrucians were given extraordinary powers. They were able to become invisible, pass through locked doors, read the thoughts of others, be transported instantly to any location, and speak fluently in any language. Each member wore a gold and sapphire ring that allowed them to command a demon as their personal guide and mentor.”.

Lastly, while this book has been published earlier than 1989 and throws off the chronological order here, it is worth mentioning that “The Complete Book of Spells, Ceremonies, and Magic” by Migene González-Wippler (1978) managed to connect the angels, the demons and the Gods by putting the fall into historical context, bringing the events of the Bible to be more of an allegory for the passing of time. Let me paraphrase: “it is common for the gods of one culture to be transformed into the devils of the next. Ishtar, the mother goddess of Babylon, serves as a prime example of this phenomenon. Ishtar was known for her generous and loving nature and was also worshipped as a moon goddess. However, over time, she became associated with Astarte and eventually transformed into Astaroth, one of the highest demons in hell's hierarchy.

When invoking Astaroth, should the magician envision the demon of hell portrayed in Christian teachings or Ishtar, the Babylonian moon goddess of love and abundance? It is possible to invoke the goddess-demon in both aspects. By invoking Ishtar, the magician may be able to purify Astaroth of his fall from

grace and restore him to his former glory. Thus, an invocation to Ishtar can be seen as a demonstration of the triumph of good over evil.”. Perhaps this is not what the author meant, but if restoring Godhood is purifying the fall and it asserts a victory of good over evil, then it feels to me, like the initial demonization of a God is seen as the true evil that has taken place.

Area(s) of expertise: giving true answers to this past, present and to come, discovering secrets, all liberal sciences (sourced from Lesser Key of Solomon. These are half of the spirit’s powers, as Astaroth/ Astarte is the same being, you can also invoke Astaroth for all the areas listed under the Goddess entry below).

Enn: Tasa Alora Foren Astaroth

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: vipers, dragons, angels. (sourced from Lesser Key of Solomon)

Associated colours: Mauve, Magenta, Brown, Green (according to V.K. Jehannum)

Associated offerings: V. K. Jehannum associates these things with Astaroth, making them for good offerings - “Ruby, Cinquefoil, Vervain, Mugwort, Emerald, Copper, Beryl, Lemon, Sandalwood, Dragon’s Wort, Mauve, Juniper”. As always anything in spirit’s colours and anything that otherwise smell like these items will do.

Warnings: none, outside of remembering to be respectful. My own personal interaction has led me to believe that invoking Astaroth/ or Astarte alongside Lilith, or any other Lilitu spirit is not recommended, but otherwise there isn’t much to warn about.

Personal notes: came to me as a female presenting spirit. I have checked both the sigil and the enn for Astarte and the one for Astaroth and both lead me to the same one spirit. Her presence feels heavy to me, slightly dizzying, slightly warm, but highly neutral, as there are no strong sensations outside of heaviness. From my own personal interactions the spirit has told me that she has a male

form, but is more likely to present female and that she accepts working with people of all walks of life, but has a particular liking to women.

Planetary association: Venus

Astarte / Astaroth



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Description: Goddess mentioned in the Bible under verses 1 Kings 11:5 “For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.”, 1 Kings 11:33 “Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father.” and 2 Kings 23:13 “And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.”.

Later Astarte has been demonized and became the male Astaroth. Normally this spirit would not get an entry on the account of being a Goddess, but S. Connolly has included an enn and a sigil for this spirit, meaning that for the least confusing version of the book it was easiest to give the spirit its own entry.

Other mentions of this spirit: I am going to do the unusual and quote the Wikipedia here for the main body of text of what you need to know about Astarte, as there are thousands of books on her and most read like the writer

truly loved the Goddess. Even when she was supposed to be seen as a demon, you still see book after book that see her as a goddess instead.

So to quote the Wiki, Astarte is: “the Hellenized form of the Ancient Near Eastern goddess ‘Aṯtart, who was the Northwest Semitic feminine variant of the Semitic deity of the planet Venus in its role as the morning and evening star, ‘Aṯtar. As such, ‘Aṯtart was thus also the West Semitic equivalent of the Mesopotamian goddess Ishtar, who was the East Semitic feminine variant of ‘Aṯtar.

Astarte was worshipped from the Bronze Age through classical antiquity, and her name is particularly associated with her worship in the ancient Levant among the Canaanites and Phoenicians, though she was originally associated with Amorite cities like Ugarit and Emar, as well as Mari and Ebla. She was also celebrated in Egypt, especially during the reign of the Ramessides, following the importation of foreign cults there. Phoenicians introduced her cult in their colonies on the Iberian Peninsula.”

Astarte is mentioned as one of the first examples of distinction between pairs of opposites in John Read’s book “From Alchemy to Chemistry” (1995). To quote the book: “the universe of the ancient religion of Mesopotamia was conceived as being under the control of Baal, the Father God, and Astaroth the Mother Goddess. Baal, the Sun-god, was a hot, active, light, immaterial and positive principle; Astaroth, the Moon-goddess, was cold, passive, heavy, material and negative.”.

I am not entirely sure that I agree that this is how Astarte was viewed by her followers in different cultures, but as “feminine is negative” and “masculine is positive” comes up in some practices and traditions (some view the reverse), when I found an example in a book, I felt like it should be included in mine for consideration, or at least for some awareness of the line of thought.

Now my favourite mention of Astarte comes from “Goddess: Myths of the Female Divine” by Jake Page and David Adams Leeming (1994), as the entry is directly about her and concise enough when it comes to delivering an entry. To paraphrase: “One of the most ancient and beloved myths of the Goddess is that of Astarte, also known as the Queen of Heaven and the Mother of all deities in

the mythology of the Ugaritic people of the Near East. As her name suggests, Astarte is a star who descended to earth near Byblos, which is recognized as one of the world's oldest cities by the people of Lebanon.

Known by various names across the Mediterranean and worshiped by pilgrims, sailors, priests, and travelers for hundreds, if not thousands, of years, Astarte was the brightest star, the beacon of morning and evening. She came to earth in a fiery explosion that left a sacred stone in the lake known as Aphaca, where her first temple was built. It was also the place where her lover died and where pilgrims came to worship her, offering jewels at her feet and even sacrificing their hair or genitals to become part of her holy priesthood.

Astarte was often depicted with horns like Isis, entwined by a sacred serpent and crowned by the sun's disk. She sat with lionesses and sphinxes and was the source of the milk of life. She was revered by the Phoenicians in Sicily and Carthage, as well as in Cadiz beyond Gibraltar, and on the islands of Thera, Cyprus, and Crete. The Canaanites even constructed magnificent stone temples in her honor on the island of Malta. Regardless of where she was found, under whichever name, or worshiped by whichever people, Astarte remained the Queen of Heaven, the Mother of all deities, the Holy Guardian of the earth, and the Great Goddess.”.

Erica C.D. Hunter wrote a paper on “Who are the demons? The iconography of incantation bowls” in 1998, the important part is this (paraphrased): “an important observation regarding the Mesopotamian goddess Astarte, who was associated with Venus in Hellenistic times. By Late Antiquity, her title had become a generic term.

However, the drawings on incantation bowls featuring former "goddesses" still recalled their origins in the Mesopotamian myth, as seen in their iconography. The distinctive spotted apparel depicted in H.S.M 1931.1.1 and B.M. 135438 was also echoed in an Akkadian incantation text written against Labartu, a female demon associated with killing infants, and whose identity eventually merged with Lilitu.

Ishtar, who was once a beloved deity, had also become associated with malevolent forces and was still called "Ishtar the queen" in Mandaic texts. Despite the decay of pantheistic world-orders and the rise of dualistic or monotheistic faiths, the legacy of ancient deities and their reputation as

malevolent forces continued to linger, as seen in the iconography of incantation bowls and the magico-religious traditions of communities in Sasanid Mesopotamia“.

If you decide to study any popular Goddess, you'll find a lot of disagreements of what the Goddess is and isn't, what should be attributed to her and what shouldn't. I can not be your guide for Astarte, as this is a topic worthy of a book on its own and it is best that the one that will write it has enough expertise to explain how all the puzzle pieces fit together. What I gave here, I hope, is a nice slice of different kind of non fictional literature that she appears in and hopefully it is enough to start your own journey of understanding her.

Area(s) of expertise: war, sexuality, royal power, beauty, healing and hunting (Wiki), Occult-World adds fertility and motherhood to that list (Wiki disagrees).

Enn: Serena Alora Astarte Aken

Title(s): Goddess (non applicable)

Associated symbols: Venus, the Moon, lions, Wiki adds horse and chariot to the list. Alternatively look at the previous entry.

Associated colours: Red for Venus, White for the Moon (alternatively look at the previous entry)

Associated offerings: according to “occult-world.com/astarte/” - “lilies, roses, sweet cakes, honey. Ornament your body with henna or honey. Her traditional Phoenician offerings included clothing stained with menstrual blood. Cake molds in the shape of horned Astarte dating from the seventeenth century BCE have been found near Nahariah, Israel. Raphael Patai, author of The Hebrew Goddess, suggests that these molds were used to form goddess-shaped cakes either to be burned on an altar or eaten by celebrants (perhaps an ancient precursor of the Catholic host).”. Alternatively look at the previous entry.

Warnings: none, outside of remembering to be respectful. My own personal interaction has led me to believe that invoking Astaroth/ or Astarte alongside

Lilith, or any other Lilitu spirit is not recommended, but otherwise there isn't much to warn about.

Personal notes: came to me as a female presenting spirit. I have checked both the sigil and the enn for Astarte and the one for Astaroth and both lead me to the same one spirit. Her presence feels heavy to me, slightly dizzying, slightly warm, but highly neutral, as there are no strong sensations outside of heaviness. From my own personal interactions the spirit has told me that she has a male form, but is more likely to present female and that she accepts working with people of all walks of life, but has a particular liking to women.

Planetary association: Venus and Moon

Azazel (Asael, Azael, or Azazil)

No sigil available.

Demonic description: in “A Dictionary of Angels, including the fallen angels” by Gustav Davidson (1967) Azazel is described as this: “(Azael, Hazazel, "God strengthens")- in Enoch I, Azazel is one of the chiefs of the 200 fallen angels (Revelation speaks of one-third of the heavenly host being involved in the fall). Azazel "taught men to fashion swords and shields" while women learned from him "finery and the art of beautifyrng the eyelids." He is the scapegoat in rabbinic literature, Targum, and in Leviticus 16:8, although in the latter he is not actually named. In The Zohar (Vayeze 153a) the rider on the serpent is symbolized by "the evil Azazel." Here he is said to be chief of the order of bene elim (otherwise ischirn, lower angels, "men-spirits"). Irenaeus calls Azazel "that fallen and yet mighty angel." In The Apocalypse of Abrahant he is "lord of hell, seducer of mankind," and here his aspect, when revealed in its true form, shows him to be a demon with 7 serpent heads, 14 faces, and 12 wings. Jewish legend speaks of Azazel as the angel who refused to bow down before Adam (in the Koran thk angel is Eblis or Iblis) where the 1st human was presented to God to the assembled hierarchs in Heaven. For such refusal, Azazel was thenceforth dubbed "the accursed Satan." [Rf: Bamberger, Fallen Angels, p. 278.1 According to the legend in Islamic lore, when God commanded the angels to worship Adam, Azazel refused, contending "Why should a son of fire [i.e., an angel] fall down before a son of clay [i.e., a mortal]?" Whereupon God cast Azazel out of Heaven and changed his name to Eblis. Milton in Paradise Lost I, 534 describes Azazel as "a cherub tall," but also as a fallen angel and Satan's standard bearer.”.

Other mentions of this spirit: present in the Bible under Leviticus 16:6-10 “Aaron shall offer the bull as a sin offering for himself, and shall make atonement for himself and for his house. He shall take the two goats and set them before the Lord at the entrance of the tent of meeting; and Aaron shall cast lots on the two goats, one lot for the Lord and the other lot for Azazel. Aaron shall present the goat on which the lot fell for the Lord, and offer it as a sin offering; but the goat on which the lot fell for Azazel shall be presented alive

before the Lord to make atonement over it, that it may be sent away into the wilderness to Azazel.”.

It is possible that the word in this context was simply supposed to mean a scapegoat.

Also present in Enoch I, chapter 6: “1 And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' Then sware they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokabel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.”

Asael is sometimes spelled as Azael and is guessed to be Azazel, as just a couple chapters down in Chapter 8 he is mentioned as Azazel: “And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, 'Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiël the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven.”.

Further mentions happen in Chapter 9: “And then Michael, Uriel, Raphael, and

Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their cryingst up to the gates of heaven. And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause before the Most High.'" And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all things, and nothing can hide itself from Thee. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: And Semjaza, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'"

Chapter 10: "...And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may , not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. And the whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.'..."

And lastly in Chapter 13: "...And Enoch went and said: 'Azazel, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds:

And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men...”.

I tracked down a copy of “Magic; Its History and Principal Rites” by Maurice Bouisson, published in 1961. The book is not old enough to be in the public domain and forbids quotation. With that in mind I can still paraphrase and disclose that the book states that in the work called “Apocalypse of Abraham” (written in the first century), Azazel is the impure bird that fouls the sacrifice of Abraham. Maurice Bouisson’s book also has a small musing that Azazel may have come from A’azazl, which in itself may have originated from A’azzal which would mean “God aid”. There is no source for why it is thought that Azazel may have been an ancient Semitic god of flocks.

“Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick” by David Godwin (1979) states that Azazel is the Demon Prince of Air.

There is a beautiful breakdown of the meaning of Azazel in “Dictionary of Deities and Demons in the Bible” by Karel van der Toorn and Pieter Willem van der Horst (1995), but the write up takes 4 pages and I can not legally quote this amount of words. However if this is a spirit that you are interested in, this is a book that is worth seeking out and reading.

Lastly, have a picture of Azazel from Collin de Plancy’s Dictionnaire Infernal (1825):



Area(s) of expertise: teacher of metal smithing, geology, finery, make-up, removes sins (if we include the scape-goat aspect) and inner strength (if we take the “God strengthens” description) (sourced from description)

Enn: Eya on ca Azazel aken

Title(s): Prince (David Godwin)

Associated symbols: goats, weapons, shields, banners, finery of all sorts. (sourced from descriptions).

Associated colours: Blue (because this is a Prince)

Associated offerings: foodstuffs (like cinnamon and green tea) (sourced from V. K. Jehannum), goat is a very traditional offering, but only worth considering if you live in a farm and are slaughtering goats anyway, looking at the areas of expertise of the spirit will always work out well, so feel free to offer to him (preferably your) works made out of metal, rocks that you found, fun experimentation with make-up, especially if any of that is in the colour of the spirit (blue). Candles and incense never go amiss.

Warnings: none. From personal experience the spirit is great at the whole taking your sins away part (including emotions and other unpleasantness) and to me the spirit has given this warning – “be careful what you would want to have removed. It is harder to get it back than to get rid of it”.

Personal notes: the spirit felt tingling, like getting pins and needles after your body goes numb from sitting still too long, except that it was a tingling field in one part of my room. First I thought that he may be taking my energy, but I was assured that he is not, that’s just how he feels to me. My mind assigned a calm voice and a calm way of speaking to the spirit, they were confused as to why they were summoned, so we had a conversation. The spirit offered to take my bothers away and I rejected it. I asked why do people opt for removing what is best worked through gently and the answer was that my bothers don’t immobilize me – some can’t even begin to address what is bothering them because they are frozen by their bother, that is where Azazel comes in. If Abbadon is a destructive outside force, Azazel is a destructive inside force – he can just take what does not serve you, but not everything that does not serve you is bad for you, so be very sure about severing part of yourself if you want to get rid of a feeling, or a memory, or anything alike that.

Planetary association: Saturn

Babeal

This spirit does not have a sigil.

Combined information on the spirit: appears only in the Dukante's Hierarchy and absolutely nowhere else. Likely a personal family spirit, just like Asafoetida. This is what S. Connolly's "The Complete Book of Demonolatry" (2008) has to say about him – "he is a shadow amidst the graveyards tending souls and graves. Keeping them safe from desecration at their resting places".

Area(s) of expertise: keeper of graves (mentioned in Dukante's Hierarchy)

Enn: Alan Secore on ca Babeal

Title(s): none

Associated symbols: shadows, graves, cemeteries, the peaceful places of the dead (extracted from the description)

Associated colours: whatever your country or culture associates with death. For me death is Black, for some it is White, or Red (V. K. Jehannum associates him with Grey)

Associated offerings: according to V. K. Jehannum Babeal is associated with sage and myrrh and anything Earth, meaning that these herbs, offerings related to restful dead, even dirt itself would make a good peaceful offering. Anything with the colours of the spirit, candles and incense will always work well.

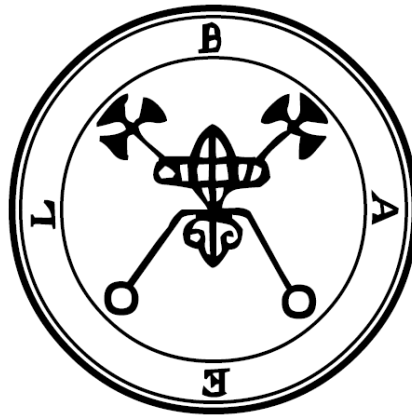
Warnings: none. Personal experience – at worst the spirit won't show up.

Personal notes: feels like pressure on your third eye, smells like dirt with a slight hint of rot. The voice is low and almost a whisper, like you were talking with someone somewhere sacred. The spirit is honoured to be considered a demon as a God they're yet not. They have lived themselves before many times and trained with many masters, but they are acting independently and not as

part of something or someone else. I asked what they do and their answer was that they guard those confused about the threshold, not knowing where to go, or those that were so distraught in life that they wished to simply not be and are sleeping the dreamless sleep. This spirit will stand beside them until they're ready to move on. If you need to contact a recently diseased loved one, exorcise an angry ghost from your property, if you know someone that has exited in a sad way and needs guarding, that's what this spirit is good for. They're very pleasant and you should not hesitate to call them if you need their help.

Planetary association: none

Bael (Ba'al, Baal, Hadad)



Demonic description: a King ruling in the East, called Bael. He maketh thee to go

invisible. He ruleth over 66 Legions of Infernal Spirits. He appeareth in divers shapes, sometimes like a cat, sometimes like a toad, and sometimes like a man, and sometimes all these forms at once. He speaketh hoarsely. This is his character which is used to be worn as a Lamen before him who calleth him forth, or else he will not do thee homage.

Description and sigil sourced from Lesser Key of Solomon.

Other mentions of this spirit: first thing to understand about Baal is that Baal (/ˈbeɪ.əl, ˈbɑː.əl/),[a] or Baʿal[b] (Hebrew: בַּעַל baʿal), was a title and honorific meaning 'owner', 'lord' in the Northwest Semitic languages spoken in the Levant during antiquity (source Wikipedia). When we associate Baal with a demon, we likely mean one of the Gods of the region where The Bible was written, but it is also a generic term used to mean other Gods or just Gods in general.

Examples of when Baal means “Gods of any kind” include Chronicles 28:1-2 (World English Bible): “Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: and he didn’t do that which was right in the eyes of Yahweh, like David his father; but he walked in the ways of the kings of Israel, and made also molten images for the Baals.”

and Judges 3:7 (World English Bible):”The children of Israel did that which was evil in the sight of Yahweh, and forgot Yahweh their God, and served the Baals and the Asheroth.”.

Now examples where Baal is a singular Lord of some sort include Kings 16:31-33 (World English Bible): “It happened, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal king of the Sidonians, and went and served Baal, and worshiped him. He reared up an altar for Baal in the house of Baal, which he had built in Samaria. Ahab made the Asherah; and Ahab did yet more to provoke Yahweh, the God of Israel, to anger than all the kings of Israel who were before him.”

and Jeremiah 7:8-10 (World English Bible): “Behold, you trust in lying words, that can’t profit. Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and walk after other gods that you have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that you may do all these abominations?”.

According to “Freedman, David Noel, ed. (1992), The Anchor Yale Bible Dictionary, vol. 1” Baal specifically is “Canaanite storm and fertility god. The name, which means “lord”, is an epithet of the god Hadad (lit. “thunderer”).”. Meaning that the Baal that we should seek specifically if we want to know the demon Baal is Baal Hadad, as opposed to all other Baals out there.

In “A Dictionary of World Mythology” by Arthur Cotterell (1979) you can find a lengthy myth about the Canaan Deity Baal. How he is the son of Dagon (an obscure sea Deity), or El (potentially from the line of El, or having different fathers in different myths), that he is stated to have defeated the sea God Yam, that death God has summoned him after Baal has ended friendship with the death God and told the death God to only reign over desserts and not the fertile fields (and Baal bravely went with his loyal bull that he relied on for strength) and how he has returned from his misadventure unharmed and thus El chased Mot (the death God) out of the fields, granting the fields solely to Baal.

Meanwhile another part of the book mentions that Hadad is the Aramenian people’s of Syria Baal equivalent. He convulsed the earth, shook mountains, blasted trees and performed a similar fertility role to the Canaan Baal.

Now I will step out from analyzing Baal as God and will include the usual write ups for demons.

In Johann Weyer's "Pseudomonarchia Daemonum" (1577) Bael is described as this "their first <and principall> king (which is of the power of the east) is called Baëll; who when he is conjured up, appeareth with three heads; the first, like a tode; the second, like a man; the third, like a cat. He speaketh with a hoarse voice, he maketh a man go invisible [and wise], he hath under his obedience and rule sixtie and six legions of divels."

In Dictionnaire Infernal by Collin de Plancy (1863) Bael gets this entry: "According to the "le Grand Grimoire", Bael is the head of the infernal powers. He is also the first Demon listed in Wierus' Pseudomonarchia daemonum. According to Wierus, Bael is first king of hell with estates in the East. He has three heads: a toad, a man, and a cat. He also speaks in a raucous, but well formed voice, and commands 66 legions. Bael teaches the art of invisibility, and may be the equivalent of Baal."

Area(s) of expertise: from Armenian mythology – fertility and earthquakes, from Canaan mythology fertility of the fields, rainstorms, thunder, according to grimoires to do with demons – invisibility and making one wise. With the amount of fighting that Baal does in his myths, one could infer that war is part of his area of expertise too.

Enn: Ayer Secore On Ca Ba'al

Title(s): King (sourced from Lesser Key of Solomon)

Associated symbols: cats and toads from grimoires, bull from his previous myths, V. K. Jehannum adds quail, ram and serpent to this list.

Associated colours: Black, Yellow (V. K. Jehannum). I may be completely wrong but to me Yellow symbolizes fertile fields and Black can be a sign of Baal's never ending fight with the god of Death. I would personally include Blue to the list of colours for the symbolism of storms and rain.

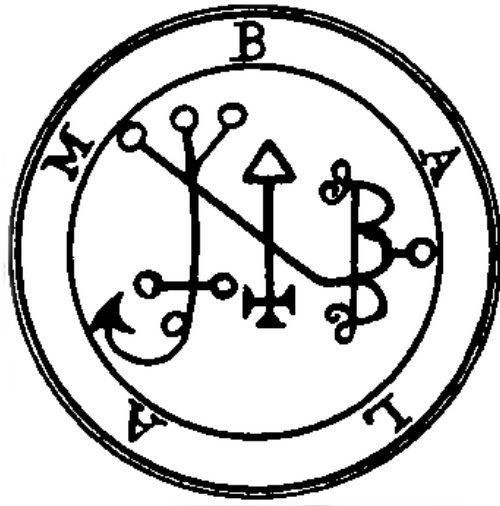
Associated offerings: V. K. Jehannum associates ferns, iron, gold, oak, frankincense, bayberry, sandalwood, bunches of grapes, lozenge-shaped cakes, pretzel-type cakes, palm branches and cinnamon with Baal, making all of these good offerings. I would add anything that you would give to a fertility deity in general – good crops, fertile soil, dedicating animals both slaughtered and alive, dedicating plants to them, water will never go amiss considering how closely this God is linked to water. As always incense with the scents of other accepted offerings and candles coloured the colour of the spirit will be accepted.

Warnings: perhaps don't work with death based Deities and Baal without asking both for their ability to coexist, considering that Baal was defeated by death in his myth and then rose back from the grave making that fight one of those eternal ongoing struggles. According to my personal experience, those that are incapable of showing proper respect should not work with this entity. Remember to call him a King or a Lord.

Personal notes: the entity felt hot and like it was hovering above. We were not on the same level. After I explained my reasons for being there I was granted an audience and it felt like the spirit was granting me a favour by doing so. I asked what people currently approach Baal and for what reasons. I was told that farmers are a good fit, but so are those struggling to conceive, or businessmen wishing for prosperity, as he can make your business more fertile. The entity did warn that my approach was wrong, but that he will make an exception this time and passed on a message that he expects to be talked to in a way that signified his stature (“oh Lord, oh King, please hear my plea”, or “please grant me an audience”) and not as casually as I typically do. It seems that you can be forgiven for approaching Baal wrong, but you are risking being left unanswered by not being formal enough.

Planetary association: Sun

Balam (Balaam)



Demonic description: a terrible, great, and powerful King. He appeareth with three heads – the first is like that of a bull, the second is like that of a man, the third is like that of a ram. He hath the tail of a serpent, and flaming eyes. He rideth upon a furious bear, and carrieth a boshawk upon his fist. He speaketh with a hoarse voice, giving true answers of things past, present, and to come. He maketh men to go invisible, and also to be witty. He govemeth 40 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: couple interesting notes – there is a Balaam, who is a non-Israelite prophet described in chapters 22–24 of the Book of Numbers, the fourth book of the Hebrew Bible, meaning that once upon a time Balaam was a name.

Meanwhile in K'iche' and Mayan “Balam” means “jaguar”. In Tzeltal language, “Balam” is a jaguar, guardian and a specific caste of priests.

As this is not proof in of itself I can’t make an objective statement here, but

consider the possibility that this spirit could have started as a regular non-Israelite prophet that got demonized (more likely), or a spirit of a jaguar, a guardian spirit, or someone that lived as a member of a specific priest caste (less likely).

In Johann Weyer's "Pseudomonarchia Daemonum" (1577) Balam is described as this "is a great and a terrible king, he commeth foorth with three heads, the first of a bull, the second of a man, the third of a ram, he hath a serpents taile, and flaming eies, riding upon a furious [very powerful] beare, and carrieng a hawke on his fist, he speaketh with a hoarse voice, answering perfectlie of things present, past, and to come, hee maketh a man invisible and wise, hee governeth fourtie legions, and was of the order of dominations."

In Dictionnaire Infernal by Collin de Plancy (1863) this is the entry for Balam: "Balan, who commands 40 legions, is presented with a serpent's tail, eyes that shoot fire, and three heads: a bull, a man, and a ram. He is usually shown carrying a sparrowhawk on his wrist and riding nude and horned upon a bear. His voice is hoarse and harsh. Balan can tell of past/present/future events, teaches cunning, finesse, and the easy way to see without being seen. He was once in the heavenly order."

As there isn't a lot of information on Balam, have this beautiful image from Dictionnaire Infernal:



Area(s) of expertise: divination (telling of past, present and future events), cunning, finesse, being invisible.

Enn: Lirach tasa vefa wehl Balam

Title(s): King (sourced from Lesser Key of Solomon)

Associated symbols: bears, sparrowhawks, bulls, rams, serpents. (sourced from description)

Associated colours: according to V. K. Jehannum Yellow, Purple, Green, Blue, Grey, Black, White.

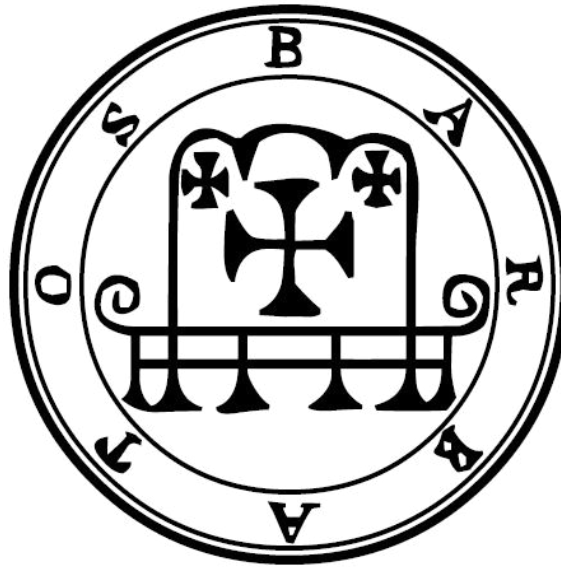
Associated offerings: according to V. K. Jehannum gold, frankincense, vetivert, sage, mandrake. Anything in the spirit's colours, to do with the symbols of the spirit or to do with their areas of expertise will do. Offer free divinatory readings to a couple of people online in the spirit's name, dedicate your tools to the spirit, practice magic tricks and show them to the spirit as an offering of deceit.

Warnings: none. To me the spirit was very confrontational. If you are easily embarrassed or would falter when brought to a confrontation, I don't suggest contacting him.

Personal notes: a very heavy presence. Has a sense of humour as I opened up with stating that they're a heavy presence and was told that that's an interesting way of introducing myself. The spirit wanted to test my reactions, so they have shown me back to myself in the nude and asked how I feel about them having such information. I stated that on one hand I don't mind on the other hand I feel bad because this is indecent exposure and I don't really like to leave that image in someone's mind as I feel like I flashed them. Then I was told that in this scenario I just apologised to an intruder for flashing them which made me feel quite silly. After that point the spirit has let up saying that they can see that I am fit enough to have this conversation as their attempts to antagonize have not discouraged me. I asked them who is a good fit to work with them and they answered with those that they personally call. If you are not personally called, be prepared to be lightly antagonized and confronted, the spirit will still work with you provided that you don't run away. I inquired further about what their invisibility power actually means and got told that it is the ability to be unnoticed as you are doing something that you wish was unnoticed, safety in astral and other spiritual travels, even the ability to make one forget that you were involved in a situation instead making them misremember the details. The whole time I was seeing glowing eyes and a beak. Their presence can wear one out and leave one dizzy (as it did with me).

Planetary association: Sun

Barbatos



Demonic description: a great Duke, and appeareth when the Sun is in Sagittary, with four noble Kings and their companies of great troops. He giveth understanding of the singing of birds, and of the voices of other creatures, such as the barking of dogs. He breaketh the hidden treasures open that have been laid by the enchantments of magicians. He is of the order of virtues, of which some part he retaineth still and he knoweth all things past, and to come, and conciliateth Friends and those that be in power. He ruleth over 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: the name Barbatos derives from Latin word “Barbatus” meaning “bearded”.

In Johann Weyer’s “Pseudomonarchia Daemonum” (1577) Barbatos is described as this "a great countie or earle, and also a duke, he appeareth in Signo sagittarii sylvestris, 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 inchanter, and is of the order of vertues, which in part beare rule: he knoweth all things past, and to come, and reconcileth fréends and

powers; and governeth thirtie legions of divels by his authoritie.”.

In Dictionnaire Infernal by Collin de Plancy (1863) this is the entry for Barbatos, translated with Google auto-translate, because I don’t speak French: “Barbatos, great and powerful demon, count-duke in the underworld, type of Robin Hood; he appears under the figure of an archer or a hunter; he is fond of the forests. Four kings sound the horn in front of him. He understands the song of birds, the bellowing of bulls, the barking of dogs and the cries of various animals. He knows the treasures buried by magicians. He reconciles estranged friends. This demon, who was formerly of the order of the virtues of the heavens or that of the dominations, is reduced today to command thirty infernal legions. He knows the past and the future.”.

There is very little information on Barbatos outside of what we have here. We do have a beautiful picture of him from Dictionnaire Infernal though:



Area(s) of expertise: instructing one in understanding animals of all kinds, breaking enchantments, divination (seeing past, present and future), finding treasures, reconciling friends. (sourced from all the mentions of this spirit)

Enn: Eveta fubin Barbatos

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: a Robin Hood like man, all things forest related.

Associated colours: V. K. Jehannum states that these are Black, Green and Purple. As I associate forests with Brown, not only Green, I would also throw Brown to associations.

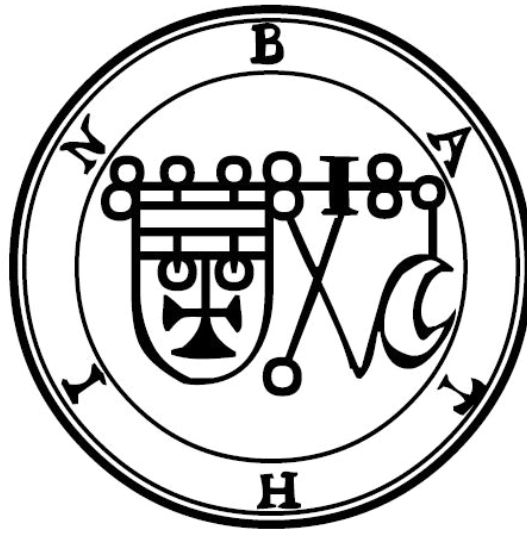
Associated offerings: V. K. Jehannum puts down these substances: Ground Ivy, Copper, Arnica, Goats Rue, Catnip, Sandalwood. I would add anything forest related. Found a cool pine-cone? Good offering! A rock? Good offering! A stick fell on the floor? Good offering! Just don't hurt nature. Spirits tied to nature don't tend to appreciate that.

Warnings: none. Personal experiences tell me that if you are currently in the process of demolishing wild land to build something industrial, maybe don't invite nature spirits for divination, otherwise this spirit is not your enemy.

Personal notes: saw something like a snake, a letter "S", or an 8 in my mind's eye. The spirit felt heavy (his element is definitely earth) and his voice echoed in my mind like it was coming from far away. I introduced myself and the spirit raised my confidence by telling me that I should not humble myself and that who I am is respected by him (that is to say as a person he respects me and sees me as someone equal and not below him). I asked if there's anyone that he would refuse to work with and outside of the warning registered in the "Warnings" section, Barbatos is fully prepared to work with anyone. I asked if there is a message that he would like to send to the world and got told that people should feel less guilty over the current state of nature, as it is the wrong people that are feeling guilty, the people feeling guilty are not in the position to change anything, yet they're carrying that guilt as if it was their sin to bare. Instead enjoy what there is. Connect with your local flora and fauna.

Planetary association: Venus

Bathin (Batym, Bathsin, Bathym, Bathim, Mathim, Marthim, Martym, Machin)



Demonic description: a mighty and strong Duke, and appeareth like a strong man with the tail of a serpent, sitting upon a pale-coloured horse. He knoweth the virtues of

herbs and precious stones, and can transport men suddenly from one country to another. He ruleth over 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Bathin is described as this "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."

In Dictionnaire Infernal by Collin de Plancy (1863) this is the entry for Bathin,

translated with Google auto-translate, because I don't speak French: "Martym or Batym, duke in the underworld, tall and strong: he has the appearance of a robust man, and behind a serpent's tail. He rides a horse of livid whiteness. He knows the virtues of herbs and precious stones. He transports men from one country to another with incredible speed. Thirty legions obey him."

The Book of Ceremonial Magic by Arthur Edward Waite (1913) mentions that Fleurety "controls a prodigious army of spirits, and has Baths in (or Bathim), Pursan and Eligor as his subordinates."

Area(s) of expertise: virtues of herbs and stones, helping one to travel from one country to another with speed. (extracted from mentions of the spirit).

Enn: Dyen Pretore on ca Bathin

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: serpents, very pale horses. (got this from the description).

Associated colours: "Demonology: Demons & Devils: Spiritual Warfare" by Dr. Phillip Botha states that it is Purple. The colour of all Dukes is Green.

Associated offerings: V. K. Jehannum states that these items work as offerings: "Copper, Sandalwood, Frankincense, Dirt, Orange, Lemon, Spider Webs, Crushed Spiders, Spider Poison". Without verifying with the spirit that it would like some dead spiders I suggest holding off spider related offerings. As this is a spirit of herbs and stones, your favourite herbs and stones will make an excellent offering. As always anything purple (like candles), or anything smelling like the other suggested offerings will work.

Warnings: none.

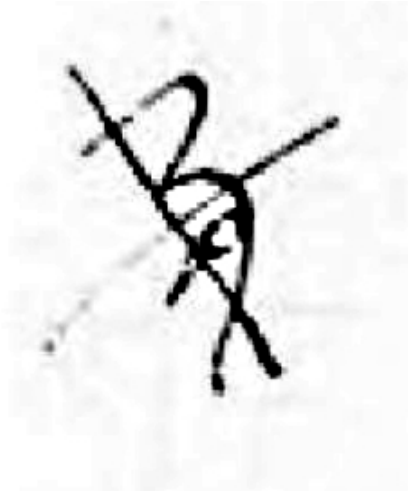
Personal notes: I saw something akin to a wheel and felt a gust of warm air. The spirit came through as female to me, speaking in very short and concise statements (such as "speak", "no", "yes"). Everyone is welcome to work with

her. She says that she helps with witchcraft, home made medicine (not a replacement for doctors, but it helps to know what camomile and honey does), poisons. When I asked about what kind of people should seek her out, the answer was that anyone can as long as they bring their passion, or their love, or their rage, any emotion will do as long as they are fired up to reach their goals and to learn. Considering that V. K. Jehannum's personal knowledge paints her as someone that has seen a lot of unrest, I've asked how safe the other side is. The answer was that it depends on who you are – “some hide behind others that are like mountains, they are very safe, some, not so safe”.

Personal interpretation – any well known God, demon or angel is like a mountain. If you want to explore the other side, make sure that your spiritual team is with you.

Planetary association: Venus

Beelzebuth (Baal-zebul, Beelzeboul, Beelzebul, Beelzebub)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: Grimorium Verum states that “In regard to spirits, there are the superior and the inferior. Names of the superiors are: Lucifer, Beelzebuth, Astaroth. The inferiors of Lucifer are in Europe and Asia, and obey him. Beelzebuth lives in Africa, and Astaroth inhabits America.”.

And that “Beelzebuth appears sometimes in monstrous forms, sometimes like a giant cow, at times like a he-goat, with a long tail. When angry, he vomits fire.”.

Other mentions of this spirit: mentioned in the Bible under Matthew 12:22 to Matthew 12:28. Full passage: “Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see. All the people were astonished and said, “Could this be the Son of David?”

But when the Pharisees heard this, they said, “It is only by Beelzebul, the prince of demons, that this fellow drives out demons.”

Jesus knew their thoughts and said to them, “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? And if I drive out demons by Beelzebul, by whom do your people drive them out? So then, they will be your judges. But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you.”.

Appears in *The Testament of Solomon*. *The Jewish Quarterly Review*, Vol. 11, No. 1 (Oct., 1898) provides us with a good translation. To sum up, up until the parts that have Beelzebub in it, Solomon is given a magic ring that allows him to control demons to help him build his temple. Continuing to the quote: “Solomon calls up before him all the demons, and asks of each in turn his or her name, as well as the name of the star or constellation or zodiacal sign, and of the particular angel to the influence of which each is subject. One after another the spirits are vanquished, and compelled by Solomon to aid in the construction of the Temple... Next appears Beelzeboul, prince and exarch of the demons, who promises to parade before Solomon all his subject spirits, and proceeds to do so, beginning with Onoskelis. Asmodeus follows after Onoskelis, and gives an account of himself which agrees with the Book of Tobit. Beelzeboul reappears on the scene, and, in a dialogue with Solomon, declares that he alone survives of the angels who (as Enoch declares) came down from heaven. He reigns over all who are in Tartarus, and has a child in the Red Sea. He is subject to Emmanuel and Eleeth.”.

Mentioned in 1565 – 1566 possession of Nicole Obry. To quote Wikipedia on the event: “In November 1565, Nicole Obry, a resident of Vervins, became so sick she was unable to eat, and claimed to be possessed by an evil spirit that she thought was the ghost of her deceased grandfather. Her family obtained the services of a Dominican priest, Pierre de la Motte, who attempted to exorcise the young woman. He rid her of a number of demons, who promptly "fled to Geneva", the center of the Calvinist movement. The chief demon, however, who identified himself as "Beelzebub, the Prince of the Huguenots", refused to leave for any personage less than the Bishop of Laon.

On 4 January 1566 Bishop Jean de Bours arrived in Vervins but was unable to exorcise the demon. On 29 January the Bishop led a procession to the cathedral of Laon, where the demon engaged in a theological discourse with the Bishop,

alleging that the Huguenots were cruel and infidel, that they stole the communion wafer, cut it up, boiled it, and burned the pieces. According to "Beelzebub", the Huguenots would do more evil to Jesus Christ than the Jews had done. After daily processions to the cathedral, on 8 February, the "miracle of Laon" occurred when the bishop held up the Holy Eucharist, and drove the remaining demons from Obry's body.”.

In case context is needed for what a Huguenot is: “The Huguenots were French Protestants from the sixteenth and seventeenth century who fled from the French Catholic government fearing persecution and violence.”.

Beelzebub is also mentioned in the case of Urbain Grandier (1590 – 18 August 1634) who was a French Catholic priest that was burned at the stake after being convicted of witchcraft, because he was blamed for causing a convent to be possessed by demons. During his trial a document written in backwards Latin was presented to the court which allegedly was a pact between Urbain Grandier and Lucifer, Beelzebub, Satan, Astaroth, Leviathan and Elimi. There are books upon books analysing that particular case of a witch-hunt. It has little to do with Beelzebub outside of him being mentioned in the pact, but if you want to research the case itself you can do so by looking for information on Loudun possessions.

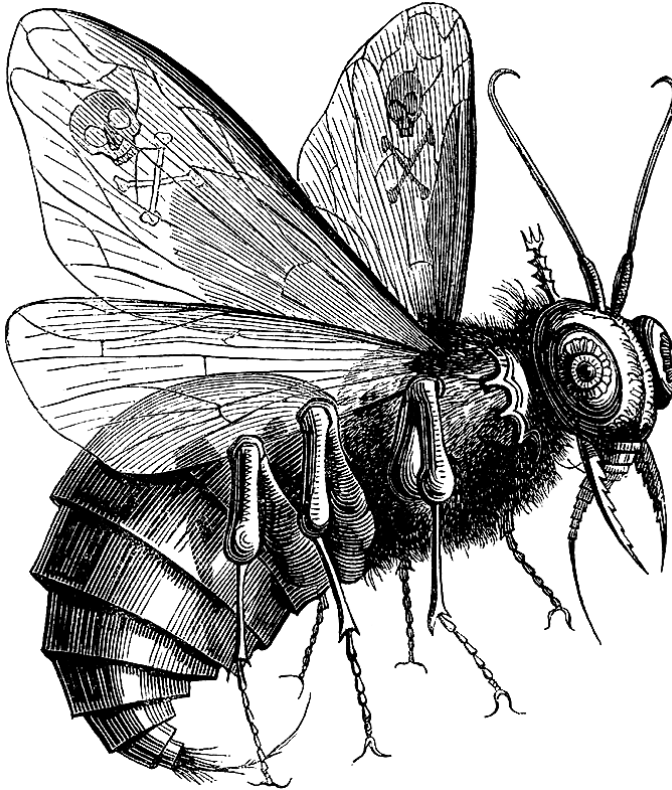
Beelzebub is once again mentioned in a possession case in 1928. This was a possession case of Anna Ecklund (also known as Emma Schmidt), which lasted for several decades. In the last exorcism performed on this woman she collapsed on her bed and began to shriek "Beelzebub, Judas, Jacob, Mina," followed by "Hell! Hell! Hell!". You can read about this exorcism in a German book titled “Begone, Satan” and published in 1935.

“The Encyclopedia of Demons and Demonology” by Rosemary Ellen Guiley (published in 2009) states that Beelzebub was originally an idol of the Canaanites and that his name means “Lord of the Flies”. The name is a distortion of Baal-zebul, the chief Canaanite or Phoenician god, meaning “Lord of the Divine Abode” or “Lord of the Heavens”.

“Demons: What the Bible Really Says about the Powers of Darkness” by Michael S. Heiser (2020) states that “Mulder and de Moor write: “Baal-zebul is mentioned as the god of the Philistine city of Ekron. The only discernible

function of this deity is that of giving advice and help in cases of illness or injury.“”’. This gives us an idea that Baal-zebub is supposed to be a healing influence.

Dictionnaire Infernal by Collin de Plancy (1863) portrays Beelzebub as a fly:



Area(s) of expertise: healing, exorcisms, possession, French protestants, the damned and the wicked (that’s who goes to Tartarus), everything which flies (lord of Heaven/ lord of the flies) (extracted from the description).

Enn: Adey vocar avage Beelzebuth

Title(s): Prince (source, the Bible)

Associated symbols: flies, cows, goats. “Lord of flies” could have been a way to mock as stating that your Lord is the Lord of dung (as flies tend to collect

and fly around what we consider to be waste), so unsavoury things that attract flies in turn are a symbol of Beelzebub.

Associated colours: Muted Dark Red, Black, Grey, Brown, Silver and Blues, Yellow (according to V. K. Jehannum)

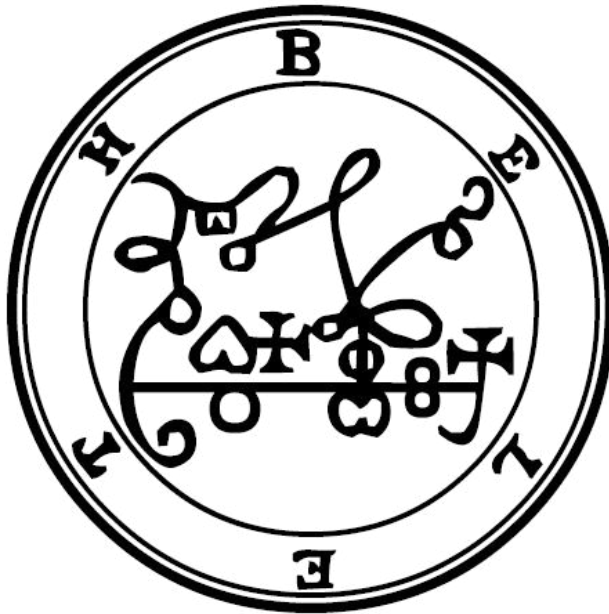
Associated offerings: V. K. Jehannum lists “Moldavite, Dendritic Opal, Obsidian, Smoky Quartz” for crystals, “Frankincense, Sweet Tobacco, Myrrh, Oud” for incense, “Tobacco, False Unicorn Root” for plants and alcohol as a good offering in general. As always anything in the colour of the entity will work.

Warnings: he seems to have a tendency to startle with being grotesque, other than that none. From personal experiences, one needs to be courageous enough to stand their ground.

Personal notes: came like the feeling of oil hanging in the air, slightly warm, with pressure over my forehead as if I had a giant hand over my head. In my mind’s eye I saw a giant fly. Took away my headache. I asked what people he likes, the answer was “healers and daredevils”. Furthermore Beelzebub seems to be very active currently and is not shy about reaching out. He was very calm and polite with me, but he did explain that that’s simply because the spirit that I work with can be sensed on me, so it is pointless to have a confrontation as if I’m vetted by that spirit, I’m welcome to talk with him too. Otherwise he will work with anyone, but can be confrontational to test their courage.

Planetary association: Jupiter

Beleth (Byleth, Bileth, or Bilet)



Demonic description: mighty King and terrible. He rideth on a pale horse with trumpets and other kinds of musical instruments playing before him. He is very furious at his first appearance, that is, while the exorcist layeth his courage, for to do this he must hold a hazel wand in his hand, striking it out towards the South and bast quarters, make a triangle without the circle, and then command him into it by the bonds and charges of spirits as hereafter followeth. And if he doth not enter into the triangle at your threats, rehearse the bonds and charms before him, and then he will yield obedience and come into it, and do what he is commanded by the exorcist. Yet he must receive him courteously because he is a great King, and do homage unto him, as the Kings and Princes do that attend upon him. And thou must have always a silver ring on the middle finger of the left hand held against thy face, as they do yet before Amaymon. This great King Beleth causeth all the love that may be, both of men and of women, until the master exorcist hath had his desire fulfilled. He is of the order of powers, and he govemeth 85 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia

Daemonum” (1577) Bileth is described as this "is a great king and a terrible, riding on a pale horsse, before whome go trumpets, and all kind of melodious musicke. 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 allaje his courage, let him hold a hazell bat [=rod, staff, wand, or stick] in his hand, where withall 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 shalbe safe. If Bileth 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 Bileth 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 therfore 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 [=hinders] both men and women in doting [better: "crazy/insane" 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."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Beleth: “He shows himself seated on a white horse, preceded by cats who sound horns.” (I would assume that this is just auto-translate being wonky, but Collin de Plancy also drew a cat for Beleth, so who knows) “The one who evokes him needs great caution, for he appears furious. To make him submit, hold a hazel wand in your hand; and, turning towards the point that separates the east from the south, trace outside the circle where you have placed a triangle; the spell that binds the spirits is then read, and Byleth arrives in the triangle being submissive. If he does not appear, it is because the exorcist is powerless. It is also said that when you give Byleth a glass of wine, you should

put it in the triangle; he obeys more willingly and serves well whoever regales him. We must take care, when he appears, to give him a gracious welcome, to compliment him on his good looks, to show that we value him and the other kings his brothers: he is sensitive to all that. One will not neglect either, all the time that one will pass with him, to have on the middle finger of the left hand a silver ring which one will present to him in front of the face. If these conditions are difficult, as a reward the one who submits Bylet becomes the most powerful of men. He was formerly of the order of the powers; he hopes one day to ascend to heaven on the seventh throne, which is hardly believable. He commands eighty legions.”

There exists a 1972 Italian drama/ horror film called “Byleth (Il demone dell'incesto)” (or translated “Byleth: The Demon of Incest”). This is obviously a work of fiction and I do not exactly know why the people that made this movie connected Beleth with incest, but I found this mention of the demon in our world of multi-media to be amusing, so now you get to know that too.

The 2015 edition of “The Sworn Book of Honorius: Liber Iuratus Honorii” by Honorius of Thebes has a little titbit added by whoever was editing the work that Gershom Scholem has connected Beleth to Bilar, a much older name of a demon King, however other sources connect Bilar to Beliar (and Belial) and not Beleth.

2019 Netflix’s French horror television series called “Marianne” decided to title Beleth as “The King of Cats”. Once again, fiction, has nothing to do with the actual spirit, but I’ve found the information to be interesting, so now you know it too.

Area(s) of expertise: love. Dictionnaire Infernal mentions Beleth being able to make one into the most powerful among men, so influence over one’s personality in order to carry themselves with authority and therefore get it in life seems to likely be among the possible area of expertise of this demon.

Enn: Lirach tasa vefa wehl Beleth

Title(s): King (sourced from Lesser Key of Solomon)

Associated symbols: white horses, cats, horns (context being that it is a musical instrument).

Associated colours: according to V. K. Jehannum: “Yellow, Red”

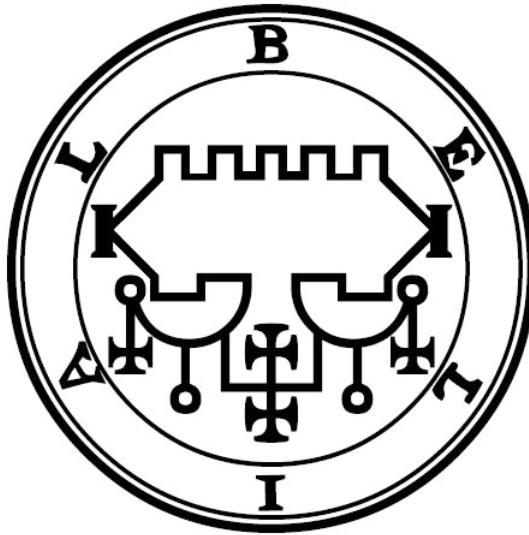
Associated offerings: V. K. Jehannum attributes these substances to Beleth meaning that they’re fairly good offerings: “Gold, Dill, Frankincense, Dogwood Bark, Juniper, Cumin, Orange Peel, Mercury”. Old texts suggest giving Beleth wine, but likely any well regarded alcohol (so don’t offer something that you wouldn’t offer to a powerful person) will do.

Warnings: none.

Personal notes: ice cold, comes through as a sultry female voice for me, even though I’m sure that the spirit can be both male and female. Very airy, light and easy for me to be around. I asked who can work with this spirit and they stated that it is anyone. They’re fine with helping with any kind of relationship, even if it is toxic and the consequences are something that they’ll let you figure out. Which is to say that unless you specifically ask for counsel this spirit will not provide it and will bring you love, no matter it is good or bad for you, because you have asked for it. Have no fear coming in as their presence in itself is not dangerous, only the actions that you instruct the spirit to help you with and the consequences of them that can be.

Planetary association: Sun

Belial (Be'aliah)



Demonic description: a mighty and a powerful King, and was created next after Lucifer. He appeareth in the form of two beautiful angels sitting in a chariot of fire. He speaketh with a comely voice, and declareth that he fell first from among the worthier sort, that were before Michael, and other heavenly angels. His office is to distribute presentations and senatorships, etc and to cause favour of friends and of foes. He giveth excellent familiars, and governs 50 legions of spirits. Note well that this King Belial must have offerings, sacrifices and gifts presented unto him by the exorcist, or else he will not give true answers unto his demands. But then he tarrieth not one hour in the truth, unless he be constrained by divine power.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Belial has this written about him "some saie that the king Beliall was created immediatlie after Lucifer, and therefore they thinke that he was father and seducer of them which fell being of the orders. For he fell first among the worthier and wiser sort, which went before Michael and other heavenlie angels, which were lacking. Although Beliall went before all them that were throwne downe to the earth, yet he went not before them that tarried in heaven. This Beliall is constrained by divine vertue, when he taketh

sacrifices, gifts, and [burnt] offerings, that he againe may give unto the offerers true answers. But he tarrieth not one houre in the truth, except he be constrained by the divine power, as is said. He taketh the forme of a beautifull angell, sitting in a firie chariot; he speaketh faire, he distributeth preferments of senatorship, and the favour of friends, and excellent familiars: he hath rule over eightie legions, partlie of the order of vertues, partlie of angels; he is found in the forme of an exorcist in the bonds of spirits. The exorcist must consider, that this Beliall doth in everie thing assist his subjects. If he will not submit himselfe, let the bond of spirits be read: the spirits chaine is sent for him, wherewith wise Salomon gathered them together with their legions in a brasen vessell [*glass vessel], where were inclosed among all the legions seventie two kings, of whome the cheefe was Bileth, the second was Beliall, the third Asmoday, and above a thousand thousand legions. Without doubt (I must confesse) I learned this of my maister Salomon; but he told me not why he gathered them together, and shut them up so: but I beleewe it was for the pride of this Beliall. Certeine nigromancers doo saie, that Salomon, being on a certeine daie seduced by the craft of a certeine woman, inclined himselfe to praie before the same idoll, Beliall by name: which is not credible. And therefore we must rather thinke (as it is said) that they were gathered together in that great <brasen> vessell for pride and arrogancie, and throwne into a deepe lake or hole in Babylon. For wise Salomon did accomplish his workes by the divine power, which never forsooke him. And therefore we must thinke he worshipped not the image Beliall; for then he could not have constrained the spirits by divine vertue: for this Beliall, with three kings were in the lake. But the Babylonians woondering at the matter, supposed that they should find therein a great quantitie of treasure, and therefore with one consent went downe into the lake, and uncovered and brake the vessell, out of the which immediatlíe flew the capteine divels, and were delivered to their former and proper places. But this Beliall entred into a certeine image, and there gave answer to them that offered and sacrificed unto him: as Tocz. in his sentences reporteth, and the Babylonians did worship and sacrifice thereunto.".

“The Glasgow Stage” written by Walter Baynham in 1892 has an amusing titbit that in 1764 in Glasgow, theatres were seen so immoral that a maltman that gave the space for the theatre asked for an extra large sum for the land due to the building being seen as “a Temple of Belial”.

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on

Belial: “demon worshiped by the Sidonians. Hell has not received a more dissolute, more villainous spirit, more enamored of vice for vice itself. If his soul is hideous and vile, his exterior is seductive. He has a bearing full of grace and dignity. He was worshipped in Sodom and other cities; but no one ever dared too much to erect altars to him. Delancre says his name means rebellious or disobedient. — Wierus, in his inventory of the monarchy of Satan, devotes a large article to him. “It is believed,” he says, “that Belial, one of the kings of hell, was created immediately after Lucifer, and that he led most of the angels into revolt: so he was thrown down from heaven one of the first. When he is evoked, he is obliged by offerings to answer with sincerity the questions put to him. But he quickly tells lies, if we do not adjure him, in the name of God, to tell only the truth. He sometimes shows himself in the form of an angel full of beauty, seated in a chariot of fire; he speaks with kindness; he procures dignities and favours, makes friends live on good terms, gives skilful servants. He commands eighty legions of the Order of Virtues and the Order of Angels. He is exact in helping those who submit to him; if he failed in it, it is easy to chastise him, as did Solomon, who shut him up in a bottle with all his legions, which make an army of five hundred and twenty-two thousand two hundred and eighty demons. The bottle had to be large.

But Solomon was so powerful that on another occasion he similarly imprisoned six thousand six hundred and sixty—six million devils who could not resist him. — The learned also relate that Solomon put the bottle where Belial was in a great well, which he closed with a stone, near Babylon; that the Babylonians descended into this well, believing to find there a treasure; that they broke the bottle, that all the devils escaped from it, and that Belial, who was afraid of being recaptured, encamped in an idol which he found empty, and began to render oracles; which caused the Babylonians to worship him.”

“The Superstitions of Witchcraft” by Howard Williams (1865) states that in the myth of Merlin his father is most likely Belial: “Belial, the dissolutest spirit that fell, the sensualist, and after Asmodai the fleshiest Incubus”.

“Lucifer: The Devil in the Middle Ages” by Jeffrey Burton Russell (1984) mentions a very old tale that gets repeated again and again with slight variations (from Eznik of Armenia’s fifth century treatise “Against the Sects”, 12th century “Altercatio Diaboli contra Christum”, to 13th century “Pianto di Dio col

nemico”). In all of these stories it is a legal trial of God and Jesus Christ versus The Devil when it comes to humanity. The side of the Devil argues that due to the original sin all humanity belongs to them, while the side of Christ and God state that due to the Christ’s self sacrifice it is no longer so. The end result is always that the demons will allow to keep the souls of the sinners that they succeed in tempting, but not the souls of the just. In these stories the attorney of the demon side tends to be Belial.

“Christ Supreme over Satan: Spiritual Warfare, Folk Religion and the Occult” by Vivienne Stacey (1986) has this entry on Belial: “The term is used in the Old Testament with the meaning “worthlessness”. We read of the “sons of Belial” in Judges 20:13 the Authorized Version and the Revised Version but the Revised Standard Version does not use Belial but speaks of “base fellows”. Belial is used of the Devil in the Bible but only once in the New Testament, that is, in 2 Corinthians 6:15. Beliar is the Greek for Belial.”. Some sources state that Beliar and Belial are the same, some that they are separate, so to be on the safe side I did not provide Beliar as an alternative spelling to Belial.

The full Judges 20:13 from King James Version of The Bible verse for the curious: “Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.”.

The full 2 Corinthians 6:15 from King James Version of The Bible verse for the curious: “And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?”.

“Dictionary of Deities and Demons in the Bible” by Karel van der Toorn, Pieter Willem van der Horst (1995) states that terms “Satan”, “Devil”, “Belial” and “Mastemah” are interchangeable and all refer to “evil spiritual ruler”. And I’ve found plenty of literature where this is widely true. Very few stories will bother to make a distinction between Belial and Satan and will just assume that the reader knows that they’re talking about one and the same.

Area(s) of expertise: high level connections, bringing favours from friends and foes, giving familiars, vices of all kinds (extracted from description and other

information on the spirit). V. K. Jehannum attributes all that is physical to Belial, meaning all earthly pleasures and vices.

Enn: Lirach Tasa Vefa Wehl Belial

Title(s): King (sourced from Lesser Key of Solomon)

Associated symbols: two angels, a flaming chariot.

Associated colours: According to V. K. Jehannum – White, Yellow, Black, Green, Brown

Associated offerings: according to V. K. Jehannum: “Gold, Balm, Cedar, Vetivert, Lemon, Patchouli, Sandalwood, Cedar, Vetivert”. As always anything in the colours of the entity will work. Alcohol will work well. As Belial is tied to vice and all material, offering a sexual offering, or food, or any other vice will be seen well.

Warnings: from subjective experiences that I have personally heard, Belial has a sense of humour and can try to shock upon first meeting, furthermore he does like to humble, so if one approaches him asking for wealth when they are already wealthy, for example, they may fall all the way to the bottom before they rise again.

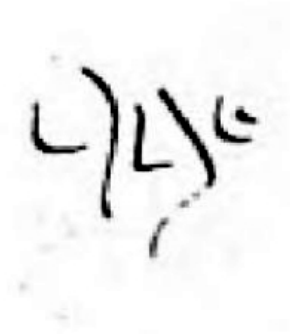
Personal notes: I’ve heard the spirit before I could sense the spirit. The spirit has triple made sure that I am okay with their presence and that I do desire it. I am heavy on the element Earth, so when more Earthly entities descend I can really feel it. This time I have felt like I’ve gotten stuck inside a giant boulder. Belial feels very massive, very earthy and sounds like a very jolly fellow. This spirit has counselled me on my relationship with his devotee that I have not spoken to in a while with a goal of reconciling the connection. This was done completely unprompted by me and it actually has thrown me off from talking about what I was meaning to talk about with this spirit.

Nonetheless, here is some information – Belial is fine with the still, with the self pitting, with those that feel worthless. Unlike me (I can not stand those that

don't seek a way forward and actively try to pull themselves out of the rut and Belial has assured me that this is not as different from my Patron spirit as I thought it was), he is Earth and all that Earth provides. There is no wrong way to be for Belial. You can be stuck, you can be moving downwards, or upwards, either way, the Earth will caress you, the Earth will accept you, the Earth will fulfil your vices and virtues. Belial will take anyone and any desire, though he did warn that sometimes the fulfilment of your desire will be not what you wanted, but what you needed, so be careful with contacting this enormous force.

Planetary association: Sun

Belphegor (Belphegore, Baalpeor, Baal-peor, Ba'al Peor)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Belphegor: “Belphegor, demon of discoveries and ingenious inventions. He often takes on the body of a young woman. He gives wealth. The Moabites, who called him Baalphegor, worshiped him on Mount Phegor. Rabbis say that they paid homage to him on the commode, and that they offered him the ignoble residue of digestion. It was worthy of him.

This is why certain scholars see in Belphegor only the god Pet or Crepilus; other scholars maintain that it is Priapus. —Selden, quoted by Banier, claims that he was offered human victims, the flesh of which his priests ate. Wiérus notices that it is a demon who always has his mouth open; an observation which he doubtless owes to the name of Phégor, which means, according to Leloyer, crevasse or cleft, because he was sometimes adored in caves, and offerings were thrown to him through a ventilator.”.

Other mentions of this spirit: mentioned in the Bible under Numbers 25:3 “And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.” and Deuteronomy 4:3 “Your eyes have seen what the LORD has done in the case of Baal-peor, for all the men who followed Baal-peor, the LORD your God has destroyed them from among you.”.

There is a novella called "Belfagor arcidiavolo" ("Belfagor the archdaemon")

by Niccolò Machiavelli, written between 1518 and 1527, and first published with his collected works in 1549. The novella is also known as *La favola di Belfagor Arcidiavolo* ("The fable of Belfagor the archdaemon") and *Il demonio che prese moglie* ("The demon who took a wife"). This is a fictional work, but the plot is highly amusing: men blame their wives for their downfall, so wanting to be fair, the council of devils decide to send Belphegor to Earth for 10 years so that he can experience marriage and judge for himself. I have not read this work, but I feel like everyone deserves to know that this exists, in case you need it in your life.

According to Waite's *Grand Grimoire* (1898), Belphegor is the Hell's ambassador to France.

In "Embodiments of Cultural Encounters" by Jobs, Sebastian, Mackenthun, Gesa (2011) it is written that Andrés Serrano, a Jesuit who worked during the sixteenth century as a priest in Mexico and the Philippines wrote a system of categorizing angels and demons. This Serrano has put Belphegor in charge of the deadly sin of gluttony, that can be countered by the virtue of temperance, the angel that is the opposite of Belphegor and can temper him is Sealtiel and both this angel and Belphegor are under the influence of planet Jupiter.

The 1409 Lollard manuscript titled *Lanterne of Light* also associates Belphegor with the deadly sin of the gluttony.

In "Legends, Monsters, Or Serial Murderers? The Real Story Behind an Ancient Crime" by Dirk Cameron Gibson (2012) there is an entry stating that in 1589 Peter Binsfeld correlated seven demons to their devilish domain and Belphegor was given the domain of "sloth".

"Exhaustion: A History" by Anna Katharina Schaffner (2016) has a mention of a monk and theologian Evagrius Ponticus (year 346-299) that has catalogued eight fundamental demonic temptations. The last on the list is *acadia* (mental and spiritual exhaustion that manifests in listlessness, apathy, boredom, restlessness, dejection, irritability, and hatred of the anachoretic lifestyle) and this temptation is attributed to a noonday demon which Schaffner believes to be Belphegor.

Dictionnaire Infernal by Collin de Plancy (1863) portrays Belphegor like this:



Area(s) of expertise: discoveries and inventions, wealth, sloth.

Enn: Lyan Ramec Catya Ganen Belphegore

Title(s): Ambassador to France

Associated symbols: open mouths, toilets and excrement.

Associated colours: V. K. Jehannum assigns Green to Belphegor. Which makes sense for wealth. If you have specific colour associations with either

inventiveness or sloth, then those will work too.

Associated offerings: V. K. Jehannum recommends incense with the spent of patchouli, lemon balm, devil's claw, sandalwood, or gum arabic. Lemon Balm herbs will work too. Candles. Digested food that has come out from either end (please don't offer this inside your house).

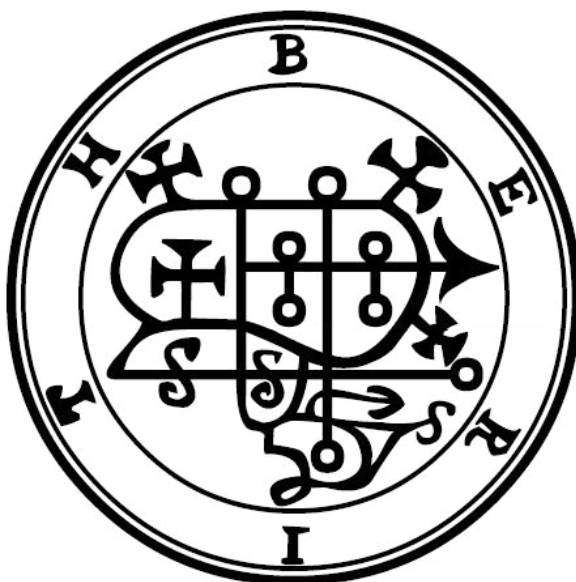
Warnings: oddly connected to excrement. Expect excrement in dreams, pets defecating in wrong places and similar when connecting to this spirit.

Personal notes: came as warm somewhat oily miasma. The spirit felt very heavy and Earthy. Had a long conversation on why they're connected to excrement and was told that because all wealth is shit. It is all temporary and decays and here we are chasing self esteem based on a number. It is all shit. The rant that I have received may be very personal as I live a peculiar life where I earn less than the minimum for the country that I am in, but through sheer luck and otherworldly help I always have what I need when I need it, so I do not need to go hungry or worry about the roof over my head, yet at the same time every luxurious expense is something that I torment myself over. Writing this book is such a luxury. The grey area of having what I need and being able to give myself such luxuries as this while still stressing over what if this house of cards will collapse tomorrow is an unpleasant way of living, yet the wealth demon tells me that I am provided for, to trust in the journey and spend less time fretting over a number because it is all the equivalent of shit.

In case your path can see more material goods than mine, Belphegor will work with anyone, but the price of what he asks may be too steep for some. He did not elaborate further on that. No deal is made upon contact, so you can always safely reach this spirit and converse with him until you find out what your personal price may be.

Planetary association: Jupiter

Berith (Baalberith, Beale, Beal, Bofry, or Bolfry)



Demonic description: a mighty, great, and terrible duke. He appeareth in the form of a soldier with red clothing, riding upon a red horse, and having a crown of gold upon his head. He giveth true answers. Past, present, and to come. Thou must make use of a ring in calling him forth, as is before spoken of regarding Beleth. He can turn all metals into gold. He can give dignities, and can confirm them unto man. He speaketh with a very clear and subtle voice. He govemeth 26 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: let us begin with the meaning of the entity's name. "Baal Berith" translates as "Lord of the covenant". As "Story of Scripture" by Bill Morris (2021) puts it: "Berith is derived from a root which means "to cut," and hence a covenant is a "cutting," with reference to the cutting or dividing of animals into two parts, and the contracting parties passing between them, in making a covenant (Gen. 15; Jer. 34:18, 19).". I've seen many books giving other interpretations on the translation. For example "Ancient History of the God Jesus" by Edouard Dujardin (1938) interprets "Berith" as "Alliance", therefore making him the Lord of Alliance, "The Modern Hebrew, and the Hebrew Christian, Page 49" by Elieser Bassin

(1882) translates “Berith” as “circumcision” (as deriving from the meaning “to cut”), therefore here Baal-Berith is the Lord of Circumcisions, or the one who circumcises, “The Testimony of Profane Antiquity to the Account Given by Moses of Paradise and the Fall of Man” by Matthew Bridges (1825) translates Berith as “purifier, or a purification sacrifice”, here the name is associated with performing ritual sacrifices for the Pagan God, due to the connection to “to cut”.

This old God appears in The Bible (using King James Bible here) Judges 8:33: “And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god.” and Judges 9:4: “And they gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.”.

In Johann Weyer’s “Pseudomonarchia Daemonum” (1577) Berith is described as this "a great and a terrible duke, and hath three names. Of some he is called Beall; of the Jewes Berithi [Berith]; of Nigromancers Bolfry [Bolfri]: he commeth foorth as a red souldier, with red clothing, and upon a horsse of that colour, and a crowne on his head. He answereth trulie of things present, past, and to come. He is compelled at a certeine houre, through divine vertue, by a ring of art magicke. He is also a liar, he turneth all mettals into gold, he adorneth a man with dignities, and confirmeth them, he speaketh with a cleare and a subtile voice, and six and twentie legions are under him."

There is a false claim spreading that in Johann Weyer’s hierarchy of hell Baalberith is “Minister of pacts and treaties” and “Prince of demonic spirits”, however no such entry exists in actual Pseudomonarchia Daemonum. If you find such entry anywhere, blame a bad translation somewhere out there that spread.

Baalberith is also mentioned in the case of Urbain Grandier (1590 – 18 August 1634) who was a French Catholic priest that was burned at the stake after being convicted of witchcraft, because he was blamed for causing a convent to be possessed by demons. During his trial a document written in backwards Latin was presented to the court which allegedly was a pact between Urbain Grandier and Lucifer, Beelzebub, Satan, Astaroth, Leviathan and Elimi. At the end of the

document there was a little line stating “dully witnessed by Baalberith, Secretary of the Grand Council of Demons. There likely is no better match for a witness than Lord of the Covenant.

“The land and the Book; or, Biblical illustrations drawn from the manners and customs, the scenes and scenery of the Holy Land” by William McClure Thomson (1858) states that Bochart held the opinion that Baal Berith may be the god (Baal) of city “Berith”.

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Berith: “Berith is a great duke of hell governing 26 legions. He is called Beal, Berith by the Jews, and Bolfri by necromancers. He is also worshipped by the Sichemites, and possibly the same as Beroth of Sanchoniaton, whom some believe to be Pallas or Diana. He appears as a soldier dressed in red, riding a red horse and wears a crown on his head. One must have a magic ring to control him. He knows of past/present/future events, gives dignities, aids in singing ability, and is often known as the Demon of the alchemists for his avidity to change metals into gold.

According to the author of Solide tresor du Petit Albert, Berith is no more than a goblin or elf. Others believe him to be a mandrake or a sylph.”

Area(s) of expertise: divination, alchemy (turning metals into gold, though in these days alchemy is either understood as the spiritual science of changing yourself, or physical science of chemistry), giving dignities (ranks/ positions), legalities and various agreements should also be part of his expertise, considering that he is the God of the Covenant (sourced from all mentions of the spirit).

Enn: Hoath redar ganabal Berith

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: crowns, soldiers dressed in red, red horses (sourced from description).

Associated colours: considering how prominent this colour is in the description of the spirit, Red is a safe guess. Otherwise use the colour that you associate with legal matters/ agreements, or alchemy. Green is for Dukes, so you can try

that too.

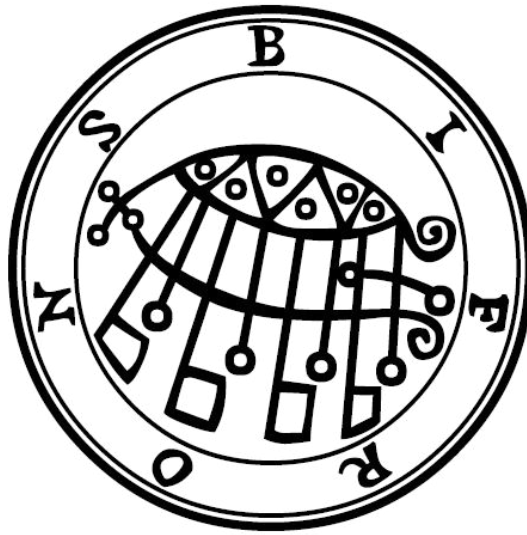
Associated offerings: no information available. Items to do with spirit's associated symbols, areas of expertise, associated colour will always work. Alcohol is a very common offering for all spirits. Candles and incense is a very common offering for all spirits. To give examples for this spirit you could dedicate your hours studying law, doing free divination sessions with other people, learning chemistry, creating art of a red soldier on a red horse, dedicating a red candle, or similar. Personal experience – he likes cigars.

Warnings: none.

Personal notes: the presence started as pressure onto my head directly, as if there was a very narrow beam coming from my ceiling to me and grew over time. In my mind I heard a voice that was both male and female, until the spirit decided to settle down on male. The male voice was very deep. I asked about his preferences of colour, Red over Green (Green is assigned to Dukes in some systems), Red seems to be preferred. I asked about who would he work with and the answer was “everyone”. If a practitioner has an issue to do with one of the areas of Berith, no matter the practitioner is new, or experienced Berith will answer. Berith did disclose that he is not in the habit of testing people. I asked what would happen if someone just invoked them to say hello, the answer was that they would say hello. There was a lot of composure from this spirit. Imagine if you were visiting an old lawyer or judge, but they did not get much clientele so they had much time on their hands, so even if it was Girl Scouts selling cookies that found their office, they would still show them the due respect and give them the time. That was my impression of Berith.

Planetary association: Venus

Bifrons (Bifrous or Bifrovs)



Demonic description: an Earl, and appeareth in the form of a monster, but after a while, at the command of the exorcist, he putteth on the shape of a man. His office is to make one knowing in astrology, geometry, and other arts and sciences. He teacheth the virtues of precious stones and woods. He changeth dead bodies, and putteth them in another place, also he lighteth seeming candles upon the graves of the dead. He hath under his command 6 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: “Bifrons” is Latin for “two-faced” and it used to be a prominent epithet to describe the God Janus, causing speculation that the two may be connected and that the demon “Bifrons” may just be demonized Janus.

In Johann Weyer’s “Pseudomonarchia Daemonum” (1577) Bifrons is described as this "is seene in the similitude of a monster, when he taketh the image of a man, he maketh one woonderfull cunning in astrologie, absolutelie declaring the mansions of the planets, he dooth the like in geometrie, and other admesurements, he perfectlie understandeth the strength and vertue of hearbs, pretious stones, and woods, he changeth dead bodies from place to place, he seemeth to light candles upon the sepulchres of the dead, and hath under him six and twentie legions."

Area(s) of expertise: astrology, geometry, arts, sciences, meaning behind stones, trees and herbs, protecting the dead and moving bodies (sourced from description).

Enn: Avage secore Bifrons remie tasa

Title(s): Earl (sourced from Lesser Key of Solomon)

Associated symbols: technically nothing. Things to try – associations that you have with two faces, what you associate with death and keepers of graves, what you associate with precise sciences like geometry, astrology, maths, what you associate with spirits that are knowledgeable about the nature (stones, herbs, trees). This means that Bifrons can express himself with repetitive signs of nature, death and science at the same time.

Associated colours: technically none. In my culture green is for nature, black is for death and I do not have a colour association to science, but if you do, that would also be the colour of Bifrons, Red is associated with all Earls.

Associated offerings: rocks, herbs, bones, candles that are green, or black, offerings to do with sciences (tutoring someone as an offering, solving complex equations as an offering, getting better at astrology as an offering, etc). All Earls should be associated with Dragon's Blood (the herb) (incense that smells like Dragon's Blood can be a good offering too), copper and silver.

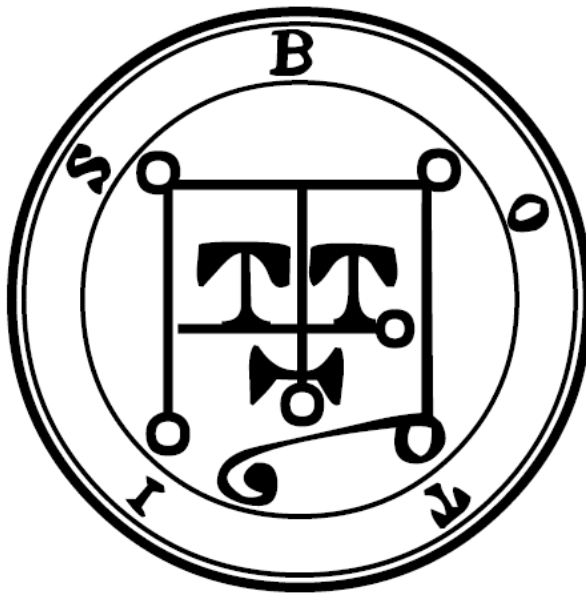
Warnings: none. Based on my own interaction – “those that feel uncomfortable around death best not come”.

Personal notes: came as hot hands pressing down on my elbow joints that then quickly turned ice cold as I felt something akin to a face peering directly at my forehead. A smell of decaying cut grass followed. He helped me bury the bad feeling that I was carrying at the time, so death can be as figurative as it is literal. I asked him about the oddly broad area of expertise, he answered that he had broad interests and specialized in none, so he ended up equally as good as spirit of three. In essence he is a spirit of three at once and those attracted to

him are also similar. It is not being one, or the other, or the last, it is being all three at once, a trinity if you will.

Planetary association: Mars

Botis (Otis)



Demonic description: a great President, and an Earl. He appeareth at the first show in the form of an ugly viper, then at the command of the magician he putteth on a human shape with great teeth, and two horns, carrying a bright and sharp sword in his hand. He telleth all things past, and to come, and reconcileth friends and foes. He ruleth over 60 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Botis is described as this "a great president and an earle he commeth foorth in the shape of an ouglie [lit. 'worst'] viper, and if he put on humane shape, he sheweth great teeth, and two hornes, carrieng a sharpe sword in his hand: he giveth answers of things present, past, and to come, and reconcileth friends, and foes, ruling sixtie legions.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Botis: "Otis or Botis, great president of the underworld. He appears in the form of a viper; when he takes on the human figure, he has large teeth, two horns on his head and a sword in his hand; he responds brazenly about the present, the

past and the future. He has as many friends as enemies. He commands sixty legions.”.

There is a rumour that in the Munich Manual of Demonic Magic, Botis appears as Otius, but I could not verify this information.

Area(s) of expertise: divination (seeing past, present and future) and reconciling of friends.

Enn: Jedan hoesta noc ra Botis

Title(s): President and Earl (sourced from Lesser Key of Solomon)

Associated symbols: vipers, a sharp toothed and horned man, swords.

Associated colours: Red is associated with all Earls

Associated offerings: All Earls should be associated with Dragon’s Blood (the herb) (incense that smells like Dragon’s Blood can be a good offering too), copper and silver. Otherwise you can offer tools of divination, free divination readings to others in the name of Botis, items in the colour of the spirit, be creative!

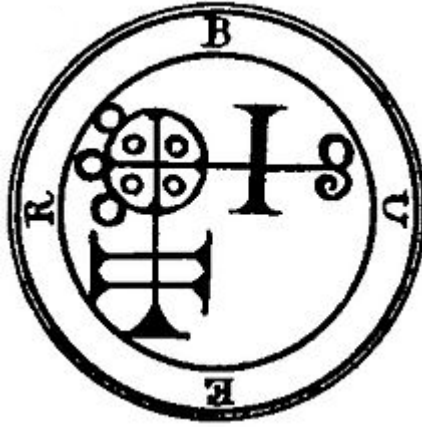
Warnings: none. From personal experiences Botis warns that they can be very illusive and hard to contact, so keep trying and look for subtle signs.

Personal notes: took me longer to contact them than anyone else. The spirit felt like half of my body went dizzy and lost the sense of orientation while the other half didn’t. The voice in my head was voiceless, like it was breathy air with no discernable sound to it. The spirit gave me visions of my future entirely unprompted and told me to focus on the end goal rather than the petty squabbles of my current activities. It made me see the present as a lot smaller than it is and it makes me question if that’s what being dead feels like – your journey suddenly feels like it was a lot less tough to handle. Botis will gladly work with anyone, but they may be hard to sense and require extra effort to call

forth.

Planetary association: Mars and Mercury

Buer



Demonic description: a great President. He appeareth in Sagittary, and that is his shape when the Sun is there. He teaches philosophy, both moral and natural, and the logic art, and also the virtues of all herbs and plants. He healeth all distempers in man, and giveth good familiars. He governeth 50 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Buer is described as this "is a great president, and is seene <in this signe> [in the form of a star (☆)]; he absolutelie teacheth philosophie morall and naturall, and also logicke, and the vertue of herbes: he giveth the best familiars, he can heale all diseases, speciallie of men, and reigneth over fiftie legions."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Buer: "Buer is a president of hell and a Demon of the second order who commands 50 legions. His form is that of a five-branched star or wheel, and he moves by rolling himself. Buer teaches philosophy, logic, and herbal medicine He is also skilled in curing the sick and giving good servants."

"Dictionary of Magic" by Harry E. Wedeck (1956) describes Buer as a beneficent demon who brought domestic happiness and health.

“The Mirror of Magic: A History of Magic in the Western World” By Kurt Seligmann (2018) adds that even though Buer is an expert in ethics and logic, he is primarily concerned with healing plants.

Dictionnaire Infernal by Collin de Plancy (1863) portrays Buer like this:



Area(s) of expertise: teaches philosophy, logic, properties of plants, performs healing, gives familiars and according to Dictionary of Magic he brings domestic happiness (sourced from description and mentions of the spirit).

Enn: Erato on ca Buer anon

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: stars and wheels.

Associated colours: according to V. K. Jehannum: “Orange, Purple, Yellow, Red, Light Pink, Blue”

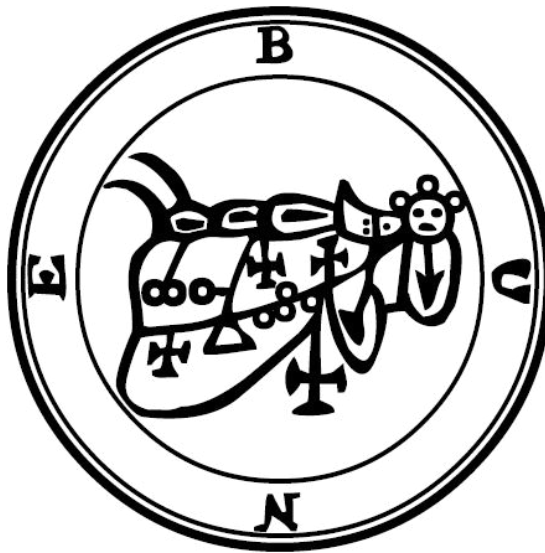
Associated offerings: these are the items that V. K. Jehannum attributes to Buer: “Acacia, Vervain, Hydrangea Root, Angelica, Mercury, Storax, Aloe”. As long as it is not something poisonous (like Mercury, stay away from Mercury), feel free to consider it an offering. Considering the spirit’s areas of expertise, salves and creams made from natural ingredients will likely go well as an offering. If you work in a healing profession, just going to work can be seen as an offering to Buer. Candles in the colour of the spirit, or items that smell like the suggested items will always be good offerings.

Warnings: none.

Personal notes: the spirit came as a strong draft where there previously was none. There was slight pressure and temperature felt cold rather than warm, yet still somehow oily. The voice was what I can only describe as goblin like. The spirit is entirely neutral, will never judge and will work with you no matter who you are. They don’t prefer a specific person over another. There is a small subset of people that the spirit sees as most alike them and therefore theirs, but those people will know just as much as the spirit knows, so a regular practitioner needs not concern themselves with that.

Planetary association: Mercury

Bune (Bime, or Bim)



Demonic description: a strong, great and mighty Duke. He appeareth in the form of a dragon with three heads, one like a dog, one like a gryphon, and one like a man. He speaketh with a high and comely voice. He changeth the place of the dead, and causeth the spirits which be under him to gather together upon your sepulchres. He giveth biches unto a man, and maketh him wise and eloquent. He giveth true answers unto demands. And he govemeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Bune is described as this "a great and a strong Duke, he appeareth as a dragon with three heads, the third whereof is like to a man; he speaketh with a divine voice, he maketh the dead to change their place, and divels to assemble upon the sepulchers of the dead: he greatlie inricheth a man, and maketh him eloquent and wise, answering trulie to all demands, and thirtie legions obeie him."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Bune: "Bune, mighty demon, grand duke in the underworld. He is shaped like a dragon with three heads, only one of which is that of a man. He speaks only by

signs; he moves the corpses, haunts the cemeteries and gathers the demons on the sepulchres. He boasts of enriching and making eloquent those who serve him. Thirty legions obey him.

The demons subject to Bune are called Bunis and are feared by the Tartars, who say they are very malevolent. One must have a clear conscience to be safe from their malice; for their power is great and their number is immense. However, the sorcerers of the country tame them, and it is by means of the Bunis that they boast of discovering the future.”.

The Book of Solomon's Magick by Carroll Runyon (1996) adds this information: “Sign: Leo, 5° - 9°, July 28 - Aug 1, Decan: Leo Sun, Rank: Duke= Venus, Ruler: Goap, Shem: Haaiah, Arch: Michael, Orig: Unknown, but might be related to the ancient Egyptian Goddess Buto. (This entity always delivers on money requests but not in the most pleasant manner.)”. He also categorizes Bune as being an Earthly spirit under Ziminiair.

Area(s) of expertise: changing the place of the dead, divination, granting wealth, granting wisdom and eloquence (sourced from description and mentions of the spirit).

Enn: Wehl melan avage Bune Tasa

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: three headed dragons, dragons, dogs, gryphons.

Associated colours: according to V. K. Jehannum: “Light Green, Grey, Orange, Blue, Green”

Associated offerings: V. K. Jehannum attributes these items to the spirit: “Blood Root, Sandalwood, Gold, Angelica, Oranges, Mandrake”. Anything that’s not toxic and that you can get, you can offer. Otherwise things that look, or smell like these, anything in the colour of the spirit, anything connected to

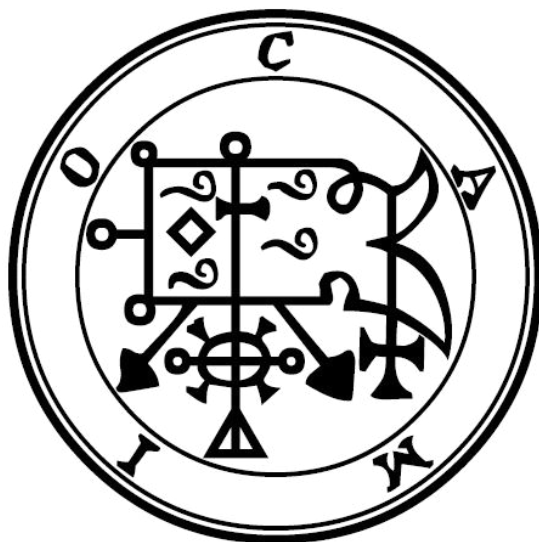
their areas of expertise (similar to how in money spells we use money to attract money, you can indeed offer money to the spirit, with this one rare coins, or copper coins seem to work very well). Even better if your offering was personal and required creativity and time to make.

Warnings: there is a warning that states that if you request for wealth, it may come into your life in an unpleasant and unexpected way.

Personal notes: Bune is very subtle. His descent felt like being cowered in cobwebs down from the tip of my head. The spirit had the least amount of speech compared to all other spirits. Mostly it was feelings and sensations with short one-two word thoughts. The speech is slow and in my imagination like something that you would expect to be coming from the embodiment of death. I asked for money related help from the spirit and when I launched into explanations, the feeling was that no explanation was needed, nor was there any judgement. I offered Bune dried lemon slices in return. I was asked to raise that by adding a Satsuma peel that I had nearby, I of course accepted, as I simply had seen it as something to be thrown away and not an offering, but the spirit found it an acceptable offering. The cobweb like sensation of their energy sticks, so it may be an idea to not approach this entity if you don't like spider like feelings, or have hang ups about something whose one of the areas is death. Otherwise there is no judgement and everyone is welcome to work with Bune.

Planetary association: Venus

Camio (Caim, Caym)



Demonic description: a great President, and appeareth in the form of the bird called a thrush at first, but afterwards he putteth on the shape of a man carrying in his hand a sharp sword. He seemeth to answer in burning ashes, or in coals of fire. He is a good disputer. His office is to give unto men the understanding of all birds, lowing of bullocks, barking of dogs, and other creatures and also of the voice of the waters. He giveth true answers of things to come. He was of the order of angels, but now ruleth over 30 legions of spirits infernal.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Camio is described as this "is a great president, taking the forme of a thrush [*blackbird], but when he putteth on man's shape, he answereth in burning ashes, carrieng in his hand a most sharpe sword, he maketh the best disputers, he giveth men the understanding of all birds, of the lowing of bullocks, and barking of dogs, and also of the sound and noise of waters, he answereth best of things to come, he was of the order of angels, and ruleth thirtie legions <of divels>.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Camio: “Once with the order of angels, and currently, high president of hell, Caym commands 30 legions. He appears in the form of a blackbird, a man coifed with a headdress and adorned with a peacock tail, or human carrying a tapering sword, and responds from the midst of a burning brazier. It is said that Caym is the most wise occupant of hell, and that he could outwit even the most seasoned logician. It was with him that Luther had his famous dispute from which he spared us the details. Caym teaches communication with animals and waves and knows of the future.”.

Maximilien De Lafayette is of the opinion that Caim and Demon-Afrit(Ifrit, Efreet) are one and the same.

Caim (or Camio) is also a Gaelic rendering of biblical 'Cain', but I do believe that these are two separate beings.

Area(s) of expertise: communication with animals, waves (so understanding bodies of water, or divination by water) and divination (knowledge of future) (sourced from description).

Enn: Tasa on ca Caim renich

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: blackbirds, peacock feathers, burning braziers, people with tapering swords.

Associated colours: according to V. K. Jehannum: “Green, Orange”

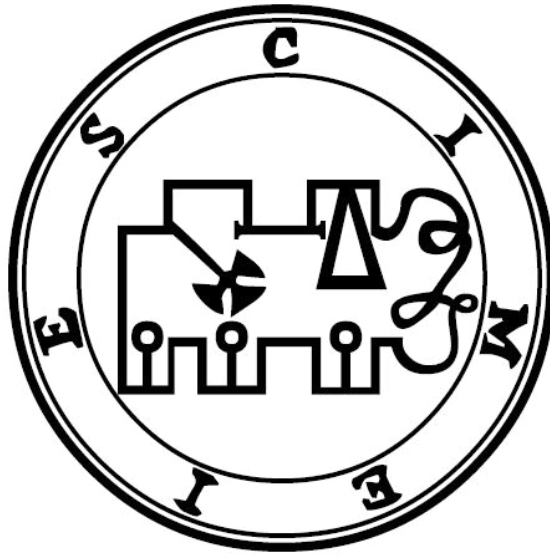
Associated offerings: V. K. Jehannum attributes these items to the entity: “Gold, Storax, Centaurea, Mercury”. All that is safe to offer, you can offer (so perhaps stay away from Mercury). Consider the spirit’s areas of expertise if you want to give a more creative offering. Such as feeding your local birds for example. Artistic depictions of anything to do with the spirit and things in spirit’s colour (such as candles) will always do nicely.

Warnings: none. From personal experiences – “those that harm birds are not welcome” and “remember to be polite”.

Personal notes: I saw something alike a symbol of an hourglass, or a Z. I was asked why I came before the spirit bothered to get close enough for me to feel them, when they did, my face felt like it was burning. The spirit seemed very talkative. They will work with anyone, but nature conservationists are on their especially liked list. We chatted about the far future and I’ve gained insight that the near future entirely depends on how I approach it.

Planetary association: Mercury

Cimejes (Cimeries, Cimeies or Kimaris)



Demonic description: a Marquis, mighty, great, strong and powerful, appearing like a valiant warrior riding upon a goodly black horse. He ruleth over all spirits in the parts of Africa. His office is to teach perfectly grammar, logic, rhetoric, and to discover things lost or hidden, and treasures. He governeth 20 legions of infemals.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Cimejes is described as this "a great marquesse and a strong, ruling in the parts of Aphrica [=Africa]; he teacheth perfectlie grammar, logicke, and rhetorike, he discovereth treasures and things hidden, he bringeth to passe, that a man shall seeme with expedition to be turned into a soldier, he rideth upon a great blacke horsse, and ruleth twentie legions."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Cimeries: "great and powerful demon, marquis of the infernal empire. He commands the African parties. He teaches grammar, logic and rhetoric; he discovers treasures and reveals hidden things; he makes the man light on the run, and gives the bourgeois the dashing bearing of the military. The Marquis Cimeries is a captain of twenty legions, he always rides a large black horse."

Keep in mind, I am auto-translating these and I have no idea what “and gives the bourgeois the dashing bearing of the military” is actually supposed to say. I assume that the line is the same as Pseudomonarchia Daemonum and means that this spirit can turn you into a soldier, but I do not know how that relates to the bourgeois.

There is a small mention of Cimeries in “The Satanic Bible” by Anton S. Lavey (1969). There is nothing special about this mention, it is just a bit odd that this spirit was mentioned at all, considering that not all Goetic demons were. Even odder that you can find said book in full on Google scholar, but only in Polish and French.

In "Dictionary of Satanism" By Wade Baskin (1971) Baskin states that Cimeries name probably derives from the Cimmerians, mentioned by Homer.

In “Maskim Hul: Babylonian Magick” by Michael Ford (2010) Ford asserts that Kimaris origin is a Hurrian God known as Kumarbi, Kismaras, Kumuwe, Kumarwi, or Kamarma.

Occult-world.com proposes that Cimeries may have been derived from Chimaira (Chimera), the three-headed, fire-breathing lion-goat-serpent.

Area(s) of expertise: teaches grammar, logic, rhetoric, discovers things lost, hidden and treasures, can make a person into a great soldier (sourced from description and mentions of the spirit).

Enn: Ayer avage secore Cimejes

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: soldiers and black horses.

Associated colours: according to V. K. Jehannum “Violet and Dark Blue”.

Associated offerings: according to V. K. Jehannum associated items include

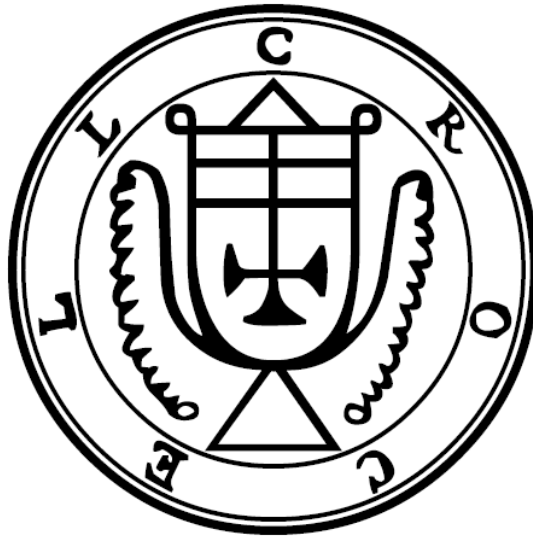
“Pine, Jasmine, Silver, Copper”, meaning that anything from these materials will make a great offering. You can also utilize the spirit’s area of expertise for a creative offering, or their colours to offer them some rocks, or candles, for example. If you want to really take the offering to a surprising level and are feeling like playing with fire, you can always offer the spirit to misplace any of the items that you like in exchange for whatever you were going to ask the spirit for help with.

Warnings: none. From personal experience – this spirit will not accept fools or cowards. It is true that he can raise one up through skills in fighting, logic, grammar and rhetoric, but there is a level that this spirit will not touch and even a level that this spirit enjoys tormenting. This rule seems to be a lot more relaxed for ladies, or those presenting in a feminine way even if they’re born in a male body. In which case fools are still not welcome, but cowards he is willing to entertain and be kind to.

Personal notes: this spirit came first as images of comet, then as images of male virility. The air was hot and I felt like I was getting blocked sinuses from an allergy. The spirit talked in a very elegant, even flirtatious way and I got complimented on my looks. When I asked him what kind of people he likes to approach him, he seems to enjoy women, or feminine identifying individuals of all types. He will still train women as well as he does men and he has no biases towards female soldiers, but he enjoys the feminine company. With men he would like those that are royals, more by heart than by blood. He is excellent at making you match a noble society and trains both the archetype of a warrior and the archetype of a prince. This is the first spirit that I encounter that seems to have such an openly disclosed gender bias in how he behaves around practitioners, so I must warn you that the impression that you would get as a masculine male will likely differ greatly than the one that I got.

Planetary association: Moon

Crocell (Procel, Procell, Pucel)



Demonic description: a Duke great and strong, speaks of mystical and hidden things. He teacheth the art of geometry and the liberal sciences. He, at the command of the exorcist, will produce great noises like the bushings of many waters, although there be none. He warmeth waters, and discovereth baths. He was of the order of potestates, or powers, before his fall, as he declared unto the King Solomon. He governeth 48 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Crocell is described as this "Procell is a great and a strong duke, appearing in the shape of an angell, but speaketh verie darklie of things hidden, he teacheth geometrie and all the liberall arts, he maketh great noises, and causeth the waters to rore, where are none, he warmeth waters, and distempereth bathes at certeine times, as the exorcist appointeth him, he was of the order of potestats, and hath fourtie eight legions under his power.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Crocell: "Pucel, great and powerful Duke of Hell. He appears in the form of a dark angel; he answers questions on the occult sciences; he teaches geometry and the liberal arts; he causes great noises and makes the roaring of the waters

be heard in places where there are none. He commands forty-eight legions. He could well be the same as Pocel.”.

Crime-thriller television series Millennium in their second season aired an episode called "The Curse of Frank Black" (1997) whose plot revolves around a later dead man named Crocell meeting Frank Black and asking him to help him to commune with the friends he lost in World War II, then later reappearing as a ghost to warn Frank Black that unless he changes his ways he is in for a lonely afterlife. There is a spooky mysterious demonic presence around and Crocell is merely there to warn the protagonist to change his ways. Now obviously this Crocell is a person and not a demon, but the whole episode carries the right kind of spooky vibes and the name of a demon used as a name is a nice addition.

Area(s) of expertise: a teacher of the occult, all things hidden, geometry and liberal arts. The “warms waters” can be interpreted as “calms negative, or too sharp emotions inside of you, or other people” from what I’ve seen discussed online. Can help you find a bath (sourced from description and other mentions of the spirit).

Enn: Jedan tasa Crocell on ca

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: angel, sounds of water, things you would associate with water.

Associated colours: Green is assigned to all Dukes, Blue is for waters and as this spirit is very closely associated with water, it seems appropriate. There is at least one person that reported a vision of Crocell engulfed in dark blue/ violet aura, meaning that possibly both of these shades are appropriate too.

Associated offerings: Satan and Sons list this spirit as preferring Sandalwood incense, items made out of Copper and enjoying the flower of Wood Betony. This spirit is linked to water, so of course you could offer them water, as they

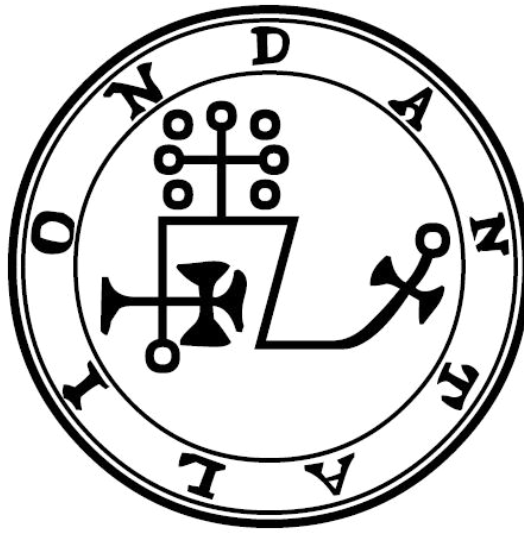
bring calm you can offer them your negative emotions, light a candle in any of the shades of blue, or study one of their areas of expertise really intensely. Teaching one of their areas of expertise to others is also an acceptable offering.

Warnings: according to various reports to do with invocations of this spirit, they can be harder to call down than some and quite elusive. They won't just hand information over, but rather are looking for eager students that are willing to put in the work themselves. Personal experience – those lazy need not apply.

Personal notes: I felt like lukewarm water was descending on me until I was entirely engulfed by it. This pressure became worse and worse over time until I started to get sick, that's when the spirit departed. At the height of the invocation I could smell the smell of seeds, which was an unusual experience. The spirit knew that I was going to visit them sooner or later. They seem well connected and carry the secrets of the other side, meaning that someone going through the motions to invoke a list of spirits has not slipped past them. They spoke in a very calm and slow manner. I asked what people they prefer and they stated "Water and Earth signs". I did not expect Astrology in here, but here we are. Air signs are just not fit to work with them and Fire signs they tolerate, but personally find too explosive. I asked how would a water spirit want those heavy on water and was told that in fact it does not make someone imbalanced, just get them even better at flowing, meanwhile Earth signs tend to be prepared to toil the soil, so to speak.

Planetary association: Venus

Dantalion (Dantalian)



Demonic description: a Duke great and mighty, appearing in the form of a man with many countenances, all men's and women's faces; and he hath a book in his right hand. His office is to teach all arts and sciences unto any and to declare the secret counsel of any one, for he knoweth the thoughts of all men and women, and can change them at his will. He can cause love, and show the similitude of any person, and show the same by a vision, let them be in what part of the world they will. He governeth 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: information on the spirit is so light, that here I am going to quote a singular occult book and then immediately launch into the creative world of fictional media. Sorry, there's really close to nothing out there for Dantalian and I would rather be damned than leave this section empty. Dantalian deserves better.

Michael Ford in "The Luciferian Goetia" (2007) describes Dantalian as this: "He holds a grimoire in his right hand, which is a grimoire of the high art. Dantalion reveals the secret council or thoughts of others, which in an initiatory context means that Dantalion may provide the magician to begin to understand the common psychology of human thinking based on cause, body language, and

such. He can also cause the union of individuals that it may be probable, and a guide to other beautiful places in the world.”.

There is speculation on some forums, not in any particular publications, that a Greek mythology figure called Daedalion, who is the son of Hesperos (or Lucifer), could be the origins of the spirit that we know as Dantalion today.

Occult being out of the way, time to dive into media!

A British psychedelic rock band formed in 1967 named themselves “Dantalian’s Chariot” as a tribute to the demon in question. They have lasted a whole year and disbanded in 1968.

There exist a Japanese light novel series written by Gakuto Mikumo and illustrated by G – Yuusuke called “The Mystic Archives of Dantalian”, or “Bibliotheca Mystica de Dantalian”, or “Dantalian no Shoka”. There’s no Dantalian inside the series, but there is one Dalian that is titled as “Black Biblioprincess” and is a beautiful young mystical girl (because of course), that is the custodian of magickal library of greatly dangerous books of forbidden knowledge.

Omeleto’s (Omeleto is a Youtube channel) short film “A lonely girl mistakenly summons a demon who tries to find her a friend” or “Summon a Fiend” (2021) is a 15 minute short film where a young girl summons Dantalion because she was lonely. While it has very little to do with the actual spirit, not only do I appreciate the representation of a lesser known spirit, it is also a very heart-warming and entertaining story that I encourage all to watch.

Area(s) of expertise: arts, sciences and especially psychology. He can reveal the secrets of someone and manipulate them to your liking. He can also give you visions of various different places in the world (sourced from description and other non-fictional mentions of the spirit).

Enn: Avage ayer Dantalion on ca

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: multi-faced people of any kind, a figure with a book in their right hand.

Associated colours: Green is assigned to all Dukes

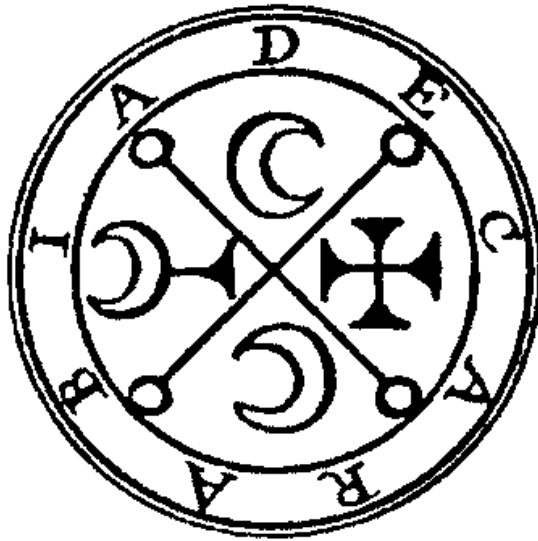
Associated offerings: no information. Be creative! A green candle can work, so can studying psychology, or crafting your own idea of the image of Dantalion. Dedicate a work to him of art, or science. I had seen at least one person perform a sexual offering too.

Warnings: according to experiences found on the internet, he can be a bit of a trickster or an illusionist if you will. Double check the information given by this spirit as they can purposively give the wrong information as a test. Personal experience – “those gullible, naive, or too trusting for their own good should stay away.”.

Personal notes: Dantalion is a wave of very intrusive, clingy and mesmerising energy. Through our whole meeting it felt as if tentacle strands were trying to invade the deepest parts of my soul. This was a lot more invasive than what I like experiencing, so I personally charted this spirit as being rather creepy and dangerous. It is not a spirit I would be comfortable working with again. I can note that their energy felt attractive though. I asked them who should work with them and the answer was “those in great need, or those that want to mentally spar so to speak.”. Masters of psychology, manipulation and other strong practitioners should come here. I am sure of my boundaries and my spiritual team, but otherwise I’m neither a master of psychology, nor manipulation and I don’t like this presence, so this invocation was rushed and I am going to take the time to thoroughly cleanse my space after I am done making this note.

Planetary association: Venus

Decarabia (Carabia)



Demonic description: he appeareth in the form of a star in a pentacle, at first, but after, at the command of the exorcist, he putteth on the image of a man. His office is to discover the virtues of birds and precious stones, and to make the similitude of all kinds of birds to fly before the exorcist, singing and drinking as natural birds do. He

govemeth 30 legions of spirits, being himself a great Marquis.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Decarabia is described as this "a great king and earl, he commeth like a star and knoweth the force of herbes and pretious stones, and maketh all birds flie before the exorcist, and to tarrie with him, as though they were tame, and that they shall drinke and sing, as their maner is, and hath thirtie legions.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Decarabia: "Carabia or Decarabia, demon that is not well known, although he enjoys great power in the dark empire. He is king of one part of hell, and count of another considerable province. He presents himself, like Buer, under the

figure of a five-rayed star. He knows the virtues of plants and precious stones; he rules over the birds, which he makes familiar. Thirty legions are at his command.”.

Michael Ford in “The Luciferian Goetia” (2007) adds to the description of Decarabia by stating that they appear as a flaming pentacle and that their areas of expertise include astral and dream shapeshifting and impersonating a bird in a believable manner.

Area(s) of expertise: knowledge of birds, luring birds to the practitioner, helping the practitioner imitate birds, knowledge of herbs and stones, astral and dream shapeshifting (sourced from description and other mentions).

Enn: Hoesta noc ra Decarabia secore

Title(s): Marquis (sourced from Lesser Key of Solomon), King and Earl (Pseudomonarchia Daemonum)

Associated symbols: pentacles, stars, flaming pentacles, various birds.

Associated colours: Violet, Yellow and Red based on the titles that this spirit holds

Associated offerings: according to V. K. Jehannum Jasmine scented incense (which likely means that Jasmine itself and Jasmine scented candles will work too) and all things silver. Looking at the main area of expertise with this spirit, I suggest taking care of birds, feeding birds, or otherwise working with birds as an offering. Of course anything in the colour of the spirit will do just fine (especially violet flowers (due to their expertise including herbs), stones and candles).

Warnings: none. From personal experience, one that harms all animals is not welcome, unless it is done for food as Decarabia respects the wheel of life and therefore hunters, but not trophy hunters.

Personal notes: it felt like they materialized partially inside me and it is odd to sense a star appearing from the middle of your body. They're neither male, nor female and at the same time they're both. Keeping a shape that's attractive to humans is not a priority to them as they don't desire that kind of interaction (those that they specifically call being the only possible exception). The change in their perceived importance (from King to Marquis) was a voluntary choice. These days they're a lot more engaged in whispering to the birds and to the trees than they are in expanding their influence among people. They will work with all those that need their expertise, even hunters, provided that they respect nature and don't hunt for sport.

Planetary association: Moon

Delepitorae



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history of the spirit: appears only in the Dukante's Hierarchy and absolutely nowhere else. Likely a personal family spirit, just like Asafoetida. Described as “tall and slender with blue/grey eyes. She possesses all knowledge of sorcery and carries with her an oak wand with a tip made of glazed crystal. She appears most often in blue robes and cloaks. Patient and reserved”.

Area(s) of expertise: magick (Dukante's hierarchy)

Enn: Deyen pretore ramec Delepitore on ca

Title(s): none (some say “Queen”, but that has to be someone's personal idea of what title this spirit is supposed to have)

Associated symbols: figure in blue robes, or cloaks, an oak wand with a glazed crystal.

Associated colours: Blue is a safe assumption from the description

Associated offerings: not known. From description one could infer that this spirit would appreciate some blue crystals, or anything to do with their area of

expertise, meaning that putting in the effort to learn more about the occult can be a fitting offering to this spirit. Of course candles will always work.

Warnings: none.

Personal notes: small spirit, comes as pressure and somewhat feels like oil. Bigger than what I would expect a person's spirit to be, but not precisely a demon. I asked the spirit and it seems like they don't particularly enjoy the association either. They're not connected to the Goetic spirits. They're aware of one another, but there's no direct link. The spirit's most preferred outcome would be to one day be seen as a minor Goddess, closer to the likes of Hecate. They can work under the influence of a demon, so if any of you have infernal spirits that you work with, you can invite them to oversee matters, but once again, it is not something that they enjoy.

This spirit is best used as an initiator into the occult and as a guide for the new that are a bit too fearful when it comes to meeting bigger spirits. An experienced practitioner may be too forward and too forceful for the liking of this spirit.

They sounded feminine, caring, like what you would expect a young adult woman to sound and feel like. They were cautious, but not fearful.

Planetary association: none

Eurynomous (Eurynomos)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: in Berbiguier's book *Les Farfadets* Euronymous is seen as the Prince of Death that holds the Grand Cross of Beelzebub's Order of the fly. This description then was also moved over to Collin de Plancy's *Dictionnaire Infernal*.

Other mentions of this spirit: he was the Greek netherworld daimon (spirit) of rotting corpses dwelling in the Underworld. Now either this spirit has been invented by the painter Polygnotos, or any myth concerning this spirit has been lost to time. The sole piece of evidence concerning him is the following paragraph by Pausanias in a painting of Hades by Polygnotos at Delphoi, Phocis:

“Eurynomos, said by the Delphian guides to be one of the daimones of Hades, who eats off all the flesh of the corpses, leaving only their bones. But Homer's *Odyssey*, the poem called the *Minyad*, and the *Returns*, although they tell of Hades and its horrors, know of no daimon called Eurynomos. However, I will describe what he is like and his attitude in the painting. He is of a colour between blue and black, like that of meat flies; he is showing his teeth and is seated, and under him is spread a vulture's skin.”

Area(s) of expertise: death (death magick, necromancy, all things to do with death)

Enn: Ayar Secore on ca Eurynomous

Title(s): Prince

Associated symbols: vultures, rotting corpses.

Associated colours: Black and White (from Dukante's hierarchy), the painting and title allows us to throw in Blue as well

Associated offerings: considering that this spirit is said to eat dead flesh, meat offerings seem to be like a good direction to take. The next time you'll be cooking yourself some meat, you could try offering a little to the spirit. Otherwise look to the area of expertise – what do people in your culture offer to the dead? Alcohol? Candy? Candles? All seem like appropriate offerings here.

Warnings: obviously if you do not feel comfortable around death, you shouldn't work with a spirit whose whole area of expertise is death.

Personal notes: comes with the smell of rotten fruit. I had that smell pass me while I was chanting the enn. It is only after I loudly introduced myself and stated my purpose did it linger. Eurynomous feels noble in the way that he talks and presents himself. He says that the ones that are suited to walk with him are those that are suited to working with death, from burial workers to end of life care. These people will not be phased by it and its grotesque expression will be what they're used to and not alarmed by. This spirit is not an assassin for hire and should not be treated as such. You can learn to speak with the dead, about death (including your own, I was given cryptic information on my own incoming end of life), but you should not come to Eurynomous to try and maliciously cause the death of someone. There are more destructive spirits that are more suited for that. Similarly to how you would see a turkey vulture consuming a corpse, but not inflicting the final blow, you should shop for the blow elsewhere. Not that this spirit can't, just that it is not the speciality of this spirit.

If you're not suited to working with death you can mentally scar yourself calling on this spirit, either through imagery of their domain, or the smell, or the sensations, but you are not in danger. More often than not if you are not suited

this spirit won't answer.

They spoke fast and in a calm manner. Of course bring your manners when calling upon them, but this is not a spirit that's easily angered or wrathful. It feels more like calling upon a local guide while traversing the realm of death than it does like calling death into your world.

Planetary association: Jupiter

Focalor (Forcalor, or Furcalor)



Demonic description: a mighty Duke and strong. He appeareth in the form of a man with gryphon's wings. His office is to slay men, and to drown them in the waters, and to overthrow ships of war, for he hath power over both winds and seas, but he will not hurt any man or thing if he be commanded to the contrary by the exorcist. He also hath hopes to return to the seventh throne after 1,000 years. He governeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Focalor is described as this "is a great duke coming forth as a man, with wings like a griphen, he killeth men, and drowneth them in the waters, and overturneth ships of warre, commanding and ruling both winds and seas. And let the conjuror note, that if he bid him hurt no man, he willinglie consenteth thereto: he hopeth after 1000 yeares to returne to the seventh throne, but he is deceived, he hath three [*thirty] legions.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Focalor: "Focalor, general in hell. He shows himself in the guise of a man with the wings of a griffin. In this form he kills the bourgeois and throws them into the waves. He commands the sea, the winds, and overthrows warships. He

hopes to return to heaven in a thousand years; but he is wrong. He commands thirty legions, and obeys reluctantly to the exorcist”.

"Demonology: Demons & Devils: Spiritual Warfare" by Dr. Phillip Botha (2012) noticed that Rofocale (as it is pronounced, without the “e”) is an anagram for Focalor.

Area(s) of expertise: wind, seas, slaying men and overturning the ships of war (extracted from description and other mentions).

Enn: En Jedan on ca Focalor

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: griffins, men with the wings of griffins.

Associated colours: Green is assigned to all Dukes. Looking at areas of expertise you can try Blue for water and White for wind (or whatever colour you associate with those two elements)

Associated offerings: according to V. K. Jehannum: “Sandalwood incense and copper”. You can try offering water, as it is a spirit whose domain includes water. Of course anything in their colour will work, like candles, for example. Think about expressions of water and wind, such as depictions of hurricanes, or things found in the rivers, lakes and seas (rocks, sea shells, etc). According to personal interaction: “fears”. If you feel like you are panicking, you can offer your emotion of fear to Focalor.

Warnings: Rufus Opus warns that it is a bad idea to enlist Focalor to kill people, alleging that affairs never go as planned/expected. If this is true, it is likely that Focalor often uses assassination requests as an opportunity to teach the summoner a lesson.

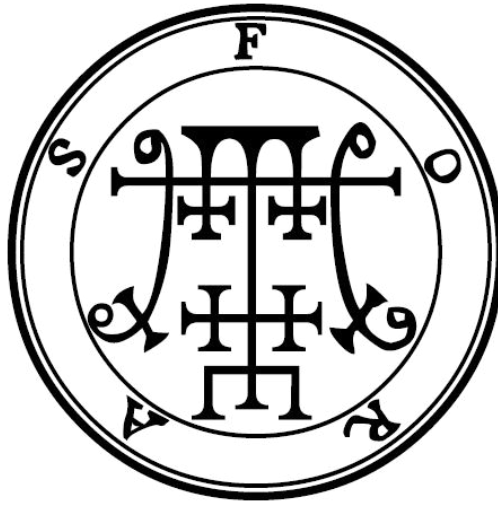
Anyone that fears the water and the depths should not contact the spirit of the depths.

Personal notes: with each Enn chanting I felt like I submerged deeper into cold and pressurized water. Eventually I saw the image of a singular candle at the bottom. That stayed in my mind's eye as I talked. Focalor's voice in my head sounded very deep and booming. I asked who are a good match for him and he said that those going to the Navy, or those expecting to experience the depths of the waters are a good type of person to call upon him. Fishermen should feel free to apply, especially if you go out to sea to fish and wish to assure your safety. Similar situation with divers. I asked who is a bad match and the answer was that those that are afraid of the depths of the water, both inside and outside of them and those that see him as an assassin and nothing more.

Focalor questioned my fears during the encounter. It appears it was merely to check that I do not feel uncomfortable during this invocation. If I was, he said, he would have sent me back to the surface above. It felt as if the spirit was touching my face oh so lightly. Stroking my cheek in an assuring way. It really struck me like I was talking with a very polite and pleasant inconceivable being of the depths below. His energy being pressurizing, slightly choking, wet and cold, his voice being unfathomably deep, yet manner very caring and polite was just such an odd juxtaposition of sensations.

Planetary association: Venus

Foras (Forras, Forcas, Forrasis)



Demonic description: a mighty President, and appeareth in the form of a strong man in human shape. He can give the understanding to men how they may know the virtues of all herbs and precious stones. He teacheth the arts of logic and ethics in all their parts. If desired he maketh men invisible, and to live long, and to be eloquent. He can discover treasures and recover things lost. He ruleth over 29 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Foras is described as this "is a great president, and is seene in the forme of a strong man, and in humane shape, he understandeth the vertue of hearbs and pretious stones: he teacheth fullie logicke, ethicke, and their parts: he maketh a man invisible, wittie, eloquent, and to live long; he recovereth things lost, and discovereth [discloses] treasures, and is lord over nine and twentie legions.".

The name of this spirit seems to derive from Latin "foras" meaning "out, outside".

A currently still active artist Straiph Wilson has a sculpture of a mushroom named "Foras", because he inscribed the sigil of Foras inside the mushroom.

Due to copyright reasons I may not show it, but you can likely locate it online if you really want to see it.

Area(s) of expertise: teaches logic, ethics, everything about herbs and stones. Can help you find treasures and things lost, pass unnoticed, be eloquent and live a long life.

Enn: Kaymen vefa Foras

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: if you ever meet a bodybuilder in your dreams that tries their best to teach you about the local flora, that's most likely Foras. Otherwise none.

Associated colours: Orange. Looking at the area of expertise of this spirit, Green is another good idea here (as Green is the colour of nature).

Associated offerings: according to Satan and Sons: "Storax incense, Century Plant and Mercury" (for the love of all that is alive, don't handle Mercury, that's poisonous). Orange or Green candles may be a good idea, various herbs or stones (especially if these stones match the spirit's colours), taking care of and growing plants, improving yourself when it comes to the subjects that he teaches.

Warnings: the general rule when interacting with spirits whose area of expertise include nature is to be nice to nature. There are very few people that this warning will apply to, but perhaps if you're a CEO of a major corporation that is currently in the progress of removing vast amounts of forest land, perhaps don't approach nature spirits.

Personal notes: came as a smell of grass and brightened up my room in my mind's eye. They spoke with a sweet woman's voice, outside of a small span of time when they answered me as an older gentleman when I asked them a

personal question about relationships. As with many spirits they're capable of both expressions and with me seemed to prefer the female one.

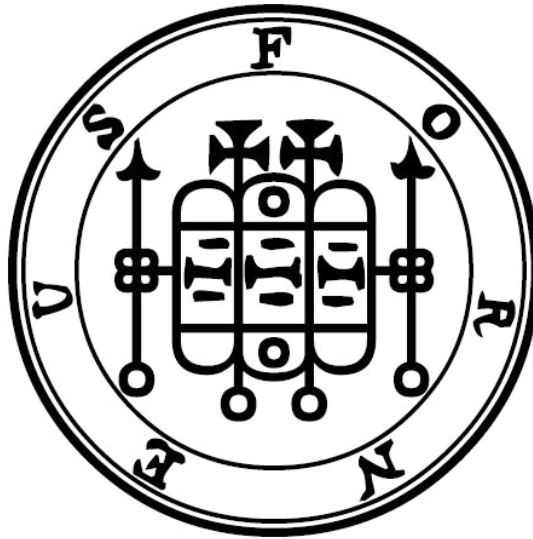
I asked who are meant to work with them and the answer came that they're taking all the early birds and otherwise day people. It matters not you're rural or city dwelling as they specialize with letting you sense the magick of the natural world and indeed if you're locked in a concrete jungle you may need it more than most.

They were entirely fine with the warnings that I wrote here as indeed there are very few that Foras will not work with.

Had a small conversation about the plants that I was keeping. I was likened to that of a new mother that's too afraid for her firstborn and encouraged to get more, as my plants are thriving and I should worry less.

Planetary association: Mercury

Forneus



Demonic description: a mighty and great Marquis, and appeareth in the form of a great sea-monster. He teacheth, and maketh men wonderfully knowing in the art of rhetoric. He causeth men to have a good name, and to have the knowledge and understanding of tongues. He maketh one to be beloved of his foes as well as of his friends. He governeth 29 legions of spirits, partly of the order of thrones, and partly of that of angels.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Forneus is described as this "is a great marquesse, like unto a monster of the sea, he maketh men woondeffull in rhetorike, he adorneth a man with a good name, and the knowledge of toongs, and maketh one beloved as well of foes as freends: there are under him nine and twentie legions, of the order partlie of thrones, and partlie of angels.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry in French on Forneus: "Forneus, infernal marquis, similar to a sea monster. He instructs man in the highest matters, does good to his friends and evil to his enemies; he has under his power twenty-nine legions of Thrones and Angels.".

His name likely came from "fornus" (oven).

Area(s) of expertise: rhetoric, knowledge of languages, reputation, being seen in a positive light (sourced from description)

Enn: Senan okat ena Forneus ayer

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: sea monster (most likely a whale, as Forneus being depicted as a whale is a common occurrence)

Associated colours: nothing is suggested anywhere. You can use Orange for fire, due to the associations between the name and an oven (furnace). You can also use Violet for all Marquises.

Associated offerings: nothing is known, so off to the Internet I went to pick for people's personal experiences. One commenter suggested orange and citrus scented items, as well as Sunflowers. Water may be a good idea due to sea monster associations. Most spirits accept alcohol.

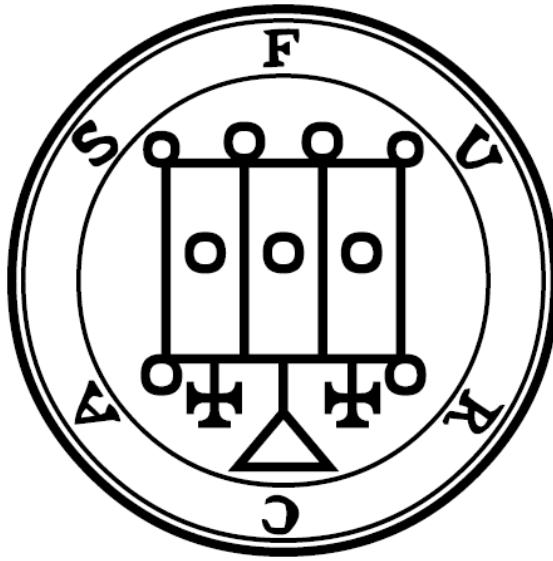
Warnings: none known, though if you try to summon Forneus and end up seeing a moth, do not squish it – one person on the internet ended up getting a cold after a failed summoning and it really panicked them. According to personal experiences – he is hard to sense. You can use Jasmine and Silver for all Marquises.

Personal notes: I felt nothing except for tingling in my fingers. When I asked Forneus if they can increase their presence I've received pressure on top of tingling in my fingers. They are very subtle. They sounded to me like the kind of man that may refer to another person as an old chap. Imagine an aged gentleman. When I asked who are not suited in working with them, I've received an answer that one without well working subtle senses, as their presence is not imposing and therefore can be hard to detect, which makes any kind of working difficult with the practitioner second guessing themselves

instead of going through with their reason for the ritual to begin with. For who is well suited to working with them – “polite people”. A “please”, “thank you”, “would you kindly”, “sir/ madam” (depending on how the spirit appears to you) will go far here.

Planetary association: Moon

Furcas



Demonic description: a Knight, and appeareth in the Form of a cruel old man with a long beard and a hoary head, riding upon a pale coloured horse, with a sharp weapon in his hand. His office is to teach the arts of philosophy, astrology, rhetoric, logic, cheiromancy, and pyromancy, in all their parts, and perfectly. He hath under his power 20 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Furcas is described as this "a knight and commeth foorth in the similitude of a cruell man, with a long beard and a hoarie head, he sitteth on a pale horsse, carrieng in his hand a sharpe weapon [*dart or spear], he perfectlie teacheth practike philosophie, rhetorike, logike, astronomie, chiromancie, pyromancie, and their parts: there obeie him twentie legions."

Furcas is sometimes spelled as "Forcas", meaning that the literature between Foras and Furcas is often confused. Only one of them is connected to pyromancy, or given the rank Knight, but be careful when trying to research this spirit and make sure that you're not researching a different spirit instead.

To give an example of this look no further than Dictionnaire Infernal by Collin de Plancy (1863), where both Foras and Furcas got squished into the same entry: “Forcas/ Forras/ Furcas is a knight and high president of hell controlling 29 legions of Demons. He appears as a man with a long beard and white hair, rides a horse, and carries a pointed dart. He teaches the virtues of herbs and precious stones, logic, esthetics, chiromancy, pyromancy, and rhetoric. He can make one invisible, ingenious, and articulate. He also can find lost things and discover treasures.”.

I suggest discarding Dictionnaire Infernal when learning about this spirit, but the same mistake will reappear in other dictionaries and books that base their definition on Dictionnaire Infernal, so it is worth being careful in discerning whether the source meant Foras, Furcas, or some odd hybrid between the two.

“Furcas” in Latin means “fork”.

Area(s) of expertise: philosophy, astrology, rhetoric, logic, cheiromancy, and pyromancy (sourced from description).

Enn: Secore on ca Furcas remie

Title(s): Knight (sourced from Lesser Key of Solomon)

Associated symbols: pale horse, old man with a long beard, possibly pitchforks due to the name association.

Associated colours: Black is for all Knights

Associated offerings: Satan and Sons suggest “Cinquefoil plant and Myrrh Incense”. People working with this spirit online suggest tea, honey, salt, money, chocolate cake and Merlot.

Warnings: he is known as a stern spirit, so be prepared. Personal experience, the spirit told me that one that approaches him should have nerves of steel, though less so if they inhibit a feminine body, as they will treat women in a

more knightly manner.

Personal notes: I sensed cold air with a little bit of pressure and a stern voice that asked that I state my business. Once I have done so the spirit asked me should they show me their true face and therefore the experience that most new practitioners will get, or should they treat me as they would due to my purpose, my Patron and my sex. I stated that both approaches work and they have opted to merely describe their stern nature to me. They do discriminate based on sex as they feel the duty to be more fatherly in their approach to women than they do to men, so if you're feminine, you may receive a more forgiving spirit than the man that invoked the same. They opt to teach divination and logic to men, while to women they often assume a more guiding role, but the option to learn divination and logic is still available.

Overall my impression of this spirit is pleasant, but it won't be the same impression that all get. As the spirit told me, I can not help being instructed to introduce myself to all spirits by my Patron while writing a book that is also a half offering to my Patron, therefore I can not help sometimes being treated differently than someone that is there to directly request a favour from a spirit. So simply put – different circumstances will produce a different first meeting, similarly to how you would act different towards, let's say, a documentary crew that want to include you into their work and, for example, a someone that came along to conduct business with you which you don't yet know.

Planetary association: Saturn

Furfur (Furtur, Ferthur)



Demonic description: a great and mighty Earl, appearing in the form of a hart with a fiery tail. He never speaketh truth unless he be compelled, or brought up within a triangle. Being therein, he will take upon himself the form of an angel. Being bidden, he speaketh with a hoarse voice. Also he will wittingly urge love between man and woman. He can raise lightnings and thunders, blasts, and great tempestuous storms. And he giveth true answers both of things secret and divine, if commanded. He ruleth over 26 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Furfur is described as this "a great earle, appearing as an hart, with a firie taile, he lieth in everie thing, except he be brought up within a triangle; being bidden, he taketh angelicall forme, he speaketh with a hoarse voice, and willinglie maketh love betweene man and wife [or simply "woman"]; he raiseth thunders and lightnings, and blasts. Where he is commanded, he answereth well, both of secret and also of divine things, and hath rule and dominion over six and twentie legions.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Furfur: "Furfur is a count of hell who rules 26 legions. He appears as an angel or a stag with a flaming tail and speaks only lies unless enclosed in a triangle. He speaks in a raucous voice. Furfur sustains marriage, can cause thunderstorms, and speaks on abstract things."

Area(s) of expertise: healing a relationship between a married couple, causing thunderstorms, gusts of wind (that's what a blast is), giving answers to things secret and divine (sourced from description).

Enn: Ganen menach tasa Furfur

Title(s): Earl (sourced from Lesser Key of Solomon)

Associated symbols: male adult deer (that's the meaning of hart), especially with a flaming tail and thunderstorms (sourced from description and other mentions of the spirit).

Associated colours: according to V. K. Jehannum "Red, Silver, Pink, Black"

Associated offerings: according to V. K. Jehannum: "Copper, Silver, Iron, Dragon's Blood, Cypress". Other people have offered honey, fruit (especially oranges), chocolate, lavender and dancing. Candles in the spirit's colours will never go amiss.

Warnings: some people that work with this spirit state that they can cause electrical disturbances in your house and that honorifics should be used.

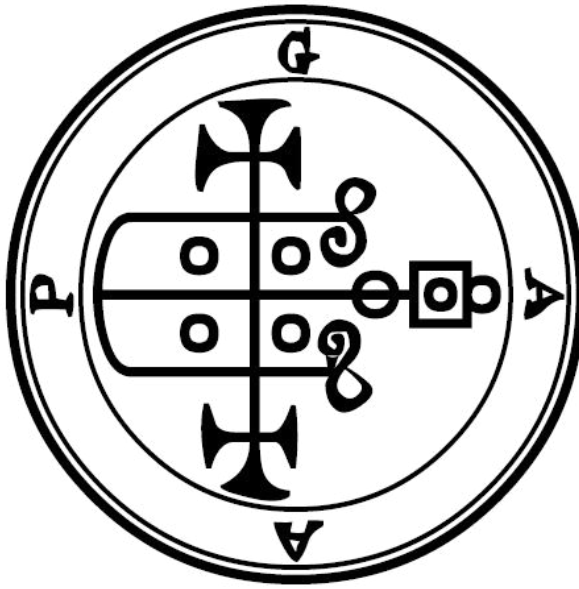
Personal notes: came as small multiple gusts of wind and a sultry flirtatious womanly voice. I asked about their gender expression and it seems like they swing whichever way they like that day. I asked the spirit if there's anyone that shouldn't work with them and they said "those that are looking to cheat on their spouse, otherwise can't think of anything". For who are fit to work with them, they especially love providing storms, so it matters not to the spirit if you need a one off storm, or if you're addicted to the stormy weather, they're glad to help. If you're living for that rain, or chasing hurricanes, or loving to walk in

thunderstorms, call Furfur as they seem to really enjoy it all too. Lastly I inquired why there's so little known about them and it seems that they like it this way. Some spirits are simply more private.

They did not linger long.

Planetary association: Mars

Gaap (Tap)



Demonic description: a great President and a mighty Prince. He appeareth when the Sun is in some of the southern signs, in a human shape, going before four great and mighty Kings, as if he were a guide to conduct them along on their way. His office is to make men insensible or ignorant as also in Philosophy to make them knowing, and in all the liberal sciences. He can cause love or hatred, also he can teach thee to consecrate those things that belong to the dominion of Amaymon his King. He can deliver familiars out of the custody of other magicians, and answereth truly and perfectly of things past, present, and to come. He can carry and re-carry men very speedily from one kingdom to another, at the will and pleasure of the exorcist. He ruleth over 66 legions of spirits, and he was of the order of potentates.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Gaap is described as this "a great president and a prince, he appeareth in a meridionall signe, and when he taketh humane shape he is the guide of the foure principall kings, as mightie as Bileth. There were certeine necromancers that offered sacrifices and burnt offerings unto him; and to call

him up, they exercised an art, saing that Salomon the wise made it. Which is false: for it was rather Cham, the sonne of Noah, who after the floud began first to invoke wicked spirits. He invocated Bileth, and made an art in his name, and a booke which is knowne to manie mathematicians. There were burnt offerings and sacrifices made, and gifts given, and much wickednes wrought by the exorcists, who mingled therewithall the holie names of God, the which in that art are everie where expressed. Marie [Certainly] there is an epistle of those names written by Salomon, as also write Helias Hierosolymitanus and Helisæus. It is to be noted, that if anie exorcist have the art of Bileth, and cannot make him stand before him, nor see him, I may not bewraie how and declare the meanes to conteine him, bicause it is abomination, and for that I have learned nothing from Salomon of his dignitie and office. But yet I will not hide this; to wit, that he maketh a man woonderfull in philosophie and all the liberall sciences: he maketh love, hatred, insensibilitie, invisibilitie, consecration, and consecration of those things that are belonging unto the domination of Amaymon, and delivereth familiars out of the possession of other conjurors, answering truly and perfectly of things present, past, and to come, and transferreth men most speedilie into other nations, he ruleth sixtie six legions, and was of the order of potestats."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Gaap: "Tap/Gaap is a high president and prince of hell, commanding 4 of the principal kings and 60 legions, and as powerful as Byleth. He also has an empire over those Demons Amaymon commands. He appears in human form at noon, and is said to intensify the passions of love and hatred, and can transport men to different countries. Earlier necromancers invoked Tap by spells composed by King Solomon, but that is not true, as it was Noah's son, Cham, who first began evoking evil spirits. The necromancers also offered him libations and holocausts. Tap was made to serve Byleth by composing a book of mathematics. If the exorcist knows of the art of Byleth, Gaap will not cooperate. Another book attributed to the prophets Eli and Elijah states that Gaap can be conjured by virtue of the saints' names of God listed in the Key of Solomon."

Small titbit here – according to M. Bellanger's "The Dictionary of Demons" (Expanded & Revised) (2021) (page 101), statements such as "necromancy" (working with the dead) and "nigromancy" (catch all term for black arts) were

used interchangeably in medieval Europe (especially in books written in 14th and 15th centuries), so when a book says “necromancer”, they may really mean “black magickian”, or “demon summoner”, so keep that in mind.

Dictionnaire Infernal by Collin de Plancy (1863) portrays Gaap like this:



Area(s) of expertise: creating ignorance, teaching philosophy and liberal sciences. Causing love and hatred, helping one with worship of Amaymon, stealing the familiars of others (ever just really wanted your neighbour’s cat?), divination and help with travel (sourced from description).

Enn: Deyan Anay Tasa Gaap

Title(s): President and Prince (sourced from Lesser Key of Solomon)

Associated symbols: none. If you need to imagine this spirit, you can use the picture from Dictionnaire Infernal. There is one user that stated that the Gaap that they met in their dreams had a pale complexion and black hair, but spirit's appearance is often not uniform person to person, however it can help to have at least some defining features added outside of just "imagine a MAN". If you need to decorate an altar for the spirit, you can instead use their areas of expertise and associated items, items in their colours or any other abstract associations rather than a direct symbol that is associated with them.

If we take other, newer authors, V. K. Jehannum associates Raven and Leopard with Gaap, meaning that you can too if you wish to do so.

Associated colours: V. K. Jehannum associates "Black, Red, Purple, Light Green, Orange" with Gaap

Associated offerings: V. K. Jehannum attributes these items to Gaap: "Balsam, Moss, Chamomile, Camphor, Tin". All of these will make for excellent offerings. As well as things that portray, or invoke the essence of previously listed items (such as scents, or pictures of).

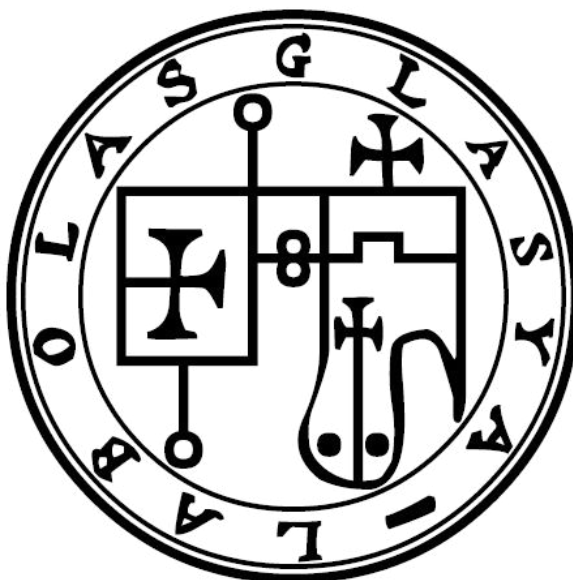
Warnings: don't have art associated with Bileth in your house.

Personal notes: came first as a picture of a question mark. When I did not react, there came a picture of a radio tower, which I imagine bears the message of "you're transmitting just fine, why are you here?". I introduced myself and Gaap stated that they're a spirit of few words. By this point I could feel the warmth on my face and my palms, which I keep open for meditation, were burning. I asked them if there's anyone that they wouldn't work with, or anything that practitioners should not do and was met with a very short denial, so outside of not having spaces dedicated to Bileth in your house, you're going to be fine. I asked if there's anything that those reaching for him should do and is there anyone he prefers in particular and was told that he would love it if

practitioners took the time to introduce themselves first and state their reason for calling upon Gaap. In Gaap's words – “just because you're blind, deaf and touch insensitive, it does not mean that we don't hear you”.

Planetary association: Mercury and Jupiter

Glasya-Labolas (Caacrinolaas, Caassimolar)



Demonic description: a mighty President and Earl. He showeth himself in the form of a dog with wings like a gryphon. He teacheth all arts and sciences in an instant, and is an author of bloodshed and manslaughter. He teacheth all things past, and to come. If desired he causeth the love both of friends and of foes. He can make a man to go invisible. And he hath under his command 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Glasya Labolas is described as this "Glasya Labolas, alias Caacrinolaas, or Caassimolar, is a great president, who commeth forth like a dog, and hath wings like a griffen, he giveth the knowledge of arts, and is the captaine of all mansleiers: he understandeth things present and to come, he gaineth the minds and love of freends and foes, he maketh a man go invisible, and hath the rule of six and thirtie legions."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Glasya Labolas: "Caacrinolaas (aka Caassimolar, Glassia-labolas) is a high president of hell who commands 36 legions. He appears as a dog with griffin wings. He

teaches liberal arts, inspires murder, makes men invisible, and predicts the future. In the Great Grimoire, he is called Classyalabolas, a sergeant sometimes mounted to Nebiros or Naberus.”.

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) sees this spirit as being of the first decanate of Sagittarius (second quinance of Aries according to Aurum Solis).

“From Aberystwyth with Love” by Malcolm Pryce (2009) name drops Classyalabolas once and this is interesting because almost nobody else does. The book is fiction and otherwise completely unrelated to Glasya Labolas.

Area(s) of expertise: teaches murder, arts, sciences, can help with divination, make you be unnoticed and can make both your friends and foes love you (sourced from description and other mentions of the spirit).

Enn: Elan tepar secore on ca Glasya-Labolas

Title(s): President and Earl (sourced from Lesser Key of Solomon)

Associated symbols: winged dogs, dogs, griffins.

Associated colours: according to V. K. Jehannum “Orange, Yellow, Green”

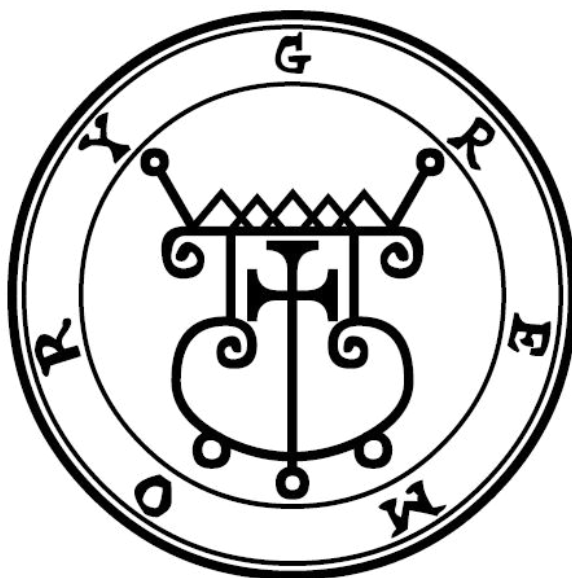
Associated offerings: according to V. K. Jehannum “Rosemary, Iron, Gold, Hemlock, Calamas, Mullein, Wormwood, Storax”. As always, use common sense with offerings and don’t offer something that would be dangerous to you, things that smell, or look like the offerings will do just fine, candles are always acceptable and consider being creative (especially with an entity that teaches arts).

Warnings: considering that this spirit inspires bloodshed, go in with a calm, stable mind, do not carry anger and don’t consume any substances that will make you easy to sway.

Personal notes: came as darkness clutching my heart directly and the feeling of being unable to breathe properly. As a visual I've seen a viper ready to jump and attack. I introduced myself and stated my purpose. Glasya-Labolas let go before pulling closer again meaning that I've spent the whole session sitting as such. I asked who is unfit to work with him and the answer was "those that waste my time and those that don't have the will power to stay standing". The discussion went to death from there and my short speech together with my reactions must have likely been enough for the spirit to determine me to be not so weak willed that I would draw their ire. They are quick to anger and they see their own anger as infectious. I then asked who is well suited to work with them. They stated that those that are balanced enough to endure and those that are unbalanced enough to be swayed are both equally suitable. After all this is a spirit of bloodshed among other things. I thanked the spirit for being so straightforward and in return they stated that I fit my Patron well.

Planetary association: Mercury and Mars

Gremory (Gomory, Gemory or Gamori)



Demonic description: a Duke strong and powerful, and appeareth in the form of a beautiful woman, with a Duchess's crown tied about her waist, and riding on a great camel. His office is to tell of all things past, present, and to come and of treasures hid, and what they lie in and to procure the love of women both young and old. He govemeth 26 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Gremory is described as this "Gomory a strong and a mightie duke, he appeareth like a faire woman, with a duchesse crownet about hir midle, riding on a camell, he answereth well and truelie of things present, past, and to come, and of treasure hid, and where it lieth: he procureth the love of women, especiallie of maids, and hath six and twentie legions.".

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) sees this spirit as being of the second decanate of Libra (fourth quinance of Aquarius according to Aurum Solis).

In "Luciferian Goetia" by Michael Ford (2007), Ford believes that Gremory

teaches about the treasures of self (your strong points and weaknesses) at various points of your life and states that “Gremory will also copulate spiritually in a dreaming sense with the magician, who is just as a woman, as Djinn are generally neither male nor female”.

Area(s) of expertise: divination, finding treasures (personal experience, this includes unexpected revenue streams), inspiring love in women. (sourced from the description)

Enn: An tasa shi Gremory on ca

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: camel, a woman with a crown around her waist (so a bejewelled belt).

Associated colours: according to V. K. Jehannum “Purple, Orange, Green, Pink, Brown”

Associated offerings: from other people online posting in a myriad of different forums: “red wine, honey, pink roses, green roses, sandalwood and dragons blood incense”, from V. K. Jehannum extra additions: “Copper, Mullein, Patchouli, Lavender”.

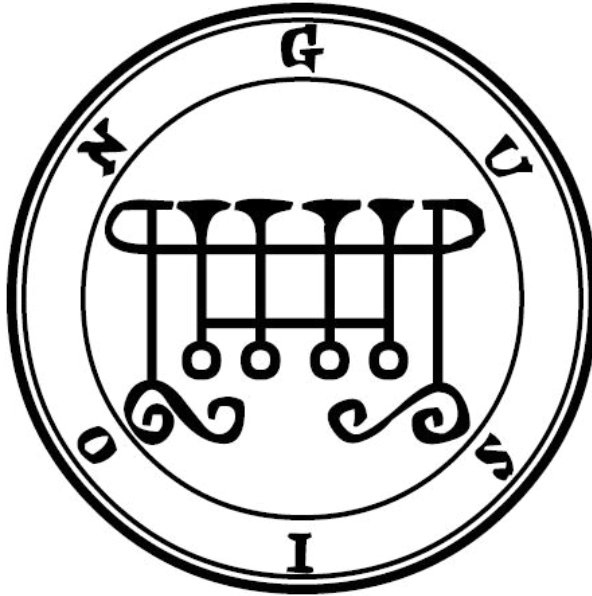
Warnings: this spirit can be very direct and blunt (from others experiences), from mine this spirit can deem you not worthy to stay around for long enough for you to find a communication method, therefore if you’re new to spiritual communication, it may be an idea to come in already knowing how you normally communicate with spirits.

Personal notes: came as 3 light points forming a triangle, felt somewhat cold temperature wise and spoke in a sassy female voice. I introduced myself. We talked about possible good sources of income. Among other things I asked Gremory who is unfit to work with them and the answer was “impolite, ungrateful people or those that are new. I have no patience for a practitioner that

fails to get my message”. That being said, exceptions exist. If you’re getting signs from Gremory and you’re new to spirit communication, consider yourself an exception. For who fit her well I’ve received this message – “those that can match my energy and keep up. But we all like that I suppose. The practitioners that are brave and know what they want. Or practitioners that need a little bit of encouragement, but don’t want to call upon much darker entities.”. She seems to favour encouraging women, so I’m not surprised that she specializes in love of that sort, however if you are female and it isn’t love that you seek, you can find empowerment here.

Planetary association: Venus

Gusion (Gusoyn)



Demonic description: a great and strong Duke. He appeareth like a Xenopilus. He telleth all things, past, present, and to come, and showeth the meaning and resolution

of all questions thou mayest ask. He conciliateth and reconcileth friendships, and giveth honour and dignity unto any. He ruleth over 40 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Gusion is described as this "a great duke, and a strong, appearing in the forme of a Xenophilus, he answereth all things, present, past, and to come, expounding all questions. He reconcileth fréndship, and distributeth honours and dignities, and ruleth over fourtie [and five] legions of divels."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Gusion in French: "Gusoyn, Grand Duke in the Underworld. He appears in the form of a camel. He answers on the present, the past, the future, and discovers the hidden

things. He increases dignities, and strengthens honours. He commands forty-five legions.”.

There’s very little information on Gusion, so here’s a little something to think about – what is a Xenophilus?

Well, Xenophilus was a Pythagorean philosopher and musician who lived in the first half of the 4th century BC.

However there is another theory, that actually we should be thinking about an alien, though I don’t subscribe to it. It comes from translating the word. Xeno would mean “stranger, foreigner, alien” in Greek and philus comes from Greek philos and means “loving”. So “a lover of aliens”, or “a lover of foreigners”, or “a lover of strangers”.

Area(s) of expertise: divination, separating or reconciling friendships, increasing dignities and strengthening honours.

Enn: Secore vesa anet Gusion

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: camel, or potentially a Pythagorean philosopher, or a lover of foreigners (however one imagines that).

Associated colours: according to V. K. Jehannum: “Yellow, Green, Dark Purple, Light Purple, Red”

Associated offerings: according to V. K. Jehannum: “Eyebright, Clary Sage, Aloe, Blue Vervain, Copper.”. There are not many people that work with Gusion, so information on offerings is hard to get. The list of flowers is impressive enough that it fully makes me believe that flowers (especially flowers in the colours of the spirit) will be appreciated and so will floral based smells. So perhaps a nice lavender perfume? Or a sunflower scented candle? Be creative!

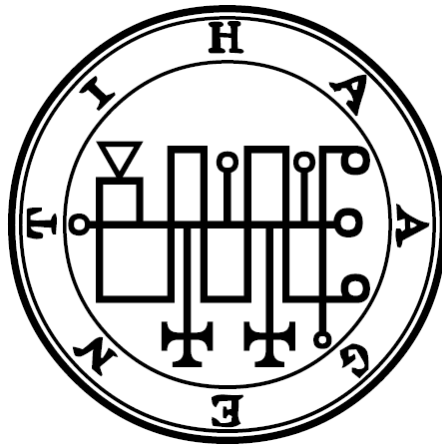
Warnings: none.

Personal notes: came as slight dizziness, my lavender candle suddenly unleashing a gust of smell (I felt like I suddenly swallowed some lavender), wings of a moth in my mind's eye and a deep, but soft middle-aged woman's voice. Gusion is both, male and female, like many spirits and with me they preferred the female presentation. I asked if there's anyone that should not contact them and was told that everyone that need their gifts should come, they're glad to share them. I asked if there's anyone that the would especially prefer to see and was told that it is the budding male occultists with a passion for divination that they would love to be contacted the most, as they'll help them to nurture that talent and will get them the connections that they need. Important note – they don't shun women, but I did effectively ask what were their preferences in those that contact them. This seems to be an inversion from some other spirits that preferred those presenting in a feminine way.

I asked if there was any message that they would like to pass down and it was “you will all see more of me in the future. I'm sleeping now. But I don't wish to remain so for the rest of time.”. If I had to interpret my own mind – “sleeping” is not literal, but merely means “obscure”, “less in the forefront”, meaning that at some point in the future Gusion will be regarded as a spirit that's seen a lot more commonly than they are now.

Planetary association: Venus

Haagenti



Demonic description: a President, appearing in the form of a mighty bull with gryphon's wings. This is at first, but after, at the command of the exorcist he putteth on human shape. His office is to make men wise, and to instruct them in divers things, also to transmute all metals into gold and to change wine into water and water into Wine. He governeth 33 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Haagenti is described as this "a great president, appearing like a great bull, having the wings of a griphen, but when he taketh humane shape, he maketh a man wise in everie thing, he changeth all mettals into gold, and changeth wine and water the one into the other, and commandeth as manie legions as Zagan.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Haagenti in French: "Haagenti, great president in the underworld. He appears in the figure of a bull with griffin wings. When he shows himself wearing a human face, he makes man skilled in all things; he teaches in perfection the art of transmuting all metals into gold, and of making excellent wine with clear water. He commands thirty-three legions.".

There isn't a lot of old information on Haagenti, but they seem to be fairly

popular in fictional media, so here's a short list of a couple of entries:

In "The Oracle" by Brian J. Hansen (2013) (a work of fiction), Haagenti is a Demon Queen that is 15 feet in height and has the lower body of a cow, or a bull.

Haagenti is also a very prominent character in fictional works "Imp Series" by Debra Dunbar (first one was published in 2014).

Video game "Bloodstained: Ritual of The Night" (2019) has Haagenti as a common enemy that Bloodstained wiki describes as "A winged, golden demon prized for its exquisitely flavourful meat".

Furthermore in my searches I've found loads of dubious books and posts that connect Bastet and Haagenti together. As there's no indication that Bastet has somehow turned into a flying bull, I suggest taking all those sources with a great pinch of salt.

Area(s) of expertise: making people wise and alchemy (especially when it comes to metals, so this would be a great spirit to learn chemistry from and making non alcoholic things into alcohol, so fermenting).

Enn: Haagenti on ca Lirach (original Enn here had the word "Haaventi" instead of Haagenti and that seemed wrong for the entity, so in order to make sure that we're calling upon the right one, I fixed it into Haagenti).

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: winged bulls, bulls, griffins.

Associated colours: Orange (due to the spirit being a President)

Associated offerings: none disclosed anywhere. Due to water into wine being mentioned in the description, I would assume that wine is a good offering and so are other types of alcohol, same as gold, as gold is specifically mentioned.

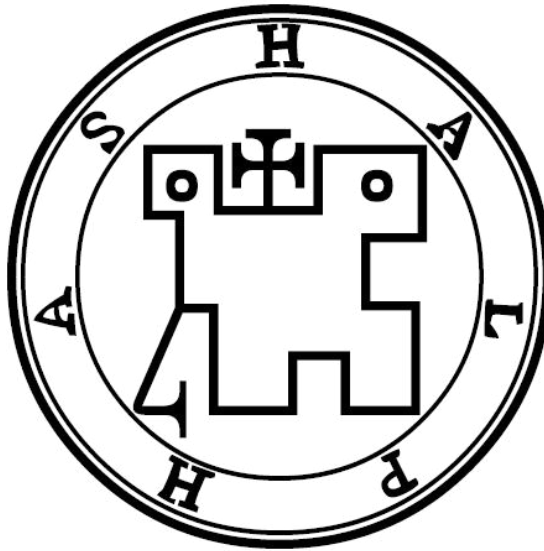
Orange candles will work, or other items in orange. If you wanted to improve yourself as an offering, studying chemistry, or old alchemy will work.

Warnings: none. According to a personal experience, Haagenti does not suggest working with him if you have a lot of unresolved trauma. Come to him after doing some work on your own or with other spirits. Otherwise purifying that may be a lot more unpleasant than it needs to be.

Personal notes: came as cross-roads, then as a vertical eye. He spoke from above and sounded deep and echo-y. Being too close to Haagenti feels like he is trying to scan your heart non stop. I asked who would be a good match to work with him and was told that it would be someone with scientist's glee. Someone who would be unafraid to experiment with themselves and to let Haagenti experiment with them too and someone that would be far too eager to register results, negative and positive. It seems that Haagenti has this scientist's glee himself and there's nothing more captivating for them than data. Starting from reading you and ending with experimentation. It does sound like the kind of spirit that would have much to teach when it comes to alchemy.

Planetary association: Mercury

Halphas (Malthus)



Demonic description: a great Earl, and appeareth in the form of a stock-dove. He speaketh with a hoarse voice. His office is to build up towers, and to furnish them with ammunition and weapons, and to send men of war to places appointed. He ruleth over 26 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Halphas is described as this "a great earle, and commeth abroad like a storke, with a hoarse voice, he notablie buildeth up townes full of munition and weapons, he sendeth men of warre to places appointed, and hath under him six and twentie legions."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Halphas in French: "Halphas, high count of the underworld. He appears in the form of a stork, with a loud voice. He builds cities, orders wars and commands twenty-six legions. He may be the same as Malphas."

For the purposes of this book I consider Halphas and Malphas to be entirely separate. You don't need to agree as this book is not some sort of holly unbendable book, merely my own observations and research.

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that Halphas is a night demon of second decanate of Aries (or fourth quinance of Leo according to Aurum Solis).

Michael Ford in "The Luciferian Goetia" (2007), suggests asking Halphas to build astral fortifications to protect you from any other spirits during your workings.

Area(s) of expertise: military architecture, military logistics and the history behind it all.

Enn: Erato Halphas on ca secore

Title(s): Earl (sourced from Lesser Key of Solomon)

Associated symbols: stock dove, stork.

Associated colours: Red (because he's an Earl)

Associated offerings: Dragon's Blood incense works for all Earls. "Satan and Sons" website suggests offering Majoram and things made out of Iron to Halphas. Otherwise you can always try learning about military architecture as an offering, or lighting red candles.

Warnings: none. From personal experience those that are not called to him and do not know how to use his gifts should not apply.

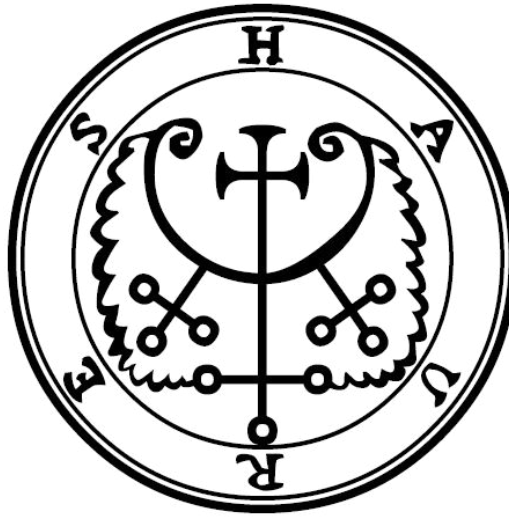
Personal notes: came as an amoeba swimming inside my eye, together with the sensation of freezing cold and an unwillingness to see me. Eventually I talked the spirit into giving me a couple of sentences, but unlike others they did not get close enough for me to get a better feel for them. They sounded like an

old man. Not many people call upon them these days, but they like it this way. I asked them who would be a good fit to call upon them and was told that the best fit are architects (if they want to include even artistic depiction of military structures into their buildings), those responsible for military logistics (not soldiers themselves), those working in museums (especially if it is to do with medieval buildings, or war), history buffs and re-enactors. He specializes in military and defensive structures of all time and sharing the history of those is as much of an interest of his as helping build new ones.

I would not say that Halphas is an aggressive spirit, but as I had no requests to do with their area of expertise, so they couldn't shine to me with their best colours, they came off as abrasive to me.

Planetary association: Mars

Haures (Flauros, Flereous, Haurus or Havres)



Demonic description: a great Duke, and appeareth at first like a leopard, mighty, terrible, and strong, but after a while, at the command of the exorcist, he putteth on

human shape with eyes flaming and fiery, and a most terrible countenance. He giveth true answers of all things, present, past, and to come. But if he be not commanded into a triangle, he will lie in all these things, and deceive and beguile the exorcist in these things, or in such and such business. He will, lastly, talk of the creation of the world, and of divinity, and of how he and other spirits fell. He destroyeth and burneth up those who be the enemies of the exorcist should he so desire it also he will not suffer him to be tempted by any other spirit or otherwise. He governeth 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Haures is described as this "a strong duke, is seene in the forme of a terrible strong leopard, in humane shape, he sheweth a terrible countenance, and fierie eies, he answereth trulie and fullie of things present, past, and to come; if he be in a triangle, he lieth in all things and deceiveth in other things, and beguileth in other busines, he gladlie talketh of the divinitie, and of the creation of the world, and of the fall; he is constrained by divine

vertue, and so are all divels or spirits, to burne and destroie all the conjurors adversaries. And if he be commanded, he suffereth the conjuror not to be tempted, and he hath twentie legions under him."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Haures: "Grand-general of hell and commanding 20 legions, Flauros appeared as a leopard. In human form, he had a frightful face with burning eyes. He knows of the past/present/future, can turn Demons and spirits against the exorcists."

There is this interesting personal experience based work called "Aspects of Evocation" collected essays by Phil Hine (1988 – 1995) that includes the information that an invocation of an appropriate God-form (in case of Haures and Andromalius, according to this work, this is Horus) makes evocation easier.

The reason for the difference in name spelling is likely because "Fl" written by hand can look very close to "H", so "H" becomes "Fl" and "Fl" becomes "H" when grimoires get copied by hand over and over again.

Area(s) of expertise: protects from and destroys the practitioner's enemies, both physical and spirit alike, helps with divination.

Enn: Ganic tasa fubin Flauros

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: leopard, fiery eyes.

Associated colours: according to V. K. Jehannum "Green, Purple, Orange, Red"

Associated offerings: according to V. K. Jehannum: "Dragon's Blood, Copper, Sage, Sandalwood, Rue, Red Sandalwood, Arnica, Copal, Sage, Scullcap". Things in spirit's colours will work. Things to do with their area of expertise will work. One person online shared experience where the spirit wanted to know that they're serious, so they asked them to get their brother to burn their

jacket, so the offering asked from you may be something that you hold as precious to you or that is uncomfortable to get.

Warnings: always double check the information that this spirit gives you and remember that you are inviting a spirit to do with destruction, meaning that at the very least you should expect their energy to be somewhat unpleasant (does not mean that it will be, but remember what the spirit is an expert on).

Personal notes: I've seen a visage of a goblet whose stem ends in a key and felt a sharp pain in my heart. Flauros was very chatty. I did not need an introduction, it seems that my Patron was staying by my side and conveying information ahead of time today. I was asked to call Flauros "Haures" (very close to Hores in pronunciation) as according to him, my own pronunciation of his name was getting far too close to "Flower" for his liking.

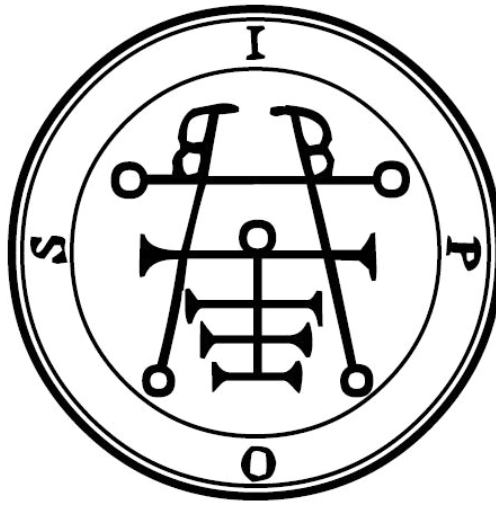
I asked what people should not approach him and was told that those that are easy to bully. If you can not stand your ground, he will take that opportunity to press you.

I asked what kind of offerings would he like and was told that the destruction of something dear (for the sake of people that will take this too far, think more of an object, like your favourite pair of shoes, NOT pets or family members) to show a sacrifice, or, if you're brave enough, a drop of your own blood, as you would be giving this spirit a hold on the information of everything that you are.

I asked who should approach him and was told that people that are shameless, people that are guiltless, people that know what they want and have the experience of destruction being the necessary force behind creation should bravely take a step forth.

Planetary association: Venus

Ipos (Ipes, Ayperos)



Demonic description: an Earl, and a mighty Prince, and appeareth in the form of an angel with a lion's head, and a goose's foot, and hare's tail. He knoweth all things past, present, and to come. He maketh men witty and bold. He govemeth 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Ipos is described as this "a great earle and a prince, appeering in the shape of an angell, and yet indeed more obscure and filthie than a lion, with a lions head, a gooses feet, and a hares taile: he knoweth things to come and past, he maketh a man wittie, and bold, and hath under his jurisdiction thirtie six legions.".

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Ipos: "Ipes/ Ayperos is a prince and count of hell, who commands 36 legions. He appears as an angel or lion with the head and feet of a goose and a short hair's tail. Ipes knows of the past and future, gives men intellect and courage, and can tell of hidden treasures.".

There is a rumour spreading online of this spirit being an aspect of God Anubis,

however I can not track down, nor verify where this came from. Take such claims with a grain of salt.

Area(s) of expertise: makes one witty, bold and can help with divination.

Enn: Desa an Ipos Ayer

Title(s): Earl and a Prince (sourced from Lesser Key of Solomon)

Associated symbols: lions, geese, hares, angels.

Associated colours: Blue and Red

Associated offerings: according to V. K. Jehannum: “Cedar, Rue, Yarrow, Sandalwood, Tin and Iron”. Offer the plants, or the scents of plants as incense, or blue candles, or things made out of tin and iron.

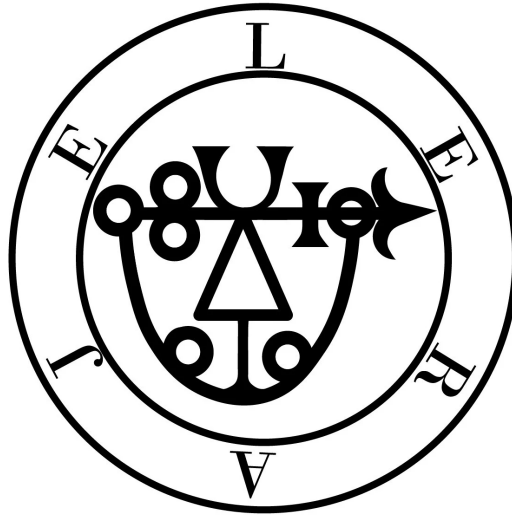
Warnings: none.

Personal notes: Ipos oozes trustworthiness. He puts you in a calm state and blankets you with his energy. Upon him entering I’ve seen a scene of incredible beauty, even if it was not coherent, or cohesive. Sort of like a dream. There was a sun and a crescent moon, both overlaying one another, shining on top of a pyramid that was hidden inside a forest of evergreens. He speaks slowly.

I asked him if there’s anyone that should not contact him and was told “no, everyone is welcome”, but he welcomes especially the young and the meek. Those that are feeling knocked down and wallowing in their own misery. Ipos is great at making you see your own strength. He projected mine back at me and likened me to a specific animal (which one, I will not share), stating that strength begets strength and attracts others that see in you what you don’t see in yourself.

Planetary association: Mars and Jupiter

Leraje (Leraie, Loray, Oray, Leraikha)



Demonic description: a Marquis great in power, showing himself in the likeness of an archer clad in green, and carrying a bow and quiver. He causeth all great battles and contests and maketh wounds to putrefy that are made with arrows by archers. This belongeth unto Sagittary. He govemeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Leraie is described as this "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 objcit tribus diebus, [which he shoots best within three days] and he hath regiment over thirtie legions."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Leraje in French: "Oray or Loray, grand marquis of the underworld, who shows himself there in the form of a superb archer carrying a bow and arrows; he animates the

fights, worsens the wounds made by the archers, launches the most deadly arrows. Thirty legions recognize him as ruler and sovereign.”.

Area(s) of expertise: causes fights, putrefies wounds caused by archers, which coincidentally he is one of, therefore they can cause the wound that will putrefy themselves.

Enn: Caymen vefa Leraje

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: archer dressed in green, bows and arrows.

Associated colours: V. K. Jehannum lists “Red, Violet”, I would add “Green” because the spirit is very much specified to dress in green.

Associated offerings: according to V. K. Jehannum: “Silver, Jasmine, Lemon Peel, Rosemary, Plantain, Bay Leaves”. So anything that are these substances, smell like these substances, or are close to these substances is fine. If lemon peel is fine, then so is the whole lemon, or lemon juice, perhaps even lemon cake, though no guarantees here as cakes are sweet and I did not personally test sweets on this spirit. Candles make for a nice offering that no-one ever refuses.

Warnings: when one is calling a spirit that’s famous for causing fights, one should not be surprised if more fights than normal start happening in their environment.

Personal notes: his energy was warm and I saw burning eyes in an elongated face, a little bit like a deer. I asked who is unsuited to working with Leraje and he told me that anyone who fears conflict must not apply. Even if you are sending this conflict to someone else, conflict will still reach your doorstep eventually regardless.

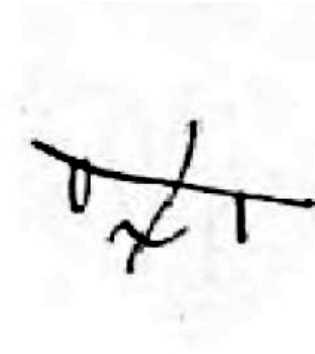
I asked who is very well suited to working with Leraje and was told that those that are into archery, or real battles. Archery is his hobby. He does enjoy some

more modern weapons too, but it has to be something with a limited amount of ammo that still has class, like a Revolver. Those that share his passions will have much to talk about. And those that are going off into real battle will benefit from Leraje's experience more than those that merely want to cause verbal disagreements.

Before leaving Leraje left this little note with me to share with everyone – “do not be afraid of conflict. There won't be a point in humanity's history where all conflict is grown out of and wars are no longer waged, because that's not what living is all about. Learning to navigate conflicts is part of the experience of living, so don't shy away from it and don't try to hide it like it is an undesirable part of life.”.

Planetary association: Moon

Leviathan



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: The Bible identifies Leviathan as sea monster. The entirety of chapter 41 in Book of Job is dedicated solely to him:

“Can you pull in Leviathan with a fishhook or tie down its tongue with a rope?

Can you put a cord through its nose or pierce its jaw with a hook?

Will it keep begging you for mercy? Will it speak to you with gentle words?

Will it make an agreement with you for you to take it as your slave for life?

Can you make a pet of it like a bird or put it on a leash for the young women in your house?

Will traders barter for it? Will they divide it up among the merchants?

Can you fill its hide with harpoons or its head with fishing spears?

If you lay a hand on it, you will remember the struggle and never do it again!

Any hope of subduing it is false; the mere sight of it is overpowering.

No one is fierce enough to rouse it. Who then is able to stand against me?

Who has a claim against me that I must pay? Everything under heaven belongs to me.

I will not fail to speak of Leviathan's limbs, its strength and its graceful form.
Who can strip off its outer coat? Who can penetrate its double coat of armor?
Who dares open the doors of its mouth, ringed about with fearsome teeth?
Its back has rows of shields tightly sealed together; each is so close to the next
that no air can pass between.
They are joined fast to one another; they cling together and cannot be parted.
Its snorting throws out flashes of light; its eyes are like the rays of dawn.
Flames stream from its mouth; sparks of fire shoot out.
Smoke pours from its nostrils as from a boiling pot over burning reeds.
Its breath sets coals ablaze, and flames dart from its mouth.
Strength resides in its neck; dismay goes before it.
The folds of its flesh are tightly joined; they are firm and immovable.
Its chest is hard as rock, hard as a lower millstone.
When it rises up, the mighty are terrified; they retreat before its thrashing.
The sword that reaches it has no effect, nor does the spear or the dart or the
javelin.
Iron it treats like straw and bronze like rotten wood.
Arrows do not make it flee; slingstones are like chaff to it.
A club seems to it but a piece of straw; it laughs at the rattling of the lance.
Its undersides are jagged potsherds, leaving a trail in the mud like a threshing
sledge.
It makes the depths churn like a boiling caldron and stirs up the sea like a pot
of ointment.
It leaves a glistening wake behind it; one would think the deep had white hair.
Nothing on earth is its equal— a creature without fear.
It looks down on all that are haughty; it is king over all that are proud.”

St. Thomas Aquinas described Leviathan as the demon of envy, first in
punishing the corresponding sinners (*Expositio super Iob ad litteram*). Peter

Binsfeld likewise classified Leviathan as the demon of envy, as one of the seven Princes of Hell corresponding to the seven deadly sins.

Other mentions of this spirit: the name of the spirit means “twisted” or “coiled” in Hebrew.

The myth of Yahweh defeating Leviathan is very similar to the myth of Baal Hadad defeathering Lotan (a sea serpent that was a servant to the sea god Yam, name comes from Ugaritic, meaning “coiled”) Marduk defeating Tiamat, Zeus slaying Typhon and so on. “God versus sea serpent” is a common theme in mythology.

Thomas Hobbes wrote a book on political philosophy called “Leviathan” in 1651. This work concerns the structure of society and legitimate government, and is regarded as one of the earliest and most influential examples of social contract theory. The name was selected in order to appear more provocative and has nothing to do with Leviathan, but by God, I’m not missing my chance to mention it.

Leviathan is mentioned in the case of Urbain Grandier (1590 – 18 August 1634) who was a French Catholic priest that was burned at the stake after being convicted of witchcraft, because he was blamed for causing a convent to be possessed by demons. During his trial a document written in backwards Latin was presented to the court which allegedly was a pact between Urbain Grandier and Lucifer, Beelzebub, Satan, Astaroth, Leviathan and Elimi.

In “Essentials of demonology; a study of Jewish and Christian doctrine, its origin and development” by Edward Langton (1949) the author argues that Leviathan and Satan are one and the same. Their arguments include Satan being brought into connection with the serpent in the story of Garden of Eden, being called “the old serpent” and “the primeval serpent”, that some passages (Succah, Yalkut Jesaj) talk about the overthrowing of the evil angel Satan, while Baba Bathra puts emphasis on it being Leviathan that will be fought and defeated by angel Gabriel.

"Animals with human faces; a guide to animal symbolism" by Rowland, Beryl (1973) describes how the story of Jonah and the whale is an analogous to Jesus entering Hell before his resurrection and how many frescos portraying the event

show the entry to hell being through a mouth of Leviathan. As such the whale in the story symbolises the great beast of the sea – Leviathan.

Final Fantasy XIV: Realm Reborn (2013) is/ was an MMORPG video game (I do not know when you are reading this, dear reader, MMOs are more likely to die before any massive changes have happened to Internet, but if it has been a couple of decades since this book has been written, for all I know some information was deemed not needed and was edited out, or deleted, therefore from where I stand I can access this video game right this moment, from where you stand, for all I know, you may even be unaware that it has existed.). In this video game Leviathan was a boss (in fact an 8 player boss, so you had to play with other people online to take him down) that was described as Lord of the waters that is revered by an ocean dwelling race of fish-men.

The reason why I’m including this entry is because this boss fight had a great musical score that had nice drums and chanting of “Leviathan” through all of it. If this piece of music still exists, search for “Through the Maelstrom” by Masayoshi Soken, Michael-Christopher Koji Fox and Tidus Seven. If you can find it and if you like it, feel free to repurpose this art as a background sound for your rituals.

Area(s) of expertise: the Sea, the waters of the deep. Here you can draw associations to the Void and Abyss (some surely have), emotions (as those are considered watery) and all that runs deep.

Enn: Jaden Tasa Hoet Naca Leviathan

Title(s): Prince

Associated symbols: serpent, sea serpent, possibly a whale.

Associated colours: Satan and Sons associate every colour of the ocean with Leviathan. To quote their list: “Blue, Teal, Turquoise, Silver, Black and Emerald Green”, but really it is simply all the colours of the ocean. There is no need to memorize this list, just aim for what reminds you of the sea.

Associated offerings: Satan and Sons left this list for incenses: “Sandalwood, Copal, Lotus, Eucalyptus, Mint, Lavender, and Palo Santo”, this list for crystals: “Aquamarine, kyanite, Sapphire, Pearl, Moonstone, tanzanite, black tourmaline, clear quartz and enhydro quartz.” and some generic offerings that have association with water: “water, sea salt, river rocks, shells, sand and purple and blue iris flowers.”. In general think “water”, think everything that you associate with water and this list will start from Leviathan’s colours and end with all that can be found in water or around water. Sand? Good! Water? Good! River rocks? Good! Seaweed? Good! Sea shells? Good! There is only one theme here and all that you associate with it is good enough.

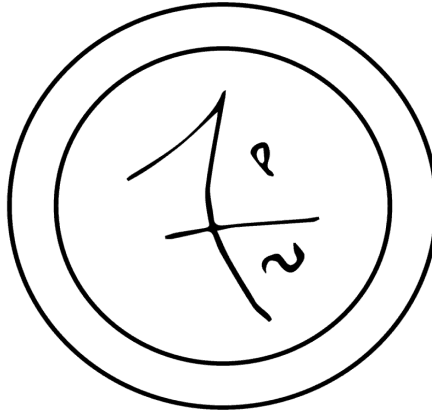
Warnings: this is an ancient sea serpent, expect their energy to feel powerful, perhaps even overwhelming.

Personal notes: as I chanted for Leviathan, the neighbour’s car alarm started to go off, my light flickered and wind blew. I heard a female voice say “chant it like you mean it”. I did and as I did I could feel myself get engulfed by water as the left side of my face went numb.

Leviathan was female to me. Surprisingly soothing. She appeared to me as void tentacles from the bottom of the sea. I asked her who is unfit to work with her and got the answer of “those for which the waters do not flow and there is nothing left to uncover”, which should be hardly anybody. I asked her who is extra fit to work with her and was told “those that are hiding themselves from themselves in depths within”. I have a feeling that Leviathan would be great for shadow-work and uncovering all that at some point has been worked out of you by society. Uncover the true you, so to speak.

Planetary association: Jupiter

Lilith



(Cleaner version of the sigil from Complete Book of Demonolatry by S. Connolly)

I want to keep the book's structure as it is, but try as I might, I feel like I'll never live up to being able to put all that Lilith is on a page cleanly. I'll try my best with the words that I'll find, but expect this to be a messy entry that will either come off as too robotic or will weave on without much rhyme or reason. There's no comfortable in-between here.

Demonic description: to make this less confusing (which is likely going to make it even more confusing), for this field I'll settle on a single nicely disclosed source. What I'm going to be paraphrasing here came straight from M. Bellanger's "The Dictionary of Demons: Expanded and Revised" (2021). The danger of using a singular source is that a singular source can be incorrect, however what I seek here is to paint a vague picture with broad swipes and this source will work as well as any source.

Lilith has a long history that, among other places, stretches all the way back to Babylonians and Sumerians where she appeared as Ardat Lili, a spirit that preys upon men in their sleep. Her amorous embraces were considered fatal and as such she was feared. While Ardat Lili would most often haunt the night (as this

is when people generally sleep), her connection to the night was likely established through the Hebrew word “laileh” or “layla” that meant “night”. She did not originate as a Hebrew entity however so this connection can be misleading. Her name most likely derived from the Sumerian word “lil” meaning “storm”.

In the earliest days, Lilith was not a singular being, but rather “lilin” or “lilitu”, a class of demons believed to haunt deserts and wastelands. This is likely why in Isaiah 34:14 her name is translated directly as “screech owl”.

One of the earliest references to Lilith in literature appears in the “Epic of Gilgamesh”. There she is a demon that inhibits the Huluppa-Tree along with a dragon and a Zu-bird. When Gilgamesh slays the dragon, Lilith is said to tear her house down and escape into the wilderness. This is the myth that likely was guilty for many of associations with Lilith – birds, dragons and the wilderness.

Later Lilith became adopted into Jewish mythology. For more information on that, see “other mentions”. It is quite important to say that there seem to be multiple different Jewish myths that feature her, but most of these are not part of public domain books, so I’m sorry, but I won’t put all of them here.

Jews seem to have feared Lilith greatly as there are many warding elements to keep her evils at bay that have survived to this day. Lilith was said to have a fondness of attacking birthing mothers and newborns. One of her aspects is being the undertaker of infants. Another aspect of hers, just like Ardat Lili was fond of seducing men to death.

And thus this sums up the description of Lilith, or more correctly “Liliths”. This is not all that Lilith is, but I hope that it will help you to shape an idea of her in your mind.

Other mentions of this spirit: she exists in Jewish Folklore, namely Alphabet of Ben Sira. Full entry is as follows:

“When God created the first man Adam alone, God said, “It is not good for man to be alone.” [So] God created a woman for him, from the earth like him, and called her Lilith. They [Adam and Lilith] promptly began to argue with each other: She said, “I will not lie below,” and he said, “I will not lie below, but

above, since you are fit for being below and I for being above.” She said to him, “The two of us are equal, since we are both from the earth.” And they would not listen to each other. Since Lilith saw [how it was], she uttered God's ineffable name and flew away into the air. Adam stood in prayer before his Maker and said, “Master of the Universe, the woman you gave me fled from me!”

The Holy Blessed one immediately dispatched the three angels Sanoy, Sansenoy, and Samangel of after her, to bring her back. God said, “If she wants to return, well and good. And if not, she must accept that a hundred of her children will die every day.” The angels pursued her and overtook her in the sea, in raging waters, (the same waters in which the Egyptians would one day drown), and told her God's orders. And yet she did not want to return. They told her they would drown her in the sea, and she replied. “Leave me alone! I was only created in order to sicken babies: if they are boys, from birth to day eight I will have power over them; if they are girls, from birth to day twenty.” When they heard her reply, they pleaded with her to come back. She swore to them in the name of the living God that whenever she would see them or their names or their images on an amulet, she would not overpower that baby, and she accepted that a hundred of her children would die every day. Therefore, a hundred of the demons die every day, and therefore, we write the names [of the three angels] on amulets of young children. When Lilith sees them, she remembers her oath and the child is [protected and] healed.”

There are a couple of alternative stories where she is inserted into the Abrahamic myth. Mainly in In the Talmudic Erechim, It states that after Adam was under a curse, before the birth of Seth, he sired demons- both the shedim and the lilin. There is a similar passage in the Nidda, however this immediately followed the death of Abel, and banishment of Cain. For 130 years, Adam refused to sleep with his wife Eve. So Lilith his 1st wife came to him and bore him all manner of demons by his seed.

One story recounts an encounter between Lilith and the Prophet Elijah, during which Elijah recognized her and requested improved protective measures. Lilith disclosed her alternative names to Elijah and promised not to cause harm in any place where she encountered or heard these names. Regrettably, these names were not immediately etched in stone, and despite Elijah being given thirteen or

seventeen names, there exist more variations today. These names include Abeko, Abito, Abnukto, Amizo, Ayil, Batna, Bituah, Elio, 'Ik, 'Ils, Ita, Izorpo, Kali, Kea, Kakash, Matruta, Odam, Odem, Prtsa, Partsha, Partashah, Partasah, Prta, Patrota, Petrota, Podo, Raphi, Strina, and Tlto. According to the story, Lilith would refrain from harming anyone in the vicinity if she encountered these names.

"The Hebrew Goddess" by Raphael Patai (1967) has this little entry on Lilith: "A mystery of mysteries: Out of the power of the glow of Isaac's noon (i.e., the Gevurah), out of the dregs of the wine, there emerged an intertwined shoot which comprises both male and female. They are red like the rose, and they spread out into several sides and paths. The male is called Samael, and his female [Lilith] is always contained in him. Just as in the side of Holiness, so in the Other [Evil] Side as well, male and female are contained in one another. The female of Samael is called Serpent, Woman of Harlotry, End of All Flesh, End of Days.".

She is a very important figure in the practice of Qliphothic left hand path. Qliphoth is the flipside of the tree of life (Sepiroth). Lilith can be found in two forms within the Qliphoth – as the ruler of a Shadow realm of our world alongside her sister Namah, and as a deity of the Qlipha Gamaliel located in the tree of Qliphoth.

Gamaliel, which is governed by Lilith, represents the opposite or shadow side of Yesod. Yesod is known as the Sephirah of unconscious desire and sexuality because it collects all the energy and unrealized ideas from the Sepirahs above it and channels them down to Malkuth (our world). Gamaliel serves as a suppressed version of Yesod, regarded as the indecent and murky manifestation of all forms of repression, particularly in relation to sexuality.

If this place still exists, I highly encourage you to visit libraryoflilith.com for information on her. If this place is no longer with us, I hope that the owner of that place releases a couple of books on her before they too reach their own end. I hold that website as precious and this little paragraph can be seen as my admiration of it.

Area(s) of expertise: deadly and destructive sexuality, storms (due to being a storm demon), the wilderness, death in infancy, death in childbirth, her

seductive properties and the prevention of reproduction properties (being deadly to men through seductive dreams, death in infancy) connect her to prostitutes on this plane (as they too prevent the kind of sex that will bring offspring) and succubi on the next. The freedom of riding this current can destroy shame and other emotions meant to keep one down.

Enn: Renich viasa avage lillith lirach

Title(s): not applicable, though in the wild you'll see everything from Queen, to Princess, to mother. Regardless Lilith does not fit in any box and hence-forth wears no title in a hierarchy.

Associated symbols: screech owls, dragons, birds, the wilderness, wild, destructive, sexual women.

Associated colours: the most often associated colours are Red and Black

Associated offerings: Satan and Sons suggests these items: “roses, pomegranates, hibiscus, nettle, almond, mugwort, hazel, moonwort, mistletoe, juniper, pumpkin, gourd, beetroot, white and red sandalwood, lime, hemlock, cocoa (yes chocolate hehehe), weeping willow, dragonwort, nightshade, amaranth, cinnamon, chrysanthemum, lotus, rosemary, saffron”, these rocks: “moonstone, fire opal, chrysolite, aventurine, aquamarine, diamond, ruby, obsidian, onyx, jet, topaz, and garnet” and this incense: “jasmine, lotus, red and white sandalwood, dragon’s blood, cinnamon, olibanum, camphor, myrrh, jasmine, frankincense, golden copal, amber, saffron.”.

But really what do you offer a wild, destructive and unapologetic force? Anything from wild and untouched pathways, your shame, your spirit reignited, art of force personified, it is entirely up to you.

Warnings: she is a wild and unpredictable spirit, she acts as she wishes. There’s always a danger to calling upon Lilith, so be careful with which side you really want to see and why.

Personal notes: to be honest, I am intimidated by Lilith, so there will be an

extra entry here, as I wrote this up based on my old interactions with her, as I did not desire to call for her again: “I personally associate Lilith with a great chaotic force that knows exactly where it is going and why, but does not care what it leaves in its wake. She is amazing at pulling self made illusions off your eyes and crashing you into seeing the situation exactly as it is. Another area that I’ve been helped in was being shown that the fire comes from within and shines through any broken body that you can wear – it is not about the circumstance of your birth, your attractiveness, it is all about what you do with it and your will to keep on doing and going no matter what. Advice that I’ve gotten included “you’ll be entering the gates either way and you can do so with your head held high or head held low, up to you”. In my dreams she appeared as a red haired naked hag, ravaged, yet brimming with momentum. It is an entity that I do consider intimidating, yet also oddly mesmerising to look at, kind of like standing at the edge of the abyss and staring right into it.”.

With fear there’s no better way to proceed than by going forward, so I took my time to invoke her again. The meeting was brief. I asked her who should not seek her out and the answer was that she accepts everyone all the same and where this leads she doesn’t care. If you seek her out she has no issue being your destruction. There’s no warning here. For who should seek her out she felt indifferent – “the ones that are mine I find myself, they can’t go far, we are connected”.

Planetary association: no official association

Lucifuge Rofocale



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: the Grand Grimoire gives the following description – “the infernal Prime Minister who possesses the power that Lucifer gave him over worldly riches and treasures. He has beneath him Bael, Agares and Marbas along with thousands of other spirits and subordinates.”.

Other mentions of this spirit: Lucifuge means “avoid light” in Latin, Rofocale may be an anagram for Focalor (if you ignore one extra “e”).

In "Liber Hvhi – Magick of the Adversary 666 Edition" by Michael W. Ford (2007) Lucifuge Rofocale presides over the third hell.

"The Golden Riches of Lucifuge Rofocale" by Carl Nagel (2017) is a whole (small) book dedicated to working with Lucifuge Rofocale in ceremonial setting. I can not rate the book, as personally I have not read it, I'm merely stating that it exists.

In "Agrippa's Three Books of Occult Philosophy" as edited by Donald Tyson (2018), Lucifuge is part of the Sephirothic Tree as Archdemon of the Binah sphere.

Lastly, if you want a laugh, Lucifuge Rofocale has an IMDb page with one role in 2020 TV series called “Madventures Suomi” as “self”. The TV series

explores weird parts of Finland. If anyone knows why there's a demon in Finland, let me know.



An image of Lucifuge Rofocale from Grand Grimoire.

Area(s) of expertise: according to Grand Grimoire, he controls all worldly riches and treasures.

Enn: Eyen tasa valocur Lucifuge Rofocale

Title(s): Prime Minister (The Grand Grimoire)

Associated symbols: potentially black birds, but really nothing in particular.

Associated colours: Black (he flees the light)

Associated offerings: according to random people online chatting to one another – he likes musk, agarwood, patchouli, red rose and frankincense incense, hibiscus and sencha tea, things in dark colours (especially dark blue and purple), coins, drawings of him, according to V. K. Jehannum he likes: “Wild Rose, Black Olive Juice, Olive Oil, Alcohol, Mandrake, Sage and Mullein”.

Warnings: there is one guy that suffered a bout of psychosis and murdered two women as a sacrifice to Lucifuge in order to win the lottery. He did not win the lottery, he went straight to prison. Don’t be this guy. Make sure that you’re mentally stable before contacting Lucifuge. According to some people Lucifuge will push you to make a pact. You are allowed to refuse.

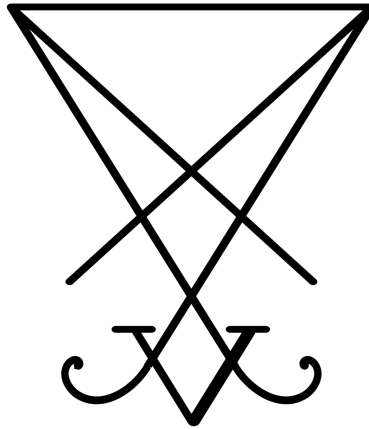
Personal notes: if Lucifer’s energy for me travels upwards until it hits my head, Lucifuge Rofocale’s felt the opposite. It started at my head and moved downwards. I invoked him in the morning. It was already bright. I apologized for it and while the spirit pointed out that I just invoked someone that flees from light into daylight and they prefer that that doesn’t happen they still spoke to me in a rather friendly (no bad blood between us) sort of way.

I asked about him and Lucifer and he stated that they’re the opposites, but on the same spectrum, meaning that if we take knowledge as a line, Lucifer is on the light side, while he is on the dark. Whenever they’re travelling together they work in Lucifuge’s domain, as light has no trouble shining in darkness, but Lucifuge flees the light. Think of it as a shadow hiding behind objects when the Sun is up, while a spotlight would have no such constraint in the darkness.

I asked who would work well with him and was told that those that wouldn’t lose their minds from plenty. For who wouldn’t work well with him he simply said “the opposite”.

Planetary association: Pluto

Lucifer



(Sigil sourced from Grimorium Verum)

Demonic description: Grimorium Verum has this description for Lucifer – “Lucifer appears in the form and figure of a fair boy. When angered, he seems to turn a red colour. There is nothing monstrous about him”.

Other mentions of this spirit: the entries won’t be in chronological order, as I will instead try to arrange them in a way that one thought doesn’t cut into another and the text simply flows.

Enters the Bible due to mistaking a descriptor for a name. King James Bible Isaiah 14:12 read as “How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!”. The descriptor word “lucifer” meant light-bearer and in context was used to refer to Venus, the morning star. In the new international version of The Bible the passage now reads “morning star, son of the dawn!”. The passage was also written about the fall of the King of Babylon and not the fall of angels, but regardless Lucifer has entered the Abrahamic mythos here and hasn’t left so far.

M. Bellanger’s “The Dictionary of Demons: Expanded and Revised” (2021) partly talks (partly because this isn’t the full entry) about a popular myth based on material written about The Bible rather than being in The Bible, where

Lucifer was once the foremost Angel in Heaven, second only to God. There he was known as the light-bearer and the morning star, the most beautiful of all the angels.

He was prideful though and that has led him to sin against God and start a rebellion. There was a war in Heaven where Michael the Archangel led the troops of the Lord against the rebels. Lucifer lost and was cast out of Heaven. A third of all angels fell with him. Lucifer was then cast into the Abyss where he is bound waiting for the final judgement day. From this place in Hell, it is believed that Lucifer lashes out against humanity with his ultimate goal being to keep souls away from God.

Some gnostic sects believe that Lucifer is not evil, but in fact tried to save humanity with the gift of knowledge (painting Lucifer into the Adam and Eve story).

"The Book of Oberon: A Sourcebook of Elizabethan Magic" translated by James R. Clark, Daniel Harms and Joseph H. Peterson (2015) uses Lucifer in many spells that call forth spirits. There are also a couple of more interesting parts mentioning Lucifer (sometimes even as Lucipher), such as "Saint Cyprian, Friar Bacon, Friar Bungi, Friar Lumbard, and others say that Lucifer, Beelzebub, Sathanas, Pluto, Minos, Asmodeus, Lama than, Balberith, Balphegore, Baal, and Cerberus be chief rulers of hell, saving Tantavalarion, the emperor of hellish spirits.", "There be four kings of the air: Orience king of the east, Paymon king of the west, Amaymon king of the south, and EGINE king of the north. And there be three devils, and that in the Art of Nigromancy: viz., Lucipher, Bellzebub, Satan.", one part calls Lucifer a Prince and one part calls Lucifer "the infernal dragon".

From Wiki one can find that Lucifer, which means "light-bringer" in Latin, was the name given to the planet Venus in Roman folklore, though it was often personified as a male figure bearing a torch. The Greeks had two names for this planet: Phosphoros, also meaning "light-bringer", and Heosphoros, meaning "dawn-bringer". In some tales, Lucifer was described as the legendary offspring of Aurora and Cephalus, and the father of Ceyx. He was often depicted in poetry as announcing the arrival of dawn. The Latin term Lucifer is used in

both prose and poetry to refer to the planet Venus, and sometimes poets personify it in a mythological context.

Now here we have covered the most basic information on Lucifer. Almost every still living occultist working with multiple demons has involved Lucifer in their written books, so the amount of information online on this spirit should be counted in tens of thousands of pages. It's quite paradoxical – there is so much information that this entry is shorter than most others, but I'm confident in this entry having what is necessary. The extra can be found later.

Area(s) of expertise: according to Romans – light, light is associated with knowledge (illumination), according to gnostics – knowledge, according to the myths surrounding The Bible – freedom, according to a man that writes under the name “Theodore Rose” – time and the powers of all other demons.

From my personal experience, knowledge is the dominating one, though many experience the freedom aspect too.

Enn: Renich Tasa Uberaca Biasa Icar Lucifer

Title(s): Emperor (The Grand Grimoire)

Associated symbols: Venus, the morning star, an angel. “Angel of Illumination” fan blog also associates these animals: “Snake, Wolf, Deer, Owl, Peacock”. I personally associate a black scorched tree, with green new buds that are leaking silver all over the tree. Also a field of black flowers with silver stems.

Associated colours: according to “Angel of Illumination” fan blog: “Blue, Purple, Silver, White, Gold, Emerald, Sage”, I personally associate Silver and Black the strongest, due to using Theodore Rose's book “Lucifer and the Hidden Demons” to reach him and the working makes those two quite memorable. From personal experience, once again, shades of Green are pleasant to this spirit, so I do somewhat agree with the before mentioned list of colours.

Associated offerings: Lucifer doesn't tend to ask for offerings. Offerings to do with knowledge will be the best (this is now going to be my third book that I'm offering and it always starts as a meditative suggestion of "we really should start another book". To be fair this is a hobby of mine so I take those suggestions, but I could just not do so if I wished).

Now I may as well use the full address to "Angel of Illumination", so angelofillumination.wordpress.com suggests these items: "anything that smells like Sandalwood, Patchouli, Musk, Cinnamon, Apple, Rose. These flowers: Rose, Lily, Jasmine, Honeysuckle, Hellebore.". I know of a single place that sells candles that are scented as blueberries and sandalwood and they feel very fitting for Lucifer.

Now there is a warning not to offer blood to Lucifer as Roman Deities seem to have looked down upon such a thing, but your own blood can be used as your unique signature that features all of you, so don't be surprised if you may feel inspired to use a drop or so when making a binding pact. I personally sometimes use it if I need a "signal boost" so to speak, as if to say "here's me, here's my energy, come find me please!", but such a practice can be dangerously addictive, so it is for special, very dire circumstances only.

Warnings: honesty is the only policy with this spirit, unless you are lying to yourself too, which is forgivable. Lying to yourself includes convincing yourself that you want the things that actually you don't and that don't align with your path.

Personal notes: This is going to be a very long personal note, because this is my Patron (surprise, I'm a Luciferian).

Let's start here – for me his spirit feels calming. Like meeting a very stoic and knowledgeable professor. He is amazing if you need to be calmed down, assured, or given another point of view to a situation that you are facing. If you are using Tarot cards for communication, Lucifer can be a wordy spirit and will openly give you all the options available to you when it comes to any question. Temperature wise I associate him with a cold and airy breeze.

If you want some of Lucifer's dark side – Lucifer can be the embodiment of

Tarot "The Emperor" card and can bend minds to make things fall into their places.

Thing is, his way of proceedings is so gentle that it feels like... Playing cards against someone that has his hand visible at all time and still losing.

And you can ask him to directly exert that influence, so instead of it being very gentle, it is very noticeable and that's a great way of seeing how a spirit can directly reprogram you and losing your mind right there, because if after something as simple as a meditation your personality suddenly sharply changed, oh you'll notice.

Paradoxically, while lenient, Lucifer is not opposed to enforcing pacts with him, especially pacts that promise servitude with no end. Aspect of freedom plays into it, so often he'll release one if there's a better path for them, but there are ones that he found fitting in some way and will hold onto. So if you're planning on making promises, make sure that you mean them. For example, I was born with his influence already following me and while I could have ignored it this lifetime, I would have lived again and again and again until I acknowledged it and was prepared to turn towards it rather than be running away from it.

Lucifer is a shape-shifter. I've seen it as a long black haired man with human, but wolfish features, as a Roman soldier, as someone of close to middle-eastern complexion in a suit, with short hair and swirls in his beard, I've seen him with hands that combined into wings, I've seen him as a minotaur, I've seen him with dry grey skin tone and a face of a jackal... Even if my visual meetings were sparse (I rarely get meditative visions of a person with him), every single time he has been different.

My suggestion is to seek Lucifer if you're pulled to him, or if you have an insatiable thirst for knowledge, need freedom, need to discover yourself, get a more stoic attitude, or need to have your emotions calmed into a peaceful platitude. Never ever seek Lucifer if you're planning to trick, or deceive him. It is fairly difficult to incur the wrath of Lucifer, but it is possible and you don't want to, because you'll fall so deep into this web that it will become your living nightmare.

Lastly, for the second time, don't make promises you don't intend to keep.

Lucifer is forgiving and won't hold everyone to it, but some he absolutely will. And if he does, there's no leaving of this path. There are plenty of positives to it and it is not a bad path, but the ability to actually make a choice who you walk with will be gone, there will only be the illusion of choice, as every lifetime you'll end up re-swearing and confirming with the same spirit as your pull is just that strong.

And to be fair, this could likely be said for all spirits. But as this is my path, this is my lived experience with this one in particular.

Planetary association: Venus

Luithian



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history of the spirit: appears only in the Dukante's Hierarchy and absolutely nowhere else. Likely a personal family spirit, just like Asafoetida.

Area(s) of expertise: according to V. K. Jehannum this spirit is a "Keeper of the Secrets of the Void". That's it. That's all there is on this spirit.

Enn: Deyan anay tasa Luithian

Title(s): Advisor

Associated symbols: not applicable.

Associated colours: not applicable.

Associated offerings: not applicable.

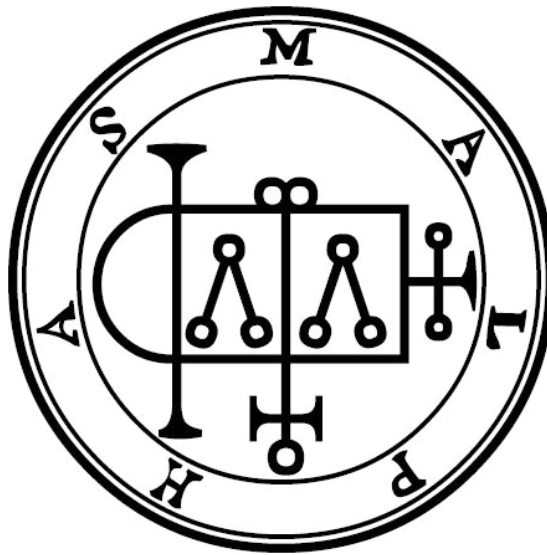
Warnings: not applicable.

Personal notes: Luithian has a spiritual presence, but they're more of a person, than a demon. An occultist of some sort that lived, according to them "long

ago” wherever that was. Luithian hangs in limbo, neither here, nor there and should really be seen as some sort of family elder there to advise and guide, not a God, not a demon. They have a pleasant mannerism and this is helping them as the connection is rather leaching on the practitioner (but not majorly). They can play a role of a magus grandad if anyone needs one, but if you work with actual demons Luithian is likely to leave before they arrive, or get banished if they don’t.

Planetary association: not applicable

Malphas



Demonic description: appeareth at first like a crow, but after he will put on human shape at the request of the exorcist and speak with a hoarse voice. He is a mighty powerful President. He can build houses and high towers, and can bring to thy knowledge of enemies desires and thoughts, and that which they have done. He giveth good familiars. If thou makest a sacrifice unto him he will receive it kindly and willingly, but he will deceive him that doth it. He govemeth 40 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Malphas is described as this "a great president, he is seene like a crowe, but being cloathed with humane image, speaketh with a hoarse voice, be buildeth houses and high towres wonderfullie, and quicklie bringeth artificers together, he throweth downe also the enimies edifications, he helpeth to good familiars, he receiveth sacrifices willinglie, but he deceiveth all the sacrificers, there obeie him fourtie legions."

Dictionnaire Infernal by Collin de Plancy (1863) gives this entry on Leraje in

French: “Malphas, great president of the underworld, who appears in the form of a crow. When he shows himself as a human figure, the sound of his voice is hoarse; he builds citadels and impregnable towers, overthrows enemy ramparts, finds good workmen, gives familiar spirits, receives sacrifices and deceives the priests: forty legions obey him.”.

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that Malphas is a night demon of the third decanate of Aries, or sixth quinance of Leo according to Aurum Solis.

There exists an author that took the name Malphas as their author name that wrote “The Black Ship: Concerning the Sovereign Company of Pandemonium, the Royal Blood of Chaos and the Dominion of Eternal Night” in 2009. That was their only book. Judging from reviews it is seen as a pretty good book, so hopefully Malphas is not embarrassing Malphas by calling themselves Malphas.

Malphas as portrayed in Dictionnaire Infernal:



Area(s) of expertise: he's an architect, a spy, can help expand your workforce and is a bane to all the priests.

Enn: Lirach tasa Malphas ayer

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: crows.

Associated colours: according to V. K. Jehannum: "Light Blue, Yellow, Green, Purple". Crows are often black, so you likely can throw Black in there too.

Associated offerings: according to V. K. Jehannum: "Marigold, Saffron, Mulberry, Holy Thistle". From people speaking about him online, he seems to

like blue stones, cheeses, fruit that's not too sweet and alcohol. Dragon's Blood incense may also work.

Warnings: Malphas prefers the offering to be an exchange, than a gift. Offer offerings after the spirit has done their part, not before, or else you may chase away the spirit.

Personal notes: I saw a black round eyeball and then a crow. I asked the spirit to move in closer so that I can sense them, but he refused. Malphas likes their distance, though he did agree to a conversation. They'll work with anyone, no matter the person came to ask for something to do with their area of expertise or not, however they are not suited to working with extroverts, people that require physical closeness, or those that would like to be coddled. He does not radiate warmth. He is especially well suited to working with those that get overwhelmed by people, or physical sensations, as he will respect your boundaries and will stay at a distance.

Planetary association: Mercury

Mammon



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: there is no direct description of the appearance of this spirit, or any such thing, as the spirit is money and possessions personified.

This spirit first entered King James Bible in Luke 16:13 as “No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”. In more recent translations “mammon” is replaced with “money”, therefore removing the whole personification aspect all together and becoming a more understandable verse.

Other mentions of this spirit: "The Magus" by Francis Barrett (1801) has this to say on Mammon: "Moreover, the tempters and ensnarers have the last place; one of which is present with every man, which we call the evil genius, and their prince is Mammon, which is interpreted covetousness.". For context, the author here is talking about how some scholars distribute evil spirits into nine degrees, contrary to the none orders of angels and how the ninth degree is Mammon's.

Dictionnaire Infernal by Collin de Plancy (1863) just writes that Mammon is the Hell’s Ambassador to England and that he is “demon of Avarice: that is the place, who, according to Milton, was the first to teach men to tear the bosom of the earth to dig out the riches.”.

"Spiritualism Identical with Ancient Sorcery, New Testament Demonology, and Modern Witchcraft: With the Testimony of God and Man Against it" by William McDonald (1866) sees Mammon as the Prince of demons of temptation.

"The Lord's prayer; The Beatitudes" published in 1954 (credited to Gregory of Nyssa that lived between year 335 and 394) sees Beelzebub and Mammon as the same. To quote: "It seems to me that the Lord calls the evil one by many different names according to the distinctions between evil actions. He names him variously devil, Beelzebub, Mammon, prince of this world, murderer of man, evil one, father of lies, and other such things."

Area(s) of expertise: Mammon is commonly seen as greed personified, therefore his areas are that of wealth and abundance.

Enn: Tasa Mammon on ca lirach

Title(s): Prince (according to Francis Berrett's The Magus), Ambassador to England.

Associated symbols: this spirit would be best represented by everything to do with wealth – paper money, coins, expensive jewellery and so forth.

Associated colours: I would suggest Green due to its associations with wealth. V. K. Jehannum suggests "Purple, Grey Mixed with Light Blue".

Associated offerings: according to V. K. Jehannum: "Devil's Claw, Bloodroot, Patchouli, Hemlock, Calamus". Other people on the internet seem to have offered this spirit alcohol and their own blood and both offerings went down well (when offering blood, use a sterile needle and don't over-do it. This book has nothing to do with your self destructive tendencies and should not be blamed for it). Of course offering all that is wealth to a spirit of wealth is highly acceptable. So the same way as money spells often involve money, consider giving coins, or paper notes. Remember that the offering is symbolic, therefore

the spirit does not care if you put your whole life savings on the table, or a single dime. Of course items and candles in the spirit's colour are always welcome.

Warnings: some people online say that this spirit will turn your life upside down in order to make you profitable.

Personal notes: he was barely detectable until he started speaking into my mind. My mind assigned the deepest possible voice to Mammon. If you're thinking how would your typical devil sound in a horror movie, you're likely thinking along the right lines. I asked him to get closer to me to see if I can detect him and to write about my experience here and he stood very close. I felt pressure on my head and my throat the most. The feeling was like heavy oily tropical air.

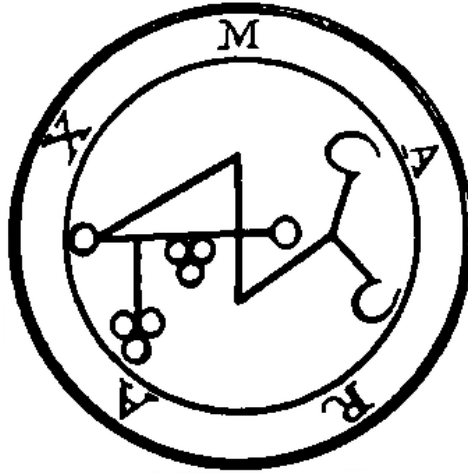
My session got interrupted, but the spirit agreed to continue holding a conversation with me despite me having to focus on something else at the same time. He stated that the one's that are suited the most for working with him are high stakes investors that understand that to win big you have to be prepared to lose big. For who is unfit to work with him, he named a person who thinks that they're a gentle spirit that will merely bring steady gains instead of turning their life around, or those that view him as a miracle.

I asked him about what I could do to increase my earnings and I got a nice financial analysis on how this spirit would help me if I asked (and he even recommended against it stating that there are gentler spirits that are better for this job), stated the options that I currently have and told me that going any further would place too much focus on something that's not meant to be my path, as getting serious gains in wealth department requires serious focus on that area of your life, leaving little time for all else, which would be against my best interests.

I highly recommend Mammon as a financial advisor, as if you're merely asking for advice they're going to be very open about all the options available to you and if any option is a better idea over another one.

Planetary association: Jupiter

Marax (Narax, Foraij, Forai or Morax)



Demonic description: a great Earl and President. He appeareth like a great bull with a man's face. His office is to make men very knowing in astronomy, and all other liberal sciences; also he can give good familiars, and wise, knowing the virtues of herbs and stones which be precious. He govemeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Morax is described as this "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."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Marax in French: "Morax or Forai, captain, count and president of several infernal bands; he is seen in the form of a bull. When he assumes the human figure, he instructs man in astronomy and in all the liberal arts. He is the prince of familiar spirits who are gentle and wise. He has thirty-six legions under his command."

The Devil in Britain and America by John Ashton (1896) is the only book that

I've found that mentions Marax as Foraij. The only information that's here though is how many legions Marax has.

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that this is a day demon of third decanate of Libra, or fifth quinance of Aquarius according to Aurum Solis.

In Latin "Morax" means "that which stops/ delays".

Area(s) of expertise: making one cunning, teaching astronomy, liberal sciences, the properties of stones and herbs, giving good familiars. Judging from the spirit's name, he could be a good spirit to call upon in order to stop a situation, habit, or an action from taking place.

Enn: Kaymen Vefa Marax

Title(s): Earl and a President (sourced from Lesser Key of Solomon)

Associated symbols: a bull.

Associated colours: Orange and Red (Orange is for Presidents, Red is for Earls)

Associated offerings: Dragon's Blood incense works for all Earls. Otherwise candles of the colours of the spirit are a fine offering. Anything to do with the spirit's domain, so feel free to bring Marax stopped clocks (stops/ delays), rocks, plants, depictions of stars and planets, learn something in his honour, or stop a bad habit that you wanted to get rid of, all of this will do.

Warnings: none.

Personal notes: came as a boat on a still lake perfectly reflecting on its non moving surface, until the boat has let go, turned around and sailed away. Their voice in my mind sounded womanly and soft and they emphasized their aspect of still.

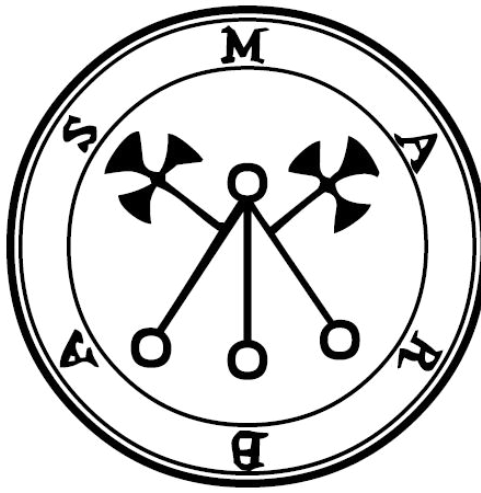
I asked who should see them and while they do indeed know great many things, the ones who are overwhelmed and need a breather, or the ones that need a moment to last for just long enough for them to feel it properly before letting go are the ones that will benefit from Marax the most. Especially those who need a greater time to say goodbye to a loved one, as I was given the impression that they can't stop death, but they can give one a bit more time, a day, perhaps some hours before they go. Some people live for that moment of having the bird in hand, Marax said, so they help them to enjoy it before having to let it go.

Who shouldn't go to Marax are people that need it all to flow. The ones that need the energy to move, the ones that need to develop and grow in order to reach their destination. For those, stopping the moment would be a disservice. Marax called me a "little one" and stated that it would indeed be a disservice to me to let me hold on to a single one moment, for it needs to flow.

I asked her what would make a good offering, as there's so little information out there and she said that the most on point thing that anyone can offer her are broken clocks, or depictions of otherwise still clocks.

Planetary association: Mars and Mercury

Marbas (Barbas)



Demonic description: a great President, and appeareth at first in the form of a great lion, but afterwards, at the request of the master, he putteth on human shape. He answereth truly of things hidden or secret. He causeth diseases and cureth them. Again, he giveth great wisdom and knowledge in mechanical arts and can change men into other shapes. He govemeth 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Marbas is described as this "a great president, and appeareth in the forme of a mightie lion; but at the commandement of a conjuror commeth up in the likenes of a man, and answereth fullie as touching anie thing which is hidden or secret: he bringeth diseases, and cureth them, he promoteth wisdom, and the knowledge of mechanickall arts, or handicrafts; he changeth men into other shapes, and under his presidencie or government are thirtie six legions of divels contained."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Marbas in French: "Marbas or Barbas, great president of the underworld; he appears in the form of a furious lion.

When he is in the presence of an exorcist, he assumes the human figure and answers on hidden things. He sends diseases, gives knowledge of the mechanical arts, changes man into different shapes and commands thirty-six legions.”.

His name potentially could have come from Latin word “Barba” meaning “beard”.

Area(s) of expertise: giving hidden information, causing and curing diseases, teaching mechanical arts and changing people.

Enn: Renach tasa uberace biasa icar Marbas

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: lion, potentially beards.

Associated colours: according to Satan and Sons “Black, Gold, Orange, Yellow, Silver and Blue-Grey”. Black Witch Coven on the other hand only identifies Yellow and Orange

Associated offerings: Satan and Sons suggests storax, chamomile, and cedar incense, sardonyx, nephrite jade, bloodstone and howlite crystals, puu’erh tea, darjeeling tea, and ceylon silver tip tea. Another person has offered carnelian and amber and both went down well.

Warnings: he cures and causes diseases, so keep your word when you promise something to this spirit.

Personal notes: came as a very light breeze, slightly cold, slightly heavy, very gentle. The voice was rather jolly. He analysed me and how I energetically am and that was a very interesting nugget of information to face. I’ve also received advice on the state of my nerves

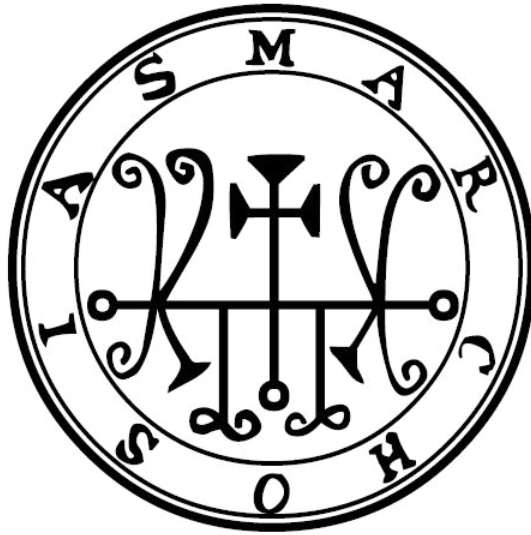
I asked Marbas who is fit to work with him the best and he answered that those

that are either planning to go into the medical field, or are prepared to put in the work themselves. Your doctor can tell you what you need to do to change what is not going well, but they can't take control away from you and fight those battles that you are losing at the moment.

Now for who is not fit to work with Marbas, he stated that those who are without a will to see their efforts to fruition, or those who have a long list of enemies that keeps on growing longer. With such people there was an implication that Marbas started taking a sacrifice of equal value from the practitioner for every person that was made to succumb to an illness and soon enough the one requesting was too empty to ever have enough of themselves to go through the list that still kept on going. So when you are the one that holds the power to fling diseases as you see fit, use this power wisely, or you'll end up unknowingly getting abused yourself. This does not seem to be the implication that all curse work is bad, or judged, but merely those that have taken it into the territory of extreme excess.

Planetary association: Mercury

Marchosias (Marchocias)



Demonic description: a great and mighty Marquis, appearing at first in the form of a wolf having gryphon's wings, and a serpent's tail, and vomiting fire out of his mouth. But after a time, at the command of the exorcist he putteth on the shape of a man. And he is a strong fighter. He was of the order of dominations. He governeth 30 legions of spirits. He told his chief, who was Solomon, that after 1,200 years he had hopes to return unto the seventh throne.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Marchosias is described as this "a great marquesse, he sheweth himselfe in the shape of a cruell shee wolfe, with a griphens wings, with a serpents taile, and spetting I cannot tell what out of his mouth. When he is in a mans shape, he is an excellent fighter, he answereth all questions trulie, he is faithfull in all the conjurors businesse [commands], he was of the order of dominations, under him are thirtie legions: he hopeth after 1200. yeares to returne to the seventh throne, but he is deceived in that hope.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Marchosias

in French: “Marchocias, grand marquis of the underworld. He shows himself in the figure of a ferocious wolf with the wings of a griffin and a tail of a serpent; under this graceful aspect the marquis vomits flames. When he takes the human figure, one seems to see a great soldier; He obeys the "exorcists", is of the Order of Dominations and commands thirty legions.”.

Area(s) of expertise: fighting and answering things truthfully. Some people are interpreting fighting in figurative rather than the literal sense, such as sending the spirit to fight your obstacles, or to motivate you to have a fighting spirit.

Enn: Es na ayer Marchosias Secore

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: female wolves, especially if they come with griffin’s wings and serpent’s tails. A soldier.

Associated colours: “Satan and Sons/ Suns” suggests Golds, Yellows, Oranges and Reds.

Associated offerings: “Satan and Sons/ Suns” suggests Golden Sheen Obsidian, Carnelian, Citrine, and Fire Quartz for crystals, Nag Champa, Cedarwood and Ginger for incense and Dragon Pearl Green Tea, Fire, Weapons, Strawberries, Red Silk and Chocolates for other offerings. Candles in the spirit’s colour, or things that smell close to these offerings should work (strawberry candle, for example) and of course you can dedicate action to the spirit that’s to do with their field.

Warnings: none.

Personal notes: came to me as a gentle female voice and pressure in my neck area, as if I got hit by a horizontal plank. I introduced myself and this was the first spirit that wanted to take a look deeper to verify my claims. It felt like someone prodding my heart region, only for that energy to be promptly sucked up and leave through my head back out, as if they found the energy stream that

they were looking for. It was bizarre for I am not used to energy that does not retreat the same way that it came, but rather one that gets let go of and goes through my body before leaving again.

After that the sensations stopped. Conversation in my mind was still kept, but they stated that they would rather keep their distance.

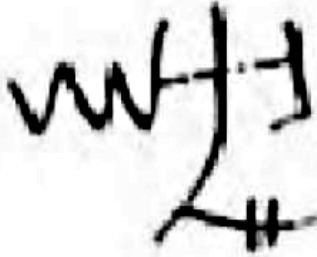
I asked who would fit well to work with them and got told that those that lack the fire and inspiration to go and do. This is the fire that can make you capable to deliver a hit to who is in front of you, but this is not rage, nor anger, nor fear, nor adrenaline. It is more simply energy and which direction you direct this energy to is what decides if it is creative or destructive.

When I asked who should not work with her I was told that people like me. When I asked for them to expand on that statement, I was told that all that she could teach me my Patron already can meaning that there is nothing to gain with this interaction, so if one is connected to a spirit that similarly can grant this energy and teach you to direct it in a way that you could believe that you can achieve whatever you set your mind to, you won't benefit from Marchosias as much as someone that does not currently have a similar force in their life.

I suppose if you're uncertain do you have such a force in your life or not, you could discuss this with your spiritual team, or call upon Marchosias directly as they appear as a rather friendly spirit and seem to at worst merely deny you.

Planetary association: Moon

Mephisto (Mephistopheles, Mephostophiles, Mephistopilis)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: included in “Sixth and Seventh Books of Moses” as a Prince. According to the book he appears in a form of a youth when summoned and is eager to serve. He can help with all skilled arts, provides familiars and can retrieve treasure from earth and sea.

Other mentions of this spirit: first seen in a book of mythical stories about a real man that studied chemistry and chicanery and used both to try and help people, but was not above swindling them – Johann Faust. The book is titled “History of Johann Faust” and was published in 1587. “The history of Doctor Johann Faustus”, a translation by H. G. Haile that was published in 1965 is still widely available, so if you wish to track down some German myths, you may do so.

Mephistophiles, sometimes mentioned only as Mephisto and in the book is the devil that Dr. Faust makes a deal with.

"Mephistopheles: The Devil in the Modern World" by Jeffrey Burton Russell (1990) is the fourth and final book by this author that studies the history of the concept of the devil. This book covers the time period from Reformation to the present with the legend of Mephistopheles, of course, playing a role in that.

There exists a book called “The Black Raven” or “The Threefold Coercion of Hell” which is rumoured to be the origination point for Mephisto. Originally available in German and year of first release is unknown, but it was published by Karl Hans Welz in 1993 in English. In this book Mephisto is described as a Grand Duke, that is a grand master of many arts, luck and speed of learning. This book specifies that they need to be summoned 4 times.

"The Book of Mephisto: A Left Hand Path Grimoire of the Faustian Tradition" by Asenath Mason (2006) analyses Faust legend from an occult/ spiritual lens and discusses Mephistopheles as an initiator.

In 1816 Moritz Retzsch had drawn the scene of “Faust and the Spaniel”, as Mephisto first appeared to Faust as a Dog.



Area(s) of expertise: keeper of the book of death, presumably all those that made the deal with the devil, potentially all of those that died (sourced from Complete Book of Demonolatry by S. Connolly), grand master of luck, skilled arts and speed of learning (The Black Raven).

Enn: Mephisto ramec viasa on ca

Title(s): Prince and Grand Duke

Associated symbols: dog, the devil in general, as Mephisto in that legend is used as a generic mask of a demon.

Associated colours: V. K. Jehannum names these colours: "Black, Grey, Light Blue, Red".

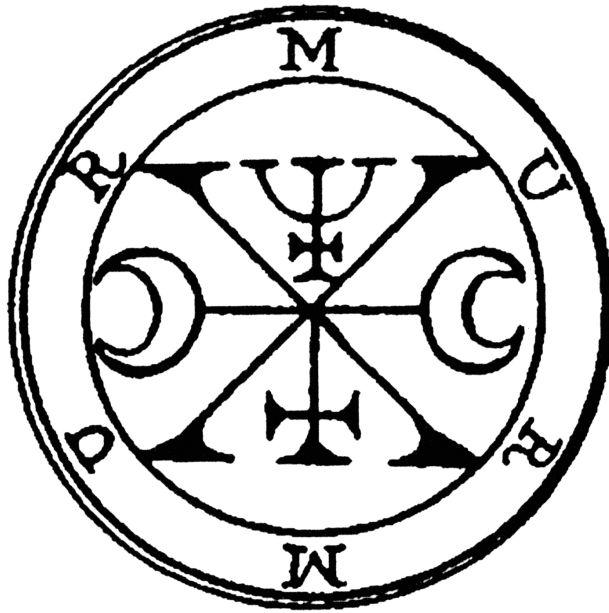
Associated offerings: V. K. Jehannum associates Mandrake with this spirit, making it a good offering. In general most people see Mephisto as fictional therefore you won't find many practitioners with altars to this spirit. It is entirely possible that you could contact someone as when you yell a name into the void, there's at least someone that's willing to wear it, so you could always try enticing this spirit with offerings based on their planetary associations.

Warnings: none.

Personal notes: I failed to reach the spirit. I've contacted my Patron, Lucifer instead and was told that Mephisto is a mask of someone else in this book and it is not yet time for them to answer, so through personal gnosis I'm left with questions as to who wears this name. My intuition tells me that Mephisto could just fall under the wide array of spirits known as "Satan".

Planetary association: "Praxis Magia Faustiana" book associates Jupiter with Mephisto (one of the books ascribed as having been written by Johann Faust and given a date that is within the author's lifespan, despite carbon dating not necessarily agreeing with the date given), Venus is associated with all Dukes.

Murmur (Murmus, or Murmux)



Demonic description: a great Duke, and an Earl. He appeareth in the form of a warrior riding upon a gryphon, with a ducal crown upon his head. There do go before him those his ministers with great trumpets sounding. His office is to teach philosophy perfectly, and to constrain souls deceased to come before the exorcist to answer those questions which he may wish to put to them, if desired. He was partly of the order of thrones, and partly of that of angels. He now ruleth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Murmur is described as this "a great duke and an earle, appearing in the shape of a souldier, riding on a griphen [*vulture], with a dukes crowne on his head; there go before him two of his ministers, with great trumpets, he teacheth philosophie absolutelie, he constraineth soules to come before the exorcist, to answer what he shall aske them, he was of the order partlie of thrones, and partlie of angels, <and ruleth thirtie legions.>".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Murmur in French: “Murmur, grand duke and count of the infernal empire, demon of music. He appears in the form of a soldier mounted on a vulture and accompanied by a multitude of trumpets; his head is surrounded by a ducal crown; he walks preceded by the sound of bugles. He is of the Order of Angels and of the Thrones.”.

Murmur, surprisingly, features quite heavily in romance novels, such as "Wicked Whispers: A Castle of Dark Dreams" by Nina Bangs (2012) and "The Demon's Desire (Hearts of the Fallen)" by Kendra Leigh Castle (2013).

'Murmur' in Latin means many words to do with sound including noise, whisper, murmur, rustle, hum, purr...

Some writers connect Murmur to Mormo/Mormon – a female vampire spirit in Greek folklore that was used to scare children and keep them from misbehaving. The connection is in no way an obvious one and I would reject such train of thought without solid evidence.

Area(s) of expertise: teaches philosophy, specializes in music, helps in communication with the dead.

Enn: Vefa mena Murmur ayer

Title(s): Duke and Earl (sourced from Lesser Key of Solomon)

Associated symbols: griffins, vultures, ducal crowns.

Associated colours: Green and Red (due to the titles that this spirit wears)

Associated offerings: V. K. Jehannum associates these items with Murmur: “Oak Bark, Rosemary, Rue, Balm of Gilead, Sandalwood, Iron, Gold, Copper, Parsley”. As always, you can offer the materials directly, or anything made out of the materials (a gold ring, an iron cup, for example), or anything that smells like the materials. Consider using the entity’s area of expertise, or their colours

in an offering, so if you have items that help to communicate with the dead, for example, like a black mirror, you can dedicate this item to Murmur.

Warnings: none.

Personal notes: Murmur is an incredible gentleman. I introduced myself, he corrected my introduction and treated me in a polite, but friendly manner. I asked him to step closer so that I could better sense him, but not so close that it would make the spirit uncomfortable. I felt pressure, a lot of pressure, like this earthy, oily blob that collided mostly with my forehead, but somewhat with my heart and stomach too. My hands felt very warm and almost sparkly, like electricity was sparking off them. Once I described my sensation, the sensations lessened as Murmur stayed, but not at an extremely close distance, yet at the same time the sensations did not outright cease either. This felt like a very comfortable visit with the spirit. I didn't feel bad for calling them and they were not challenging, looking down upon me, or otherwise doing anything inappropriate. They just were.

I asked Murmur about that one source that attributes music to them and they stated that they're indeed gifted in that department and that in a way it is a hold-over from another name that they used to wear. They did not elaborate outside of telling me that they would be delighted to meet more musicians.

I asked who would they like to see approach them and was told that both those interested in music and those interested in necromancy are welcome, with those that are interested in both being especially welcome. They would love to see more musician necromancers, or necromancer musicians.

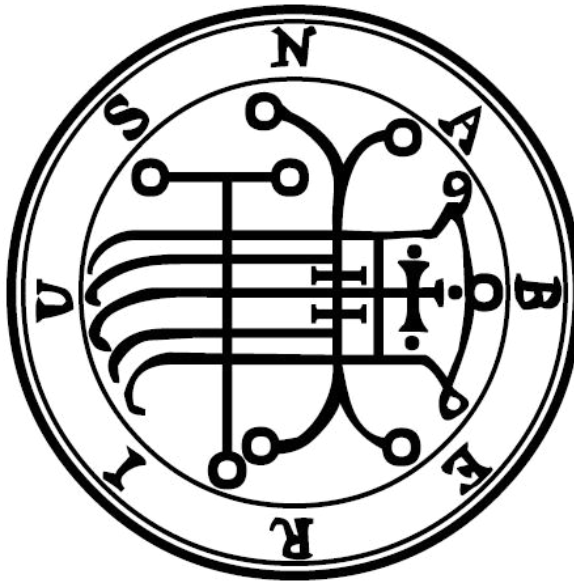
For who is unwelcome they stated that those that put no effort at all should not bother contacting them. They will facilitate a meeting or two with a spirit, they'll inspire you to create a music piece, but if you're not working on improving they will feel like their effort is wasted and leave. A wish for improvement and practice is key to working with this spirit long-term.

A couple of other worthy mentions – they're not an aggressive spirit. At worst they'll leave you, or ignore our calls. And at one point before saying goodbye to them I felt like all I was looking at was a giant eyeball in my mind's eye. It almost had gilded ridges, like it was framed inside some sort of circular globe,

but otherwise it was one big eye.

Planetary association: Venus and Mars

Naberius (Naberus, Cerberus)



Demonic description: a most valiant Marquis, and showeth in the form of a black crane, fluttering about the circle, and when he speaketh it is with a hoarse voice. He maketh men cunning in all arts and sciences, but especially in the art of rhetoric. He restoreth lost dignities and honours. He govemeth 19 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Naberius is described as this "alias Cerberus, a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare <and obeie> him.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Naberius in French: "Cerberus or Naberus is a demon. Wierus places him among the marquises of the infernal empire. He is strong and powerful; he shows himself,

when he does not have his three dog heads, in the form of a raven; his voice is hoarse, nevertheless he gives eloquence and amiability; he teaches fine arts. Nineteen legions obey him.

We see that this is no longer the Cerberus of the ancients, that formidable dog, incorruptible gatekeeper of the underworld, also called the beast with a hundred heads,

centiceps bellua, because of the multitude of serpents with which his three manes were adorned. Hesiod gives him fifty dog's heads; house generally agrees to recognize only three of them. Its teeth were black and sharp, and its bite caused quick death.

It is believed that the fable of Cerberus goes back to the Egyptians, who had the tombs guarded by mastiffs. But it is mainly here with the demon Cerberus that we had to deal. In 1586, he made an alliance with a woman from Picardy named MarieMartin.”.

The Marie Martin mentioned here can be found in “Women's Medical Work in Early Modern France” by Susan Broomhall written in 2004 as her case was used as an example of a typical witchcraft trial. The 1586 was the date of the court case in which Marie Martin from Neufville le Roy in Picardy admitted to having gathered herbs on St Jean's eve to cure people and animals she has supposedly bewitched. She has confessed to having concocted cures with diabolical assistance and to reverse enchantments that she herself placed. She claimed to be assisted by the evil spirit of Cerberus in her evil healing work.

As this is a listing on a demon, I won't go in-depth tracing the mythology on Cerberus, but if someone needs a small introduction – in Greek mythology, Cerberus, often referred to as the hound of Hades, is a multi-headed dog that guards the gates of the Underworld to prevent the dead from leaving. It is unclear how Cerberus became Naberus, but both sources in which Naberus first appears are very clear about this being the demonization of Cerberus, while the more recent books have started cutting the Cerberus alias out.

Area(s) of expertise: rhetoric, but also all other arts and sciences. He restores dignity and honour, but can also cause a loss of dignity and honour. According to that court case, you should feel free to call upon Cerberus for healing.

Enn: Eyan tasa volocur Naberius

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: 3 headed dog, a raven, crow, black crane.

Associated colours: V. K. Jehannum has the longest list of colours that includes White, Red, Black, Indigo, Green and Violet

Associated offerings: these are all the items listed by before-mentioned website owner and author: “Silver, Jasmine, Ash Wood, Neptunium, Tin, Mullein, Wormwood, Elder Berry”. As always anything that smells, looks, or is the item will do. According to one user online – “he likes sweet things”. So sweets are a perfectly good offering. Another user suggested floating a red candle on a plank to represent ferrying spirits to the underworld due to the connection between Cerberus and Hades. Recommended incense is Jasmine.

Warnings: there was one mention of this spirit not being overly talkative, but no mention of this spirit being dangerous to contact.

Personal notes: the might that Cerberus brings is so impressive. It is pressure and a feeling of something gruff and rough speaking from above you. He knows his own power well.

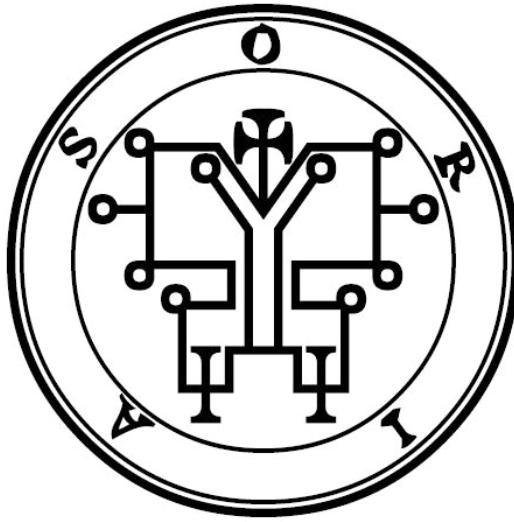
I tried asking Cerberus why is his area of expertise so broad and who he is as a spirit in general. I was shown something that made me believe that he’s a protector spirit. Guardian of the gates of the underworld, therefore existing as a bridge of neither here or there, applying his pressure onto a system and making it all fall into place. He’s a wise, old spirit and indeed has much to teach.

For who should and shouldn’t work with Cerberus – anyone that can stand that pressure, that bridge feeling, anyone that can take the presence of Cerberus is invited to come and learn from him. He won’t turn people down. But at the same time the journey with Cerberus is slow and there’s no cutting corners – if you indeed want help with learning a new field for you Cerberus will expect you to put in the effort.

With me Cerberus spoke of archetypes and how not having one can be as valuable as fitting one well. About how when we create families and communities, or when we walk with Gods we make cohesive units and how every unit is unique and has unique strengths and weaknesses due to the pairings that happen on the path of life. I'll remember this conversation for a while.

Planetary association: Moon

Oriax (Orias)



Demonic description: a great Marquis, and appeareth in the form of a lion, riding upon a horse mighty and strong, with a serpent's tail and he holdeth in his right hand two great serpents hissing. His office is to teach the virtues of the stars, and to know the mansions of the planets, and how to understand their virtues. He also transformeth men, and he giveth dignities, prelacies, and confirmation thereof also favour with friends and with foes. He doth govern 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Orias is described as this "a great marquesse, and is seene as a lion riding on a strong horsse, with a serpents taile, and carrieth in his right hand two great serpents hissing, he knoweth the mansion of planets and perfectlie teacheth the vertues of the starres, he transformeth men, he giveth dignities, prelacies, and confirmations, and also the favour of freends and foes, and hath under him thirtie legions.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Orias in French: "Orias, demon of astrologers and soothsayers, grand marquis of the infernal empire. He shows himself in the guise of a furious lion, seated on a

horse which has the tail of a serpent. He carries in each hand a viper. He knows astronomy and teaches astrology. He transforms men, at their will, makes them obtain dignities and titles, and commands thirty legions.”.

Black witch coven site considers Orias to be the same as Egyptian God Osiris, however there is no evidence to support it.

Area(s) of expertise: astrology, astronomy, shapeshifting, giving of dignities, prelacies and confirmations, making you more liked by your friends and your foes.

Enn: Lirach mena Orias Anay na

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: lions, horses, two serpents, or alternatively vipers.

Associated colours: Violet is for Marquises, Black Witch Coven associates white with him, V. K. Jehannum has gone for a very long list of colours with Grey, Blue, Yellow, Orange, Gold, Indigo, Green, Pink, Violet, Silver.

Associated offerings: a practitioner online suggested star themed offerings - star anise, cut an apple in half horizontally to reveal nature's star, or any other star or space themed food and drink. Space themed art. Milky Way candy bar. V. K. Jehannum suggests Silver and Jasmine (so the scent of Jasmine and items made out of silver).

Warnings: none.

Personal notes: it felt like a snake like hook going from my heart down and another snake like hook going from my heart up until it hit my third eye. It felt like a cold cloud has hooked onto me and was holding a universe in place so that we could speak.

Orias sounded feminine, somewhat androgynous to me. The speaking pattern was slow with every word carrying a meaning and more being unnecessary.

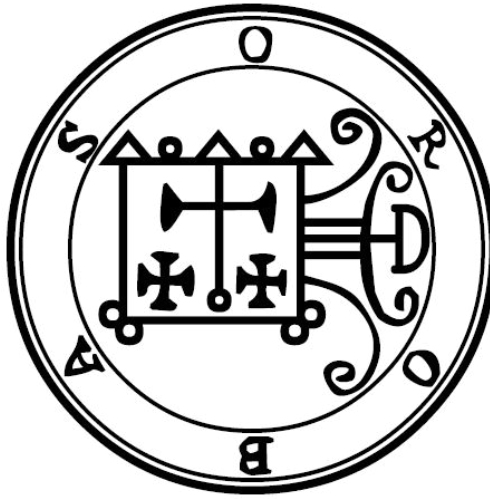
They bless all those that want to dedicate their life to the stars. No matter your desire is to join NASA, or learn to read your own Horoscope.

Orias warned that they will get angry at those that attempt to summon as a joke, or because they don't believe in any of it. Then, if you're lucky, they won't answer, but if they feel like it you may experience the true furry of the lion.

As they came, so they departed. They gave me their blessing if I ever wanted to look into astrology again and offered their help with it, but that is where the meeting ended.

Planetary association: Moon

Orobas



Demonic description: a great and mighty Prince, appearing at first like a horse, but after the command of the exorcist he putteth on the image of a man. His office is to discover all things past, present, and to come also to give dignities, and prelacies, and the favour of friends and of foes. He giveth true answers of divinity, and of the creation of the world. He is very faithful unto the exorcist, and will not suffer him to be tempted of any Spirit. He govemeth 20 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Orobas is described as this "a great prince, he commeth foorth like a horsse, but when he putteth on him a mans idol [=image], he talketh of divine vertue, he giveth true answers of things present, past, and to come, and of the divinitie, and of the creation, he deceiveth none, nor suffereth anie to be tempted, he giveth dignities and prelacies, and the favour of freends and foes, and hath rule over twentie legions."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Orobas: "High prince of hell, Orobos commands 20 legions. He appears in the form of a beautiful horse or as a man, who speaks of the divine essence. He knows of the

past/present/future, can discover falsehoods, grants favours and help, and can reconcile enemies.”.

Orobas was mentioned in the possession case of Theobald and Joseph Bruner of Illfurt (a village in southern Alsace) that lasted between years 1865 and 1869. The other spirits involved were claimed to be Zolaethiel and Ypès. Demonic possession was diagnosed after the boys were observed levitating, speaking foreign languages (English, Spanish, German and Latin) and were observed contorting and speaking blasphemies. These demons were interviewed through the boys and seemed to have a hatred of Catholicism and Napoleon the third, but loved the protestants and the masons. While Professor Hoppe of Bale University considered the case to be one of hysteria, The Bishop of Strasbourg has given into the pressure and reluctantly sanctioned an official exorcism, which apparently was successful.

Osborne Henry Mavor (aka James Bridie) wrote a travel log in 1926 titled "Some Talk of Alexander". This book includes a little poem. Now in here Bridie is talking to a fellow soldier and merely had chosen to use the name of a famous demon in their stead, but as a work of art I thought it was interesting enough to quote:

‘Sire Orobas, could I but write a gest
To tell my people of our wanderings,
Blind Homer would arise from out his grave;
Borrow, in heaven, would bless his very soul,
And Marco Polo, Huc, and Mungo Park
Would go out of the business. But, alas!
It may not be, for I am weak in cunning.
But Orobas, when you and I become
Sad, toiling leeches in some noisome slum
And persons and events give us despite,
We still shall hold remembrance of these things—

How you and I were vagabond princes, once.'

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that Orobas is a demon by night of the first decanate of Libra and second quinance of Aquarius if Aurum Solis is taken into consideration.

"My Life With The Spirits: The Adventures of a Modern Magician" by Lon Milo DuQuette (1999) has a two chapter encounter with Orobas. The chapters on Orobas tell a story about how DuQuette in desperation has performed the Solomonian summoning of Orobas, burned his eyes with cinnamon oil in the process, had a vision of the spirit, gave the spirit one hour to help him improve his own life situation and the spirit actually delivered in the shape of bringing him a car. This story then further cautions about how he accidentally let a person he knows touch the item dedicated to Orobas and said person ended up with a life-long obsession with horses, horse races and gambling.

Area(s) of expertise: discovering all things past, present, giving dignities, and prelaties, and the favour of friends and of foes. Furthermore Orobas can discover falsehoods and teach you knowledge on divinity and creation of the world.

Enn: Jedan tasa hoet naca Orobas

Title(s): Prince (sourced from Lesser Key of Solomon)

Associated symbols: horses.

Associated colours: Satan and Sons/Suns suggest Blue due to the spirit's title, V. K. Jehannum expands this into Purple, Indigo and White.

Associated offerings: V. K. Jehannum suggests "White Sandalwood, Cinnamon, White Devil's Claw, High John Root, Cedar, Tin", Satan and Sons/Suns add Cedar incense to that list and Broom plant.

Warnings: can be impatient with new practitioners, can induce a feeling of

anxiety or doom. I know of one practitioner that had affectionately called Orobas “doom horse” before.

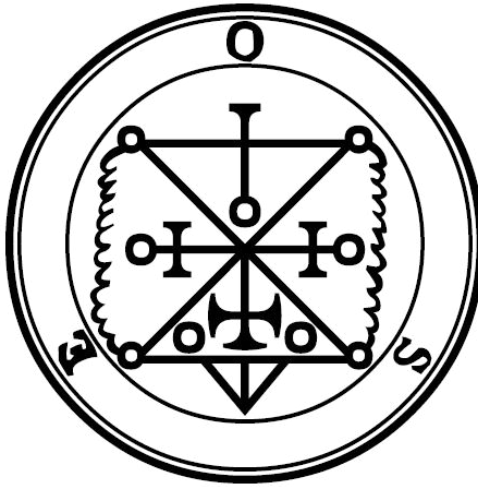
Personal notes: I had seen sparkling in my eyes, like it was the stars that I’ve been seeing. The sparkles connected into this prolonged cone, like a horses nose. I’m no stranger to Orobas, though this was my first time involved in a one on one invocation rather than involving a third party (he is a Patron of one of my friends and my friend had a bout of channelling this spirit at the start of his Patronage). Orobas has confirmed that my Patron has given permission for this contact and then the session has begun (my first impression of this spirit is that he’s very straightforward, but polite, making sure that it is indeed a good idea for him to communicate).

His presence was very gentle. A bit like a cold cloud. And his voice sounded regular, male, like you would expect a gentleman to sound.

I asked who should seek Orobas and the answer was “those that he calls”. If you see synchronicities to do with this spirit, or have dreams, go ahead, initiate contact. Otherwise those that have a good reason to go in with a “strictly business” mentality are also invited to do so, though experience here is preferred. It is best if others do not approach. The worst possible idea would be to approach this spirit as a party joke – don’t do that.

Planetary association: Jupiter

Ose (Oze, Voso, or Oso)



Demonic description: a great President, and appeareth like a leopard at the first, but after a little time he putteth on the shape of a man. His office is to make one cunning in the liberal sciences, and to give true Answers of divine and secret things also to change a man into any shape that the exorcist pleaseth, so that he that is so changed will not think any other thing than that he is in verity that creature or thing he is changed into. He govemeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Ose is described as this "a great president, and commeth forth like a leopard, and counterfeting to be a man, he maketh one cunning in the liberall sciences, he answereth truelie of divine and secret things, he transformeth a mans shape, and bringeth a man to that madnes [or, "drives insanity away"], that he thinketh himselfe to be that which he is not; as that he is a king or a pope, or that he weareth a crowne on his head, and that power endures for an hour."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Ose in French: "Oze, great president of the underworld. He comes in the form of a leopard or in the form of a man. He makes his followers skilled in the liberal

arts. He answers about divine and abstract things, transforms men, makes him mad to the point of making him believe that he is king or emperor. Oze wears a crown; but his reign lasts only one hour a day.”.

His name seems to derive from Latin 'os', mouth, language, bone, or 'osor', that who abhors.

In a fictional book “The Demon On The Left (Belladonna Book One)” by Dahlia Rose (2022) Ose is one of the two main love interests.

Area(s) of expertise: teaches liberal arts, answers divine and abstract questions, helps one shape-shift (potentially through the next power), can drive one mad, or bring one back from madness (makes one think that they’re that which they’re not).

Enn: Ayer serpente Ose

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: leopard.

Associated colours: Orange (because they’re a president)

Associated offerings: Satan and Sons/ Suns suggests offering the Horsetail plant, Storax is associated with all Presidents. From people online one has stated that “Ose is perfectly fine with a yellow chyme candle in a black holder”. There are very few people working with Ose, so it is hard to get a list of offerings that you could try. I’d suggest a statuette of a Leopard, perhaps symbols of other cats, something in the colour of the spirit.

Warnings: be careful with asking to be something that you’re not with this spirit as by the definition of their powers they will have no issue with making you think that you are.

Personal notes: sounded and felt like a serpent, but that may be due to the word “serpente” being in the Enn making my mind draw associations. It felt

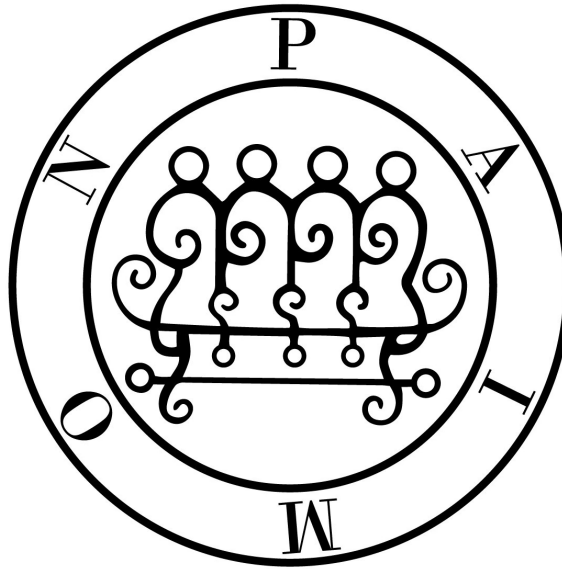
like he constricted me by “tying” my elbows to my sides, as there was a rope like sensation. His energetic body felt cold and like it had touched my face and my stomach once.

Unlike Dantalion, Ose has refused to demonstrate his power of madness by subjecting me to it. He had judged the suggestion to be too insane to execute, so my opinion of this entity is fairly higher than my opinion of the other spirit whose dominion was highly made up out of mind. You may be fairly safe invoking him.

I asked what kind of people Ose preferred. Ose made a joke asking if it is physical qualities, like people with black hair. Eventually his preferences and who should not contact him ended up being the same – you should contact Ose if you’re intelligent enough to think for yourself, question the information that you’re being given, have a strong will and are not currently on any psychoactive substances. You should not contact Ose if you’re ungrounded, especially not if you did take hallucinogens. Ose enjoys those that did come up drugged as he seems to enjoy tormenting them – “tell them that during that trip I’ll be their worst nightmare”. Ose seems like a very reasonable entity, so as long as you’re anchored to reality and are not actively abusing substances he may be a fairly safe spirit to work with.

Planetary association: Mercury

Paimon (Paymon)



Demonic description: a great King, and very obedient unto Lucifer. He appeareth in the form of a man sitting upon dromedary with a crown most glorious upon his head.

There goeth before him also a host of spirits, like men with trumpets and well sounding cymbals, and all other sorts of musical instruments. He hath a great voice,

and roareth at his first coming, and his speech is such that the magician cannot well understand unless he can compel him. This spirit can teach all arts and sciences, and other secret things. He can discover unto thee what the Earth is, and what holdeth it up in the waters and what mind is, and where it is, or any other thing you mayest desire to know. He giveth dignity, and confirmeth the same. He bindeth or maketh any man subject unto the magician if he so desire it. He giveth good' familiars, and such as can teach all arts. He is to be observed towards the West. He is of the order of dominations. He hath under him 200 legions of spirits, and part of them are of the order of angels, and the other part of potentates. Now if thou callest this spirit Paimon alone, thou must make him some offering. And there will attend him two Kings called Labal and

Abalim, and also other spirits who be of the order of potentates in his host, and 25 legions. And those spirits which be subject unto them are not always with them unless the magician do compel them.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Paimon is described as this "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 musicall instruments. At the first he appeereth with a great crie and roring, as in <Circulo> [*the book Empto.] 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 [better: North], 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 obtaine 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.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Paimon in French: "Paymon, one of the Kings of Hell. If he shows himself to the exorcists, it is in the form of a man riding a dromedary, crowned with a sparkling jeweled diadem, with a woman's face. Two hundred legions, part of the order of Angels, part of the order of Powers, obey him. If Paymon is evoked by some sacrifice or libation, he appears accompanied by the two great princes Bébal and Abalam.".

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that Paimon is a demon by day of the third decanate of Gemini, or fifth quinance of Libra (according to Aurum Solis).

"Intimacy with the triune God and its consequences in dealing with the destruction of Satan's vices through spiritual, demonic and territorial warfare throughout the history of human kind" by Marilize McDonald (2016) is a very interesting dissertation that the author wrote in order to get a Philosophiae Doctor in Counselling degree.

It is very hard to figure out how the author arrived at the conclusions that they did, but they did end up giving a very unique description of Paimon worth knowing if only for the sake of satisfying your curiosity. First the author asserts that Paimon is a crystal demon that has a correspondence with the crystal gene that is activated in the Nephilim in the modern times. Followers of Paimon allegedly receive a free magical mirror that they communicate with him through. Paimon is responsible for deceiving people as God and gives people false prophecies in New Age churches. His main role is to provide a counterfeit religion for those really seeking God.

The whole write up feels similar to how Beelzebuth was announced to be the spirit helping French Protestants. I am sure that if we lived in earlier times these sort of works could spread and Paimon would become the spirit helping New Age Christian churches. Alas at the moment this is but a poorly referenced dissertation. Regardless if one is curious and wants to have a fun evening

reading, you can likely find the full work online by searching for its name, just like I did.

In popular culture and media King Paimon appears as the unseen main antagonist of the film *Hereditary* (2018). This is worth a mention as it not only sparked a huge influx of people interested in King Paimon, but also muddled what can be found on the spirit by non stop articles on *Hereditary*.

Area(s) of expertise: teaches all arts and sciences, gives and confirms dignities, gives familiars that can teach arts, binds people to be the subject of the magician. Paimon is especially seen as the spirit to petition for becoming a better artist, while science is equally important, it is less often that you hear about a follower of Paimon that is a scientist and not an artist.

Enn: Linan tasa jedan Paimon

Title(s): King (sourced from Lesser Key of Solomon)

Associated symbols: dromedary (a type of camel), a feminine man.

Associated colours: Yellow due to the spirit being a King, V. K. Jehannum also lists Red, White, Black, Dark Blue, Green

Associated offerings: one person on the Internet suggested incense (Sandalwood), scented candles, chocolates, wine, homemade sweets, beer. Another person on the internet suggested anything yellow, orange and gold, sunflowers, art, anything to do with creativity and frankincense. Because King Paimon is a King, gold itself works as an offering. V. K. Jehannum additionally suggests “Coltsfoot, Bindweed, Gum Arabic, Balm of Gilead”.

Warnings: call him by his title (King Paimon), as otherwise King Paimon can take offence. I have the bad habit of forgetting to do so in my writings, so I suggest to remember it in your callings to this spirit. King Paimon can be very loud, so expect something unexpected to go off in your area.

Personal notes: it felt as if the wind was swirling around me until the whole whirlwind has engulfed me and I was at the centre of the spinning hurricane. It is a very dizzying experience. Mind you this is not my first time meeting King Paimon and it was expected.

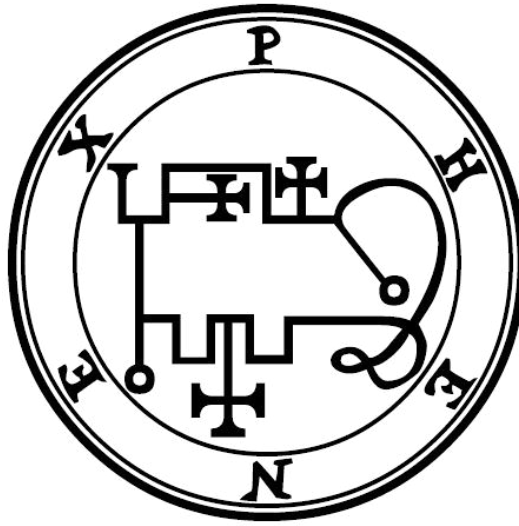
I talked about personal matters and it was like catching up with a friend. His tone was calm and low in volume, entirely not the impression that I've gotten meeting King Paimon all those years ago.

I asked what I should put here and was told that I should tell others that he welcomes artists and not the violent types that Hereditary attracts. His followers must have a strong will in order to not get spooked in his presence and the ability to pay respect. Calling him down to talk about the Biblical fall while looking at him as the enemy is not a good idea, nor is calling upon him when you're stuck in your ways and are unwilling to be curious. He favours gender-queer people as he is pretty fluid himself, meaning that if you need a confidence boost and your identity to be reaffirmed, he is one of many great choices in the "infernal" pantheon.

Something little to add – King Paimon is indeed very close to Lucifer. As I work deeply with Lucifer I was recognised as if I came into some sort of distant family meeting that I was unaware about.

Planetary association: Sun

Phenex (Phoenix, Pheynix)



Demonic description: a great Marquis, and appeareth like the bird Phoenix, having the voice of a child. He singeth many sweet notes before the exorcist, which he must not regard, but by-and-by he must bid him put on human shape. Then he will speak marvellously of all wonderful sciences if required. He is a poet, good and excellent. And he will be willing to perform thy requests. He hath hopes also to return to the seventh throne after 1,200 years more, as he said unto Solomon. He governeth 20 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Phenex is described as this "a great marquesse, appearing like the bird Phœnix, having a childs voice: but before he standeth still before the conjuror, he singeth manie sweet notes. Then the exorcist with his companions must beware he give no eare to the melodie, but must by and by bid him put on humane shape; then will he speake marvellouslie of all woonderfull sciences. He is an excellent poet, and obedient, he hopeth to returne to the seventh throne after a thousand two hundreth yeares, and governeth twentie legions.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Phenex in French: "Phoenix, grand marquis of the underworld. He appears in the form of

a phoenix with the voice of a child; before showing himself to the exorcist, he makes melodious sounds. You have to stop listening in order to order him to take human form. He answers on all the sciences. He is a good poet, who satisfies all requests. After a thousand years, he hopes to return to the Seventh Order of Thrones.”.

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that this spirit is a demon by night, of the first decanate of Aries (or demon of the second quinance of Leo according to Aurum Solis).

Worth noting that the Phoenix is an immortal bird associated with Greek mythology, though plenty of other mythologies have equivalents. This seems like a very obvious link as to where this spirit came from.

Area(s) of expertise: teaches science and poetry.

Enn: Ef enay Phenex ayer

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: birds, specifically a phoenix.

Associated colours: Violet because the spirit is a Marquis, V. K. Jehannum adds “Pink, Green, Purple, Yellow, Light Blue”

Associated offerings: according to the previously mentioned author - “Titanium, Vervain, Stirling Silver, Passion Flower, Rose, Lavender, Copper, Silver, Blue Steel, Meadowsweet”. There are a lot of metals in this list, so items made from metal will likely work the best, be it a cup, or an accessory, or a coin. Rose and Lavender are popular scents, so you could find candles, or perfumes scented as said flowers if you can’t get your hands on fresh or dried flowers. You can always combine said knowledge and, for example, offer dried flowers on a copper plate, or pick up a paintbrush and paint some roses on one.

Warnings: from people online it seems that Phoenix is illusive and picky in whom they work with, though nobody is reporting any harmful activity.

Personal notes: I have met a confrontational aspect of this spirit, indicating that me and this spirit would not make a good working team. First I've seen a sword, then its hilt connected and it became like a falling comet. I introduced myself and asked the spirit could they step closer and they refused to do so telling me that I am not sensitive enough to tell the difference in their distance anyway.

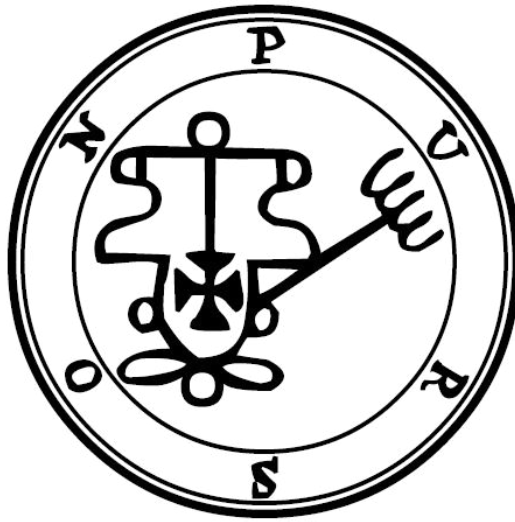
This spirit prefers those that are capable of living and dying in their lives many times while leaving a trail of ashes in their wake. They have told me that I am precisely someone who shouldn't approach them as I am frail and need someone else to shine the light on me in order for me to walk side by side with them instead of blazing the trail and becoming the light that I was meant to be.

This spirit would likely love independent strong people that need to become the blazing fire for their own community. They will not hold your hand or mother you.

As my Patron has been someone that I'm leaning on heavily this spirit had a distaste for it and while they were polite enough it was not a pleasant meeting.

Planetary association: Moon

Purson (Pursan, Curson)



Demonic description: a great King. His appearance is comely, like a man with a lion's face, carrying a cruel viper in his hand, and riding upon a bear. Going before him are many trumpets sounding. He knoweth all things hidden, and can discover treasure, and tell all things past, present and to come. He can take a body either human or aerial, and answereth truly of all earthly things both secret and divine, and of the creation of the world. He bringeth forth good familiars, and under his government there be 22 legions of spirits, partly of the order of virtues and partly of the order of thrones.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Purson is described as this "a great king, he commeth forth like a man with a lions face, carrieng a most cruell viper, and riding on a beare; and before him go alwaies trumpets, he knoweth <things hidden, and can tell> all things present, past, and to come: [he discloses hidden things,] he bewraieith treasure, he can take a bodie either humane or aierie; he answereth truelie of all things earthlie and secret, of the divinitie and creation of the world, and bringeth forth the best familiars; and there obeie him two and twentie

legions of divels, partlie of the order of vertues, & partlie of the order of thrones.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Purson in French: "Pursan or Curson, great king of hell. He appears in human form, in costume of the time, with a head reminiscent of a lion; he carries a snake; he is sometimes mounted on a bear and continually preceded by sounding the trumpet. He thoroughly knows the present, the past, the future, discovers buried things, such as treasures. By taking the form of a man, he is aerial; he is the father of familiar good spirits. Twenty-two legions receive his orders.".

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that this spirit is an angel by day of the second decanate of Libra (according to Aurum Solis, demon of the third quinance of Aquarius).

"Magical Identity: The Practical Magic of Space, Time, Neuroscience and Identity" by Taylor Ellwood (2018) calls Purson "the daimon of time". It is unclear why they have assigned the area of time to Purson here, but it was done nonetheless.

Some people claim that Purson is Horus, but there's absolutely no evidence to support that claim, so take it with a huge grain of salt.

Area(s) of expertise: finding treasure, divination on all things (past, present, future, things hidden, earthly and divine things, the creation of the world), giving good familiars. According to Taylor Ellwood – time.

Enn: Ana jecore on ca Purson

Title(s): King (sourced from Lesser Key of Solomon)

Associated symbols: lion, viper, snake, bear.

Associated colours: Yellow is for Kings, V. K. Jehannum adds "Purple, Red, Blue, Green" on top of that colour

Associated offerings: V. K. Jehannum site suggests “Bloodrot, Red Carnation, Saffron, Frankincense, Gold, Silver, Orchid”. Most of these items (outside of maybe Frankincense incense) are either expensive or hard to get. If you can’t get these items, consider offering something divination related (I’ll give my friends a free reading today in honour of you!) or something creative, like an orchid made out of paper.

Warnings: people say that this spirit is hard to please.

Personal notes: the oddest sensation of being caught in a wind storm that was quite specifically travelling upwards and taking my memory with it had overtaken me. It was very hard to keep my concentration as the memory of who I am, where I am and what I am doing was trying to leave me.

Purson talked in a deep voice, almost a roar, like you would expect a lion to sound like. I asked about his offerings and he stated that alcohol will do, but it has to be good alcohol, so be it whiskey, or be it wine, it has to be of quality like it is appropriate for kings.

I asked who can approach him and he stated that all those that need to know, but are not afraid to make the appropriate sacrifices for knowledge. He asks for offerings up front as a way to determine who will go the extra mile to get him a welcome appropriate for a King. Even if there isn’t much that you have, giving the spirit something that is precious enough could show your determination to welcome them here.

For who should not call upon Purson, Purson said “let them figure it out”. Suffice it to say that the opposite of those that should – if you are afraid to know the truth about a situation, or are unwilling to accept Purson as a King and prove that you’re serious, then maybe it is for the best to not call upon this spirit.

Planetary association: Sun

Rashoon



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history of the spirit: appears only in the Dukante's Hierarchy and absolutely nowhere else. Likely a personal family spirit, just like Asafoetida.

Area(s) of expertise: seduction

Enn: Taran Rashoon nanay

Title(s): Priestess

Associated symbols: try whatever you associate with beauty, allure and seduction, as otherwise there are none.

Associated colours: according to Satan and Sons/ Suns “Red, Orange, Gold, Yellow, Black, Magenta, Pink”

Associated offerings: Satan and Sons/Suns suggests these for crystals: “Carnelian, Fire agate, opal, pyrite, rose quartz, rhodonite, cacozenite, smoky

citrine, garnet, red tigers eye, obsidian”, these scents for incense: “Rose, Oudh, Cinnamon, Cardamom, Frankincense, Myrrh”, things that are made from gold or titanium and Tiger Lily plant. You can also use candles in her associated colours.

Warnings: none

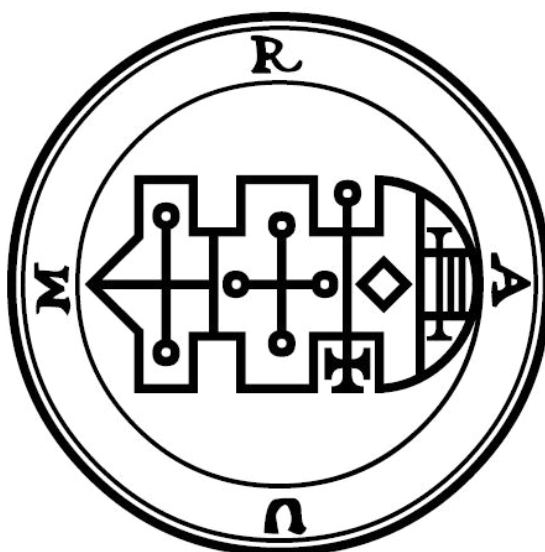
Personal notes: Rashoon is very passionate about her subject field. I’ve had trouble sensing her at all and when I thought I could sense a “what do you want?”, instead of doing my regular introduction and stating that I’m writing a book, I asked for tips to seduce my husband. Immediately the room filled with this warm energy. It is as if the spirit lit up with joy.

I ended up chatting with Rashoon for a while about the after-life, about couplings, about how all of that works between energies, where they’re coming from, where they’re heading. They were an incredibly pleasant spirit to be around. Rashoon may have a very small role right now. A tiny name with little history, but it won’t always be so. She’ll one day have a bigger name, or her current name will grow, even if it doesn’t have a famous start at the moment and even if she doesn’t quite fit the Goetic “pantheon”, but then again, considering what a mish-mash this is, who exactly does?

For who should see her, she said that it should be women like me, women that have a person in mind, a goal and who would like advice on how to better make the relationship work. For who should not call, it was stated that those that would like to bind her, trick her, or make fun out of her. Not that any of that does much to a spirit, but it is disrespect that makes it feel not worth her time. So be open and honest when approaching her and ask her something to do with seduction because while this spirit may not be widely known, or supported by history she is fairly good at exactly what it says on the tin – giving tips when it comes to being seductive.

Planetary association: none

Raum (Raim)



Demonic description: a great Earl. He appeareth at first in the form of a crow, but after the command of the exorcist he putteth on human shape. His office is to steal treasures out King's houses, and to carry it whither he is commanded, and to destroy cities and dignities of men, and to tell all things past, and what is, and what will be and to cause love between friends and foes. He was of the order of thrones. He govemeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Raum is described as this "a great earle, he is seene as a crowe [*raven], but when he putteth on humane shape, at the commandement of the exorcist, he stealeth woonderfullie out of the kings house, and carrieth it whether he is assigned, he destroieth cities, and hath great despite unto dignities, he knoweth things present, past, and to come, and reconcileth freends and foes, he was of the order of thrones, and governeth thirtie legions."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Raum in French: "Raum, Grand Count of the Dark Empire appears as a raven when conjured. He destroys cities, gives dignities. He is of the Order of Thrones and commands thirty legions."

'Raum' in German means "space, room, chamber"; 'räumen' means to empty, evacuate.

“Demon Beloved” by Jenn Stark (2023) is a fictional book that sets up Raum as the main love interest. In general Raum appears in many new fantasy books, but in smaller and insignificant roles, so this is the only book that will get a mention.

Area(s) of expertise: stealing from powerful people, destroying cities, destroying dignities of men, divination and causing love between friends and foes.

Enn: Furca na alle laris Raum

Title(s): Earl (sourced from Lesser Key of Solomon), Count in Dictionnaire Infernal

Associated symbols: crows, ravens.

Associated colours: Red is for all Earls, different sources have come to the consensus that “Grey” is one of the colours of this spirit, as otherwise one page will mention one half of the rainbow, the other page will mention the other half of the rainbow. Quite specifically extra mentioned colours are “Black, Opal, Purple, Yellow, Blue, White”. Sources that list this beautiful list of colours are also wrongly attributing another Deity to this spirit, so it might be best to stick with Red and Grey.

Associated offerings: according to Satan and Suns/ Sons the spirit likes items made from Copper or Silver (some say Iron), the best incense is Dragon’s Blood incense and if you want to offer a plant it is Thistle that you should.

Warnings: according to one person reporting their experiences, this spirit is impatient, does not appreciate slackers, but is forgiving in returning to work with you when you’re prepared to work towards your goals again. Another

person blamed the spirit for the death of their pet.

Personal notes: it seems that I left out key information that the spirit has confirmed for me. The ideal time to call Raum is at night-time, so my first interaction was the spirit telling me off. When I started explaining my situation, the spirit cut me short stating that it is best if we proceed with the interaction as normal. After this interaction his demeanour has changed into a very quit, calm and collected one.

Raum's energy to me feels like my head being encased in a bubble of wet air, like water, while the edge of that field cut into my throat. So, some spirits for me affect my heart chakra more, others my head, this one clearly is felt in my throat.

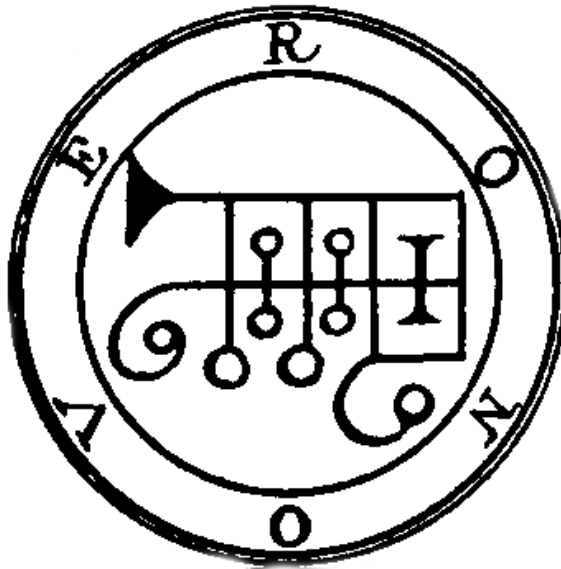
I asked who Raum would like to work with him and he stated that people that know what they want and are not petty. He is capable of great destruction, but he does become impatient when his skill-set is called upon for meaningless reasons. If his client can not understand the effect of such destruction Raum is a lot more likely to turn that force around on them. This is not to say that cursing is bad, quite the opposite, Raum is great at it, this is simply to say that such actions should be approached with mature and sure attitude and not performed in the heat of the moment. Furthermore you should be prepared to work towards your goal alongside Raum. Now if you want to call for reconciliation with other people, or with yourself Raum said that he's a patient and kind teacher. He stated that he is a great parent figure to his own, so if your attitude is restorative, or inspiring towards yourself (Raum can help with confidence in yourself and learning to stand up for yourself) he is a lot more patient and kind.

From this you can infer who Raum does not desire to work with well enough.

Raum has left me a very positive impression. We talked and he has people that are in similar position that I am with my Patron, but with Raum. And similarly Raum is very protective towards those that are his, so there are many faces to this entity and while I do believe that some are faced with impatience and harshness, the face that was shown to me today was one of a friendly calm conversation, which I really appreciate.

Planetary association: Mars

Ronove (Roneve, spelled as Ronwe in Dictionnaire Infernal)



Demonic description: He appeareth in the form of a monster. He teacheth the art of rhetoric very well and giveth good servants, knowledge of tongues, and favours with friends or foes. He is a Marquis and great Earle; and there be under his command 19 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Ronove is described as this "a marquesse and an earle, he is resembled to a monster, he bringeth singular understanding in rhetorike, faithfull servants, knowledge of toongs, favour of freends and foes; and nineteene legions obeie him."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Ronove: "As marquis and count of hell, Ronwe controls 19 legions. He appears in the form of a monster and teaches languages."

In “Daemonolatry Goetia” (2010) by S. Connolly there is a warning not to call on Ronove to control others as it is likely going to turn into a lesson for your benefit.

Area(s) of expertise: rhetoric, languages and gaining favours with friends or foes.

Enn: Kaymen vefa ronove

Title(s): Marquis and an Earl (sourced from Lesser Key of Solomon)

Associated symbols: none, outside of perhaps “monsters” whatever that means for you.

Associated colours: Violet and Red due to his titles

Associated offerings: incense should be Jasmine, or Dragon’s Blood (due to his titles), similarly metal that is offered should be Copper or Silver (due to his titles). “My little occult shop” blog and Satan and Sons/ Suns mention Cinnamon being a good offering. Considering that Ronove’s description is non specific, if you have any tabletop figurines of any creature classed as a “monster” you could attempt to offer that to Ronove by keeping that on his altar. Otherwise lean into the area that this spirit rules, offer language lessons (to other people), offer language books, offer jokes translated into multiple languages.

Warnings: none, outside of that warning by S. Connolly to not try to use Ronove to control other people.

Personal notes: his aura was pulling me to one side, kind of like a gravitational field, but not in front of me, but rather to the left of me. It was a very unique experience. In my mind’s eye I saw a river first going to the left and then up in this curvy and wavy pattern.

The spirit asked me to call him Ben as apparently I can’t pronounce “Ronove”

correctly no matter how much I try. It would be closer in pronunciation to “Ronw” I believe, but that knowledge helped me not at all. He was joking with me and even gave me a couple of compliments.

When I asked what people should contact him he told me that those that don’t mind working with a more playful spirit and that don’t take life too seriously. The ones who are on the livelier side personality wise will fit right in. He even stated that it is okay to contact him just to have a conversation and not because you require his area of expertise. He is completely fine with spending his time conversing with someone just for the sake of conversing.

When I asked who should not come calling I was told that it is anyone that takes themselves too seriously and may also be at a point where they’re experiencing low confidence or low mood. Ronove’s attitude might accidentally make things worse and there are better spirits to contact in that case.

Overall seems like a great demon to first encounter if one is looking to dip their toes into working with demons.

Planetary association: Moon and Mars

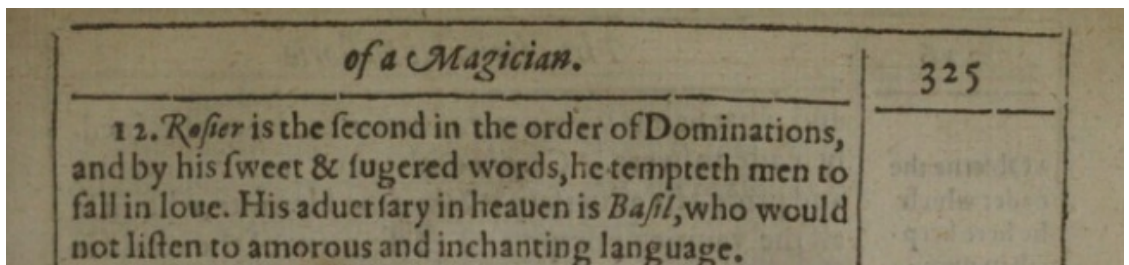
Rosier



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history and description of the spirit: described as "a former lesser-rank angel of the order of dominations, now officiating in Hell" in Gustav Davidson's Dictionary Of Angels. Cited source for this is "Admirable History of the Possession and Conversion of a Penitent Woman".

"Admirable History of the Possession and Conversion of a Penitent Woman" (published 1613) is in public domain. Rosier exists on page 325 and is described as "the second in order of Dominations, and by his sweet and sugared words, he tempteth men to fall in love. His adversary in heaven is Basil, who would not listen to amorous and enchanting language.". Excerpt below:



This is the earliest one can find Rosier anywhere.

This demon appears in the Dukante's Hierarchy under family 4.

Stephany Svorinic composed a piece for horn in F to keep Rosier away, called “Wind Demons: Rosier” (2021). So if it is protection that you seek and if it is a horn that you play, then that’s what you should search for.

Area(s) of expertise: love and seduction (according to S. Connolly).

Enn: Serena Alora Rosier Aken

Title(s): none.

Associated symbols: none. Go with love symbolism here.

Associated colours: according to Satan and Sons/ Suns “Pink, Light Pink, Magenta, Purple, Black, Red, Rose Pink, Rose, Rose Red”

Associated offerings: according to that same site, these are the scents/ plants that you can offer to him: “Rose, Lavender, Peony, Lilac, Vanilla, Red Cedar.”, for metal they suggest going with Rose Gold, I imagine it is because “Rose”, for crystals that they recommend: “Rose quartz, kunzite, morganite, rhodochrosite, amethyst, ametrine, selenite, flower agate, garnet, thulite, ruby”.

Warnings: none.

Personal notes: His presence felt very tingly, hot and heavy. My palms, chest, face all changed in temperature and my skin felt like an electric current was running through it. Rosier was not very chatty and his sentences were brief. I used his area of expertise by asking for a request to get the spirit to stick around and talk with me as my primary objective was of no interest to him.

For who should approach him, anyone that needs help with love, even self love. He’s not picky and has no moral qualms doing whatever you want done, even tying another person to you. Rosier is not looking for long term followers, or disciples so it seems, but he’s not picky with who wants to work with him.

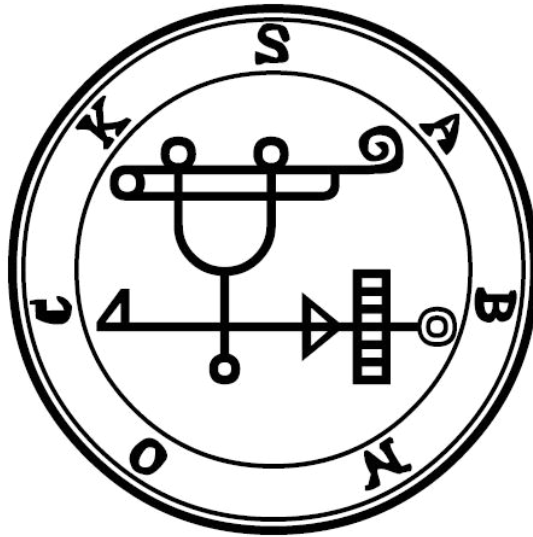
For who should not work with him – those that would have a moral issue with

what was done and would feel guilty about it. If you're not sure, don't call on Rosier. If you're certain that this is what you desire, go ahead.

And outside of a singular amusing experiment that I decided to run that will be kept private, this is where my meeting with Rosier has concluded.

Planetary association: Venus (because "Love" I imagine) (sourced from Satan and Sons/ Suns)

Sabnock (Sabnac, Savnock)



Demonic description: a Marquis, mighty, great and strong, appearing in the form of an armed soldier with a lion's head, riding on a pale-coloured horse. His office is to build high towers, castles and cities, and to furnish them with armour, etc. Also he can afflict men for many days with wounds and with woes rotten and full of worms. He giveth good familiars at the request of the exorcist. He commandeth 50 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Sabnock is described as this "a great marquesse and a strong, he commeth foorth as an armed soldier with a lions head, sitting on a pale horsse, he dooth marvelouslie change mans forme and favor, he buildeth high towres full of weapons, and also castels and cities; he inflicteth men thirtie daies with wounds both rotten and full of maggots, at the exorcists commandement, he provideth good familiars, and hath dominion over fiftie legions.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Sabnock in French: "Sabnac or Sàlmac, great infernal marquis, demon of the fortifications. It has the shape of an armed soldier, with a lion's head. He rode on a hideous

horse. He transforms men into stones, and builds towers with surprising skill. He has fifty legions under his command.”.

There was a band called “Worms of Sabnock” that was formed in 2004 and disbanded in 2012. Their genre was black metal and they covered such themes as “misanthropy” and “social and political disenchantment”.

"The Book Not Yet Written" by John Kackley (2010) is a fictional book that involves summoning Sabnock as one of its plot points.

Area(s) of expertise: building buildings, armouring a place up (protection), furnishing buildings with weapons, wounding your enemies, turning people to stone, giving good familiars.

Enn: Tasa Sabnock on ca Lirach

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: lions, soldiers, pale horses.

Associated colours: Purple (because this spirit is a Marquis)

Associated offerings: from things associated with Marquises, Jasmine is a good incense scent as well as a good herb to offer, items made from silver work well too. There’s one person that has offered them a drop of blood and a black candle, which the spirit seemed to have been fine with. You can always turn to spirit’s areas of expertise to figure out an offering, like, for example, why not plan out a house? Or build something in a game?

Warnings: none.

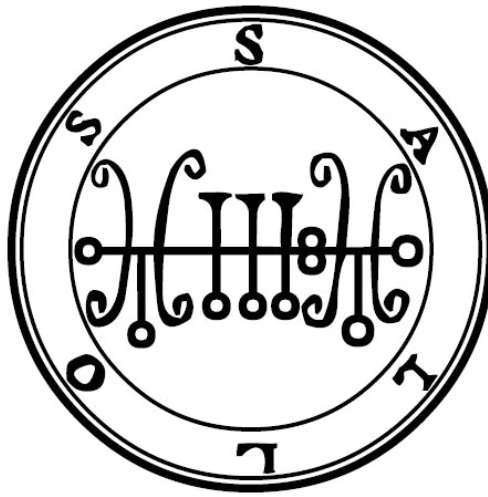
Personal notes: the energy felt like a ball of oil, spinning right in front of my face. Its movement gave me a headache as it seemed like the kind of energy that I’m ill-equipped to handle.

The entity was as visual as they were audible. In fact I could see with my mind's eye better than I could sense what they were trying to convey. First I've seen a crooked cross, then the cross part started balancing like it was a scale. When Sabnock talked to me about who suits working with him, I saw a city with the wall around it, according to Sabnock, the ones that work with him are the city, he is the walls. He is good for protection, he is good in teaching you self defence and in keeping your home intact, or helping you to safely build a home. Architects, of course, are most welcome, but so are regular people that are simply looking to create their family nest.

When I asked who is unsuited to work with Sabnock, I've seen a city with the wall in chaotic disarray. A hole here, a hole there. According to Sabnock it is anyone whose attention and energy is unfocused, who creates so many enemies that they can't even see what needs to be fortified.

Planetary association: Moon

Sallos (Saleos, Zaleos, Zaebos)



Demonic description: a great and mighty Duke, and appeareth in the form of a gallant soldier riding on a crocodile, with a ducal crown on his head, but peaceably. He causeth the love of women to men, and of men to women and governeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Sallos is described as this "is a great earle, he appeareth as a gallant [=handsome] soldier, riding on a crocodile, and weareth a dukes crowne, peaceable."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Sallos: "Zaebo is grand-count of Hell and sweet of character. He appears as a good soldier with a ducal crown on his head and rides a crocodile."

"Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that Sallos is a day demon of the first decanate of Libra, or the first quinance of Aquarius if Aurum Solis is to be believed.

Area(s) of expertise: peaceful creator of love.

Enn: Serena Alora Sallos Aken

Title(s): Duke, or Earl (sourced from Lesser Key of Solomon and Pseudomonarchia Daemonum)

Associated symbols: ducal crown, crocodile.

Associated colours: Red and Green (due to being an Earl and a Duke)

Associated offerings: things made out of copper, or silver, sandalwood, or dragon's blood incense, or the plant itself, or anything that smells similar, Satan and Sons/ Suns suggests Aster plant, a site called "Gods and Monsters" suggests water, V. K. Jehannum adds "Jasmine, Rose, Orange Peel and Star Anise".

Warnings: none.

Personal notes: Sallos felt like a warm constrictor descending over my head all the way until he reached my collar bone. His energy was squeezing. I can't say that it was painful, but it was bordering painful. I've exchanged information on my end about my journey for a rather creative assignment that I think Sallos thought was enjoyable in the openness of it.

Speaking of which, Sallos will accept all requests to do with relationships and love. Controlling someone, mediating between you and someone, but he seems to like creative approaches, so leave your fate open ended if you want to please Sallos, be specific if you don't want to get screwed in the process. You should not approach Sallos feeling guilt over what you're about to do, because he may just use that to collapse the situation on you, or otherwise influence you.

So don't approach Sallos unless you know what you want, but in case you're not capable of communicating that in a very specific way, don't approach Sallos unless you're fine with your life taking a completely unexpected turn and your request fulfilling itself in a way that you completely did not desire it to fulfil

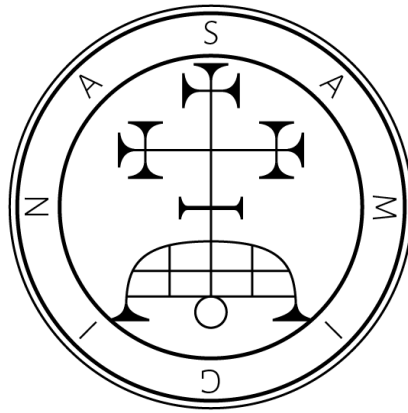
itself, you either need to be very not rigid and take life with a sense of humour, or to think about every part of the outcome to such a level that you're able to script a scenario with no help from Sallos and merely ask Sallos to bring this scenario to reality.

You can use love as a curse, for the situation that you're sending Sallos to solve does not necessarily need to involve you. That's all I'll disclose about my own request that was made in this meeting.

In general Sallos struck me as somewhat manipulative, but not to extent of, let's say, Dantalion, joyous, a spirit that enjoys their domain and potentially slightly malicious in execution, just because creativity can be fun sometimes. Meeting Sallos should not hurt anyone, but how your ritual goes will entirely depend on what you do in this meeting.

Planetary association: Mars and Venus

Samigina (Gamygyn, Gamigin, or Gamigm)



Demonic description: a great Marquis. He appeareth in the form of a little horse or ass (donkey), and then into human shape doth he change himself at the request of the master. He speaketh with a hoarse voice. He ruleth over 30 legions of inferiors. He teaches all liberal sciences, and giveth account of dead souls that died in sin.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Samigina is described as this "a great marquesse, and is seene in the forme of a little horsse, when he taketh humane shape he speaketh with a hoarse voice, disputing of all liberall sciences; he bringeth also to passe, that the soules, which are drowned in the sea, or which dwell in purgatorie (which is called Cartagra, that is, affliction of soules) shall take aierie bodies, and evidentlie appeare and answer to interrogatories at the conjurors commandement; he tarrieth with the exorcist, untill he have accomplished his desire, and hath thirtie legions under him."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Gamigin in French: "Gamygyn, grand marquis of the underworld. He is a powerful demon. We see him in the form of a small horse. But when he takes a form of a man, he has a hoarse voice and talks about the liberal arts; He also brings before the

exorcist the souls who have perished in the sea, and those who suffer in that part: of purgatory which is called Cartagra (that is to say, affliction of souls).

He clearly answers all the questions put to him; he stays with the exorcist until he has done everything he is ordered to do; thirty legions serve him.”.

Area(s) of expertise: all liberal sciences and communication with tortured souls (the ones that experienced traumatic deaths, like drowning, or harboured some sort of unhealthy lifestyle and died too soon, or carried too much guilt over how they lived).

Enn: Esta ta et tasa Gamigin

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: ponies, donkeys.

Associated colours: Violet (because of their title)

Associated offerings: Jasmine (both the herb and the scent), items made from Silver (because of their title). Portrayals of donkeys, ponies and other small horses will likely work well. You can do offerings based on their area of expertise if you're feeling creative.

Warnings: none.

Personal notes: it felt like there was a ball of energy in front of me. A very weird sensation. Imagine something the size of an armchair, but round. Like a spiritual orb, but massive. In my mind's eye I've seen a question mark, turn into a wave, turn into a fern and then I've heard Gamigin speak in a soft female voice. According to them, they can easily be either, so they wanted to have a voice that stands out to me that I won't mistake with something else.

I have had an ask of them and was unsure if they could do it, so a clarification

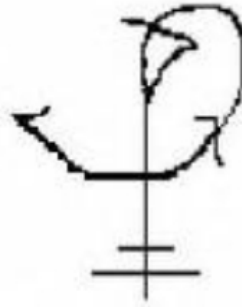
has come to one of their areas of expertise – a lost soul does not need to be dead. And a lost soul does not need to be tormented if they're dead. The important thing to understand here is that Gamigin facilitates short term communication to heal some wounds, or to wrap up unfinished business. Someone living can still be classed as lost, if they're lost to you, but Gamigin is not here to facilitate reconciliation, merely a couple of last messages to set things straight.

For who should work with them, by Gamigin's words, anyone that's curious about liberal sciences, or those that don't have bad intentions, merely want to finish up with loose ends, or in some cases even have first meetings with, for example, a long lost relative, just to hear their side of the story and close that book.

The ones that would like to contact the dearly departed dead that they don't have any unfinished business with are the kind of people that should not work with Gamigin. For example, if you have a celebrity crush on someone dead. That's not unfinished business and said dead should be left to rest in peace.

Planetary association: Moon

Satan (Shahtan, Sathan)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history of the spirit: satan is a Hebrew word meaning “the adversary”. Most instances of “satan” appearing in the Bible mentioned the function, not really a name. As it is unclear who this “opposer” would be, or if they were all separate entities, if one was to try to communicate with the satan from the Bible, they would need to select a very specific passage and none other in order to specify who they’re trying to contact.

Nonetheless, the word became associated with an entity of sorts and made into many publications.

The Sacred Magic of Abramelin the Mage places Satan as one of four Princes and Superior spirits (the others being Lucifer, Leviatan and Belial) and describes him as “the adversary”.

He is one of three supreme devils named in the Book of Oberon (the other two being Bellzebub and Lucifer(Lucipher/Lucyfer)). The full entry on him in the Book of Oberon is as follows:

“The third devil or spirit is Satan, the which was of the order and throne of the

Cherubim, who that likewise, after 1200 years, intendeth to come again and possess his former place, which is not to be believed. He is wont to ask of the master conjurer that he should with Solomon pray the Creator, that he may come to his Throne again, but he that is master shall say that he fell not of his own will, and for that cause he abideth in the air, and is not cast into hell. But let the master take good heed that he do not obey him in his request, and when the master will depart with him, let him

say, ((I here beseech my God, that if it be given to thee by him and that from above, that thou mayest be again restored to thy former place or throne, so be it."

Note that Satan abideth in an obscure air, and that the four princes or the four kings, unto which king's power is given to hurt the land, the seas, the trees, and they be of the orient. These four kings are Orience, Paymon, Amaymon, and Egin. Satan knoweth the virtue of these kings, and it was he that tempted our fathers in the desert or wilderness, making them disobedient to God's will. He hath power to kill, to destroy, to make blind, and to do many mischiefs, God defend us. Amen. “

Area(s) of expertise: according to Book of Oberon, mischief and harm, according to Complete Book of Demonolatry “all”, according to Theodore Rose’s Lucifer and the Hidden Demons Satan helps with intensifying psychic and magickal abilities.

Enn: Tasa reme laris Satan – Ave Satanis

Title(s): Prince/ Chief Devil/ King

Associated symbols: technically none as this spirit was never described with specific items, or animals, practically anything that you associate with an adversary.

Associated colours: in some traditions Satan is seen as “the all”, the same as in Abrahamic traditions God is “all”, in those traditions colours would also be “all”. As that’s not very helpful, I’ll go with Satan and Sons/Suns associations here of “Electric Blue, Rich Golds, Blood Red, Death Cold Black”.

Associated offerings: the same site associates Satan with Titanium and these herbs/ incense scents: “Frankincense, Oud, Myrrh, Copal, Patchouli, Sandalwood”. As the spirit is very not specific, everyone’s “Satan” if they do get in contact with one will differ and therefore the offerings will differ too. This is a safe list to get started with, but otherwise let the spirit guide you and use common sense in taking that guidance too.

Warnings: the area of expertise here differs greatly book to book and goes from being very negative to being very wide. It is best to take a singular book and hold a singular idea of a singular entity to get closer to that version of Satan, as otherwise you are petitioning many different spirits that could wear this title.

Personal notes: what I met felt like the typical archetype of Satan. He came with the feeling of dread, heaviness and warmth in the air. It felt like there was an arrow piercing me from my head to my brain. When I mentioned this to the spirit, they’ve let up, but unlike with other spirits where their energy felt softer and sometimes I would need to ask them to turn up their aura, or come closer, with this one, it is overwhelming.

I asked Satan who should work with him and was told that anyone that needs to be unshackled and to destroy the feeling of “can’t do” and guilt. He is the enabler. He will enable you on whatever journey that you decide to go on and does not care about your destination. Your joy, freedom and pain are all the same to this entity and he equally enjoys all of it.

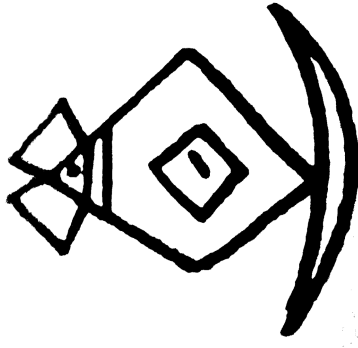
I asked who shouldn’t and this list included gentle people. Ones that need a safer, longer journey. Even if you’re walking with demons, you would be better suited calling upon Lucifer than you would on Satan, as you may accidentally start a slippery slide that will spiral your life out of control. Satan is a very serious and intense force.

I did briefly ask Satan about material success and was told that he is associated with the material success that is not necessarily full in expression of the true you, but instead embodies a “whatever it takes attitude”. This may mean being a musician that produces music that’s popular, but not from their heart, or being entirely willing to prostitute yourself while being entirely guilt free about the

lifestyle that you've chosen. Not that any of these directions are bad, but merely that it is a job to do for money and it may be higher money than normal jobs, but it is still not living in a way that working does not feel like working to you.

Planetary association: Jupiter and Sun

Satanchia (Satanachia, Satanachi)



(Sigil sourced from Grimorium Verum)

Demonic description: Grimorium Verum describes this spirit as being directly under Lucifer and being able to command 45 other demons. According to Grand Grimoire Satanachia is in control of 3 spirits and a legion instead (those spirits being Pruslas, Amon and Barbatos).

Other mentions of this spirit: "Fallen Angels:... And Spirits of the Dark" by Robert Masello (1994) names Satanachia as Commander-in-Chief (and not great General) and states that this spirit has the knowledge of all planets, provides witches with their animal familiars and has a peculiar power over mothers.

In 1996 a Finnish Black Metal band “Azazel” released a mini-album titled “The Night of Satanachia”.

There’s also a black metal band that was formed in 2003 in Denmark called “Rex Satanachia”.

I can not rate the quality of either of these bands, but a current, or future follower of Satanachia that is currently reading this book may be interested in knowing that these exist, so now you know.

Area(s) of expertise: can make all young or old, all women submit to him (Grand Grimoire)

Enn: Furca na alle Iaris Satanchia

Title(s): Great General (Grand Grimoire)

Associated symbols: none. Portrayal of women being submissive, or a portrayal of ageing back and forth may work as something to focus on when trying to get closer to this spirit.

Associated colours: according to V. K. Jehannum “Pink, Green, Indigo, Silver, Red, Yellow”.

Associated offerings: from the previously mentioned author comes this list of assortments that will work as offerings to Satanchia: “Holy Thistle, Lemon Verbena, Sage, Horehound, Elder Berry, Paprika, Red Sandalwood, Mugwort”. If you’re unable to get anything that resembles any of these items, consider offering the spirit some candles, though I’m pretty sure that paprika is so universal that it should be present in almost any kitchen.

Warnings: considering the spirit’s expertise, it may not be the best idea to approach them if you’re a woman, especially if you’re a mother. “Mind controls women to submit” just does not sound like the kind of spirit that women should willingly invite.

Personal notes: the feeling here was like having brain fog and going a little bit dumb. Like being enveloped in a blanket of gas. Satanchia feels very stimulating when it came to my thighs and sexual areas. The kind of feeling that you can get during meditation, more than the kind of feeling that you may get while preparing for sexual activity, so don’t let your mind wander too much.

I asked Satanchia who should work with them and they described themselves as a pheromone or a magnet. They care not if you’re attempting to attract a specific person to maliciously control, or just want a boost to how attractive

women find you. If you need their main area of expertise, you're invited to reach out.

I asked Satanchia about women that visit him and was told that as long as they keep their minds, Satanchia can work as a sexual spirit and fool around, no strings attached. If this is an experience that you desire, this is a spirit to call. They won't try to violate one's boundaries, but if they prove to be too alluring to you, to a point where you are obsessed and not quite acting as yourself, they're not responsible for decisions you make in that state.

For who should stay away, weak willed women were mentioned due to the above scenario and anyone that wants to utilize Satanchia for hatred and wrath. They're simply the wrong spirit for the job. If you want to bind someone to you with desire, out of hatred for them, this is fine, if you want Satanchia to take revenge on someone by causing them physical harm, that is not their area of expertise. Sexual desire can be used in many malicious ways, but remember that it is still sexual desire that you're utilizing.

For astrology and astronomy, Satanchia does indeed seem to know a thing or two, but there are better spirits for that out there. Still, if you are not picky about who your teacher is, you can direct questions to them.

Planetary association: no official association available.

Seere (Sear, or Seir)



Demonic description: a mighty Prince, and powerful, under Amaymon, King of the East. He appeareth in the form of a beautiful man, riding upon a winged horse. His office is to go and come and to bring abundance of things to pass on a sudden, and to carry or recarry anything whither thou wouldest have it to go, or whence thou wouldest have it from. He can pass over the whole earth in the twinkling of an eye. He giveth a true relation of all sorts of theft, and of treasure hid, and of many other things. He is of an indifferent good nature, and is willing to do anything which the exorcist desireth. He governeth 26 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: “Luciferian Goetia” by Michael Ford (2007) adds to this information by stating that Seere is Luciferian in nature and therefore has the qualities of air, furthermore that he is a good spirit to call upon to initiate one self towards the higher spheres of light and the Sun from which one can ride the Aethyr unto a higher articulation of being through the Familiar.

If you are into smutty fiction, Seere features as a lover in one of the short stories in the book titled “Love Bites: The Mammoth Book of Vampire Romance 2” by Trisha Telep, Jennifer Ashley, Kim Harrison, Caitlin Kittredge, Diane Whiteside and Eileen Wilks (2009).

If you would like some less smutty fiction, in "The Park Family: Valerie: The Teacher" by Lisanne Valente (2014) Seere acts as a guardian for Valerie. Take note that less smutty does not mean no smut at all, just that this one is a bit more tame.

Area(s) of expertise: making situations come to pass, help you arrange for transportation of your things, can reveal where an item is in cases of hidden treasure, or theft (sourced from description)

Enn: Jeden et Renich Seere tu tasa

Title(s): Prince and King (sourced from Lesser Key of Solomon)

Associated symbols: winged horses and beautiful men.

Associated colours: Blue and Yellow (due to his titles)

Associated offerings: cedar, frankincense, tin and gold (due to his titles). At least one person has offered jasmine and chocolate to the spirit, which seems to have been received well. Other offerings that I've seen included bay leaves, white wine, fresh water, maple syrup, a painting of prince Seere, public praise and tea. It seems that food and drink will in general work for this spirit, as well as creative offerings.

Warnings: none.

Personal notes: Seere felt like light energy has covered me. It is almost like being covered in feathers that are not quite touching you, but are hovering, just there. They spoke with a female, almost whispery voice as my mind was seeing a waving pattern, like smoke in the air.

My husband interrupted this meditation and Seere actually praised him as a good natured partner for me in this life, so the willingness to tolerate an interruption and even go as far as to praise the events felt very heart-warming

and accepting.

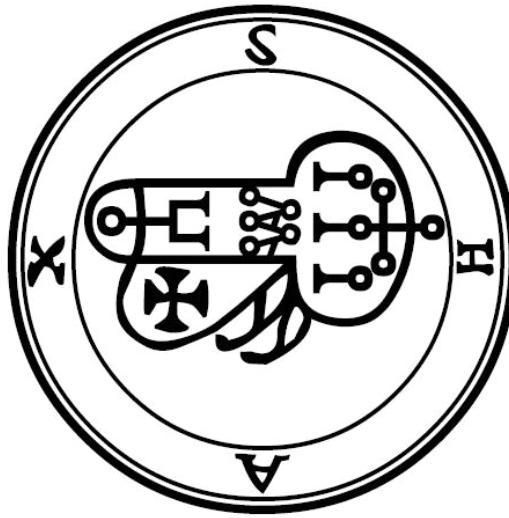
It is the overly sensitive people that should work with Seere to hasten the events that they need hastened, or get help with location or transportation of items, as Seere stated that with no communication it is very difficult to help someone figure out what they should do and if the person is not sensitive enough, they won't be able to sense Seere as their presence is very light.

More earthy and grounded in the mundane people are not well suited for working with Seere. This is not their fault and there are other very strong presences in this book that would be a lot more noticeable for them, simply that Seere is so light that establishing communication can be a struggle.

Outside of that limitation it seems that Seere has no particular preferences as to who can and can not work with them, so if you need help with their areas of expertise, contact them.

Planetary association: Jupiter and Sun

Shax (Chax, Shan, Shaz or Shass)



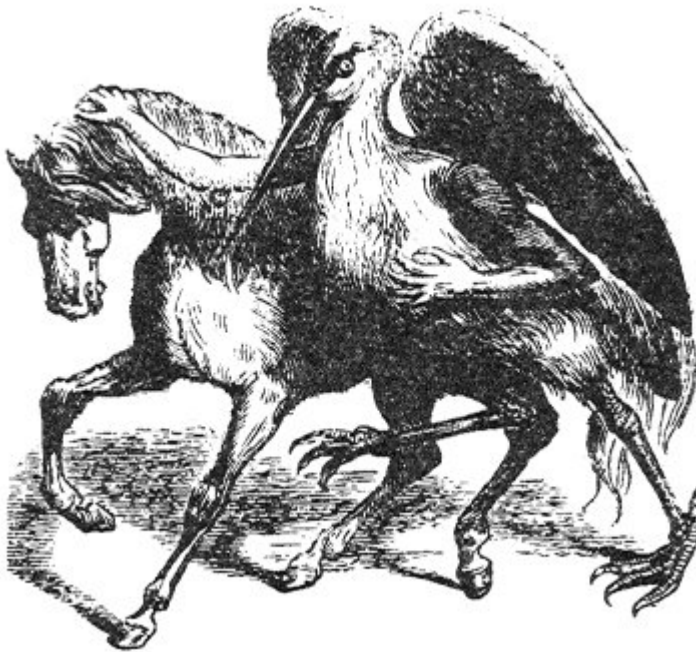
Demonic description: a great Marquis and appeareth in the form of a stock-dove, speaking with a voice hoarse, but yet subtle. His office is to take away the sight, hearing, or understanding of any man or woman at the command of the exorcist and to steal money out of the houses of Kings, and to carry it again in 1,200 years. If commanded he will fetch horses at the request of the exorcist, or any other thing. But he must first be commanded into a triangle, or else he will deceive him, and tell him many lies. He can discover all things that are hidden, and not kept by wicked spirits. He giveth good familiars, sometimes. He governeth 30 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Shax is described as this "a darke and a great marquesse, like unto a storke, with a hoarse and subtile voice: he dooth marvellouslie take awaie the sight, hearing and understanding of anie man, at the commandement of the conjuror: he taketh awaie monie out of everie kings house, and carrieth it backe after 1200. yeares, if he be commanded, he is a horssestealer, he is thought to be faithfull in all commandements: and although he promise to be obedient to the conjuror in all things; yet is he not so, he is a lier, except he be brought into a triangle, and there he speaketh divineli, and telleth of things

which are hidden, and not kept of wicked spirits, he promiseth good familiars, which are accepted if they be not deceivers, he hath thirtie legions."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Shax: "As duke and high marquis of hell, Scox/Chax commands 30 legions. He appears as a stork with a raucous voice, and is known to be deceitful. He steals horses, and takes the silver in the houses he possesses only to return it 1200 years later if everything is still in order. If he is confined to a triangle, he will speak truth on supernatural matters, point out hidden treasures not guarded by evil spirits, and obey the exorcist. If he is not confined, he will lie and not always obey the exorcist."



Shax as portrayed in Dictionnaire Infernal.

Now for some fiction. In American fantasy drama television series "Charmed" that had first aired in 1998 and lasted for 8 Seasons (until 2006) Shax has been the only enemy that the main character witches have faced that killed one of the main characters, so while portrayal was highly inaccurate (as all portrayals of spirits tend to be in fiction), at the very least Shax has made a lasting impression and contribution to the show.

Angel Martinez wrote "The Brimstone" series with first book being "Potato Surprise" (2019) (which seems to be a re-write of her earlier 2014 book) where Shax is named as the Demon Prince of Thieves and flees Earth to seek his fortunes out in the wider Galaxy.

Area(s) of expertise: taking away sight, hearing or understanding (in regards to making you more invisible, unheard and not comprehended in your environment) in order to help with stealing. Can help in fetching animals, or things. Can discover all things hidden, if said hidden things are not kept by wicked spirits.

Enn: Ayer Avage Shax aken

Title(s): Marquis (sourced from Lesser Key of Solomon)

Associated symbols: stock-doves, storks.

Associated colours: Purple (because of his title)

Associated offerings: Jasmine and Silver (because of his title). Satan and Sons/Suns adds "Purslane" to that list of offerings. Purple candles will work. Consider offering something to do with the spirit's area of expertise, for example some coins that you swiped off someone else.

Warnings: this spirit can lie and according to one person online, he may attempt to intimidate you.

Personal notes: came as this dizzying cold field of energy. I've found Shax to be very difficult to face. I seemed to have had trouble just keeping my head facing forward, as there was this instinct to turn away and shield myself.

Shax asked what my thoughts on his domain were. He judged my thoughts on his domain to be very simple and innocent, which made him decide that the answer was satisfactory enough to continue the conversation (If anyone is curious, I answered that I don't like thieves, but I understand why some people resort to that and when I was asked what would I do if I was robbed, I answered

with “I would probably cry”. All of these responses here are not the longest, nor the best thought out, but were 100% honest).

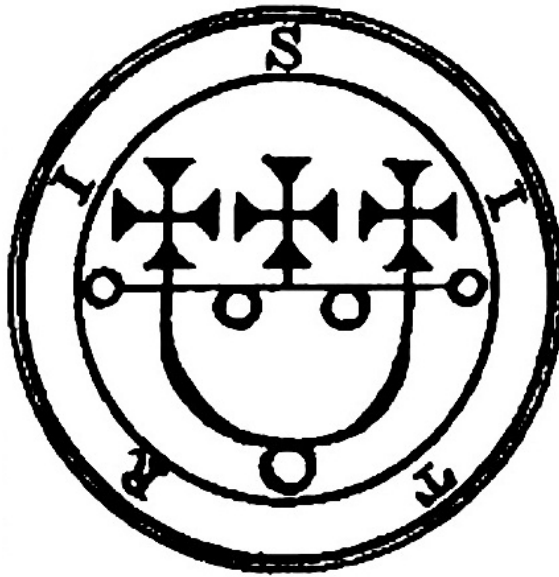
Those that want to be thieves, or have protection from thieves should work with Shax, as he himself calls himself the Patron of Thievery and is able to direct people working with him towards good targets, or away from certain people, such as those that are working with him for protection.

One thing that he won't do is betray those that work with him, meaning that if you need help catching a thief, he is absolutely not the spirit to petition. So anyone in law enforcement should stay far away. Another type of person that should not work with Shax is someone with a very strict moral code that expresses open distaste towards Shax, or those that work with him. My moral code was described as “wobbly”, so apparently I'm okay as far as Shax is concerned.

Now one thing that is true is that Shax enjoys intimidation. Throughout the whole session I felt as if I was pressed against the wall that I was sitting at by that presence. I did not feel like I was threatened with harm, but regardless the feeling of Shax's presence was deeply uncomfortable and somewhat like he was toying with the fact that he knew that spiritually he took up more space than I did.

Planetary association: Moon

Sitri (Sytry, Bitru)



Demonic description: a great Prince and appeareth at first with a leopard's head and the wings of a gryphon, but after the command of the master of the exorcism he putteth on human shape, and that very beautiful. He enflameth men with women's love, and women with men's love and causeth them also to show themselves naked if it be desired. He governeth 60 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Sitri is described as this "a great prince, appeering with the face of a leopard, and having wings as a griffen: when he taketh humane shape, he is verie beautiful, he inflameth a man with a womans love, and also stirreth up women to love men, being commanded he willinglie deteineth [discloses] secrets of women, laughing at them and mocking them, to make them luxuriouslie naked, and there obeie him sixtie legions.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Sitri in French: "Sytry or Bitru, great prince in the underworld; he appears in the form of a leopard, with griffin wings. But when he takes human form, he is of great

beauty. It is he who ignites passions. He discovers, when he is ordered, the secrets of the women who he readily ridicules. Seventy legions obey him.”.

“Luciferian Goetia” by Michael Ford (2007) considers Sitri to be a Babalon-Lilith type being who specializes in lust and desire. Ford further suggests utilizing Sitri to create succubi/incubi from the shadows of Sitri in the black mirror, forming them nude in a desired shape, then binding this spirit to the sigil of Sitri in order to be able to send forth a spell with this spirit in your own dreams, or dreams of your chosen target.

Area(s) of expertise: love, lust, causing women to reveal their secrets, or bodies (sourced from description)

Enn: Lirach Alora vefa Sitri

Title(s): Prince (sourced from Lesser Key of Solomon)

Associated symbols: leopards, griffins.

Associated colours: Blue (due to their title)

Associated offerings: V. K. Jehannum suggests “Cinnamon, Cedar, Rosehips, Yarrow, Mint, Allspice, Titanium, Tin, Copper”. Satan and Sons/ Suns has added “Hyacinth” to that list. Sexual energy or sexual fluids seem like they’re a widely used and accepted offering when it comes to Sitri. Consider offering aphrodisiac foods too, symbolism or love and lust.

Warnings: some practitioners feel that this spirit carries intense sexual energy. If you are a woman, you may end up telling this spirit more than you wanted to. Otherwise none.

Personal notes: the presence was a lot lighter than I expected. It was warm and peaceful. Nowhere near as lustful as Asmodeus, or Satanchia. I felt oddly safe. It was Sitri’s ask that I report every little detail of our meeting, so unlike other entries I intend to do so. Upon me starting to chant the enn, there was a small

voice at the back of my head telling me that it is such a shame that I'm so panicked and that I should relax a little. I responded that it is not panic, merely the same anxiety that I live with always, heart that does not like going from sitting, to standing, to sitting again and coffee that I'm currently drinking at 4AM. Sitri stated that if I can hear him, we ought to start the conversation going.

I asked him about the effect that he has on women. The answer was that it is not by force that he gets what is desired of him, but by suppression of shame and a gentle feeling of safety and trustworthiness. You are not made to go insane with lust, but rather are provided an environment where there's a feeling of total security and nothing is off the table.

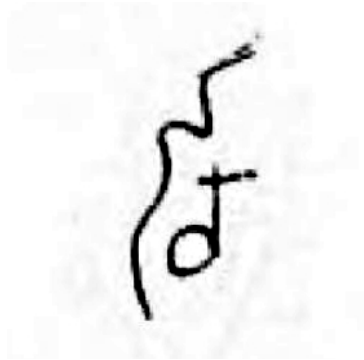
I asked him who should work with him and he laughed that it is not women, obviously. Unless, of course, they're into this sort of thing and into him as a result. In that case, nothing is off the table.

I asked him if he has a harem, as he seems like the kind of spirit that would. Was answered in a tone that implied that Sitri was not happy with this train of thought. The answer is "no". But he has parts of himself that has wives. And some parts have two or three at a time. We can interpret this as either Sitri being completely fine with practising Godspousing with living people (that is a practice where a practitioner of magic enters a relationship with a spirit of any kind and escalates the relationship above one of mentorship and veneration to one that also includes love. This is a practice that can cause multiple issues in one's life, so not something that one should enter lightly), or that there is indeed a spirit world with a plane where different parts of Sitri are living with different numbers of wives. That's completely up to us (or in this case, up to you, as I know where my beliefs are placed).

When thinking of him Sitri told me to remove whatever image I had in my mind and instead imagine someone closer to a Persian Prince. He enjoys architecture, food, furnishings and music of that region (Modern Iran is where Persia used to be, in case you want to research the culture).

Planetary association: Jupiter

Sonnelion (Sonneillon, Sonnilion)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: named in the “Admirable History of the Possession and Conversion of a Penitent Woman”. The mentions about this spirit state that the spirit is of the third order, later that it is of the forth order, in the rank of Thrones, that their adversary is Saint Stephen, that they tempt men into ennui, withdraw them from prayers and that they tempt men into hatred against their enemies.

Other mentions of this spirit: there is a black metal band from Portugal that was founded in 2008 called "Sonneillon".

Present in an apocalyptical fiction fantasy book titled “Astaroth: Demon Rising: Out of the Shadows” by L. E. Johnson (2011).

Present in the Dukante hierarchy under family 2, seen as a female demon of hate.

Area(s) of expertise: hatred, ennui and preventing one from praying

Enn: Ayer Serpente Sonnellion

Title(s): none.

Associated symbols: none. Think about what you associate with hate. Perhaps pictures of violence?

Associated colours: none. Think about what you associate with hate. Perhaps red as the feeling is fierce, or black due to its all consuming properties?

Associated offerings: none. Lean onto the area of expertise again. Thing of violent, apocalyptical imagery. Towers burning, people fighting, people dying, rivers of blood, that sort of thing. If you can paint that, or find a picture of that, you can offer that. Similarly violent songs would fit as an offering here. If you're going with food, go with burning, spicy food. Alcohol causes a lot of problems if people get too drunk, so that's another idea.

Warnings: well, you are calling a lesser known spirit whose area of expertise is hatred and ennui. Expect hatred and ennui.

Personal notes: I was always sensitive to anger, so chanting the enn has given me a headache and a faint pressure on my heart. This has been the first really adversarial spirit that I met as I had to demand for an audience.

The audience was brief. Sonnelion is a personification of blind rage and anger. The current can be accessed naturally, or through a more obscure name, like this one.

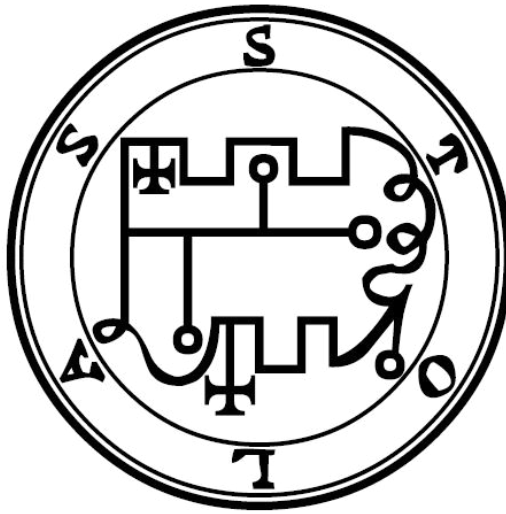
The ones that already have a direction, merely need the emotion to execute what they plan on executing should work with Sonnelion.

Those who are protected from the corruption of blind rage, or are extra susceptible to it, should not work with Sonnelion.

The spirit praised me for standing my ground making me think that adversarial nature is intentional.

Planetary association: none.

Stolas (Stolos)



Demonic description: a great and powerful Prince, appearing in the shape of a mighty raven (missinterpretation of the word “nightraven” here) at first before the exorcist, but after he taketh the image of a man. He teacheth the art of astronomy, and the virtues of herbs and precious stones. He governeth 26 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer’s “Pseudomonarchia Daemonum” (1577) Stolas is described as this "a great prince, appearing in the forme of a nightraven (this word means “owl”), before the exorcist, he taketh the image and shape of a man, and teacheth astronomie, absolutelie understanding the vertues of herbes and pretious stones; there are under him twentie six legions.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Stolas: “Stolas is a high prince of hell commanding 26 legions. He appears as an owl or as a man who teaches astronomy, the properties of plants, and the worth of precious stones.”.

American adult animated web series called "Helluva Boss" (2019) features Stolas as a character. Physical design is entirely inspired off the description of the spirit, though I would wager that personalities of the spirit and the show portrayal don't match.



Stolas as portrayed in Dictionnaire Infernal.

Area(s) of expertise: astronomy, the virtues of herbs and precious stones.

Enn: Stolos Ramec viasa on ca

Title(s): Prince (sourced from Lesser Key of Solomon)

Associated symbols: owl.

Associated colours: Blue (because they're a Prince)

Associated offerings: Cedar and Tin (because they're a Prince). Satan and Sons/ Suns have added "Flax". Other people seem to have offered an amethyst statue of an owl, water, a map of the stars, paintings of Stolas, teas, fruits (except peaches) and warm meat. In general Stolas is a very bird-like, nature-like spirit, so you can offer almost all that is connected to it (feeding birds, walking in the woods, growing plants, etc).

Warnings: may act more like a bird than a person. People have reported pecking like sensation when a spirit is wanting to get their attention, or show their affection.

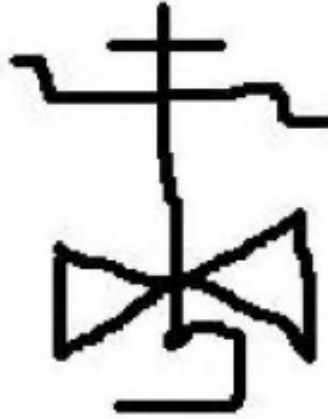
Personal notes: had seen large eyes in my mind's eye and heard a bird. Stolas seems to have very to the point communication. When I asked could he step closer so that I could feel him, it felt as if there was this cold energy, shaped and sized like an owl that just jumped on my knees. I asked him if I'm interpreting his position in space correctly and got a "yes".

The door is open for everyone that could use Stolas areas of expertise. He does not discriminate. But the people that he holds close and works with long-term he chooses himself. There seems to be an active wish for there to not be a lot of information on him out there as my statement of writing a book was met with hesitation and his presence stayed with me while I was typing this out, as if it was checking intently what I'm putting here.

That's all that I'm going to say.

Planetary association: Jupiter

Svengali



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history of the spirit: appears in a work by J. Thorp (book named Walking the Hidden Path) written at the exact same year as Complete Book of Demonolatry is published (2006). Likely a personal spirit of Richard Dukante.

The name “Svengali” features as an evil Jewish character in George du Maurier’s Trilby (1894). One can hope that this work is not connected to the spirit.

Area(s) of expertise: vengeance (both J. Thorp and S. Connolly wrote this)

Enn: Desa on Svengali ayer

Title(s): none

Associated symbols: the spirit as a whole is associated with coriander and fire (J. Thorp)

Associated colours: Orange, Bronze, Red (J. Thorp)

Associated offerings: no information available. Try offering coriander, candles, bonfires and things that you associate with vengeance (for example a painted picture of slashed tires).

Warnings: you are interacting with a spirit of vengeance, whose starting point may or may not have been an othering, one sided portrayal of a religious man. Your ritual can just not work at all, or you may attract the qualities associated with the previous sentence.

Personal notes: similarly to Mephistopheles, this is not a spirit that I can contact no matter how much I try. It is possible that when I realized that it may be the equivalent to “Dracula” that I’m calling (a character from a book), my mind has blocked any possible communication, as the only association that I have with this name would be an egregore (a spirit created from faith of a large group of people), or possibly a different spirit pretending to be someone with that name, rather than an established named spirit.

Planetary association: none.

Taroon



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history of the spirit: appears only in the Dukante's Hierarchy and absolutely nowhere else. Likely a personal family spirit, just like Asafoetida. Described as Priestess of Desire.

Area(s) of expertise: desire

Enn: Taroon an ca nanay

Title(s): Priestess

Associated symbols: none. Take what you associate with desire and apply here.

Associated colours: none. Use whatever you would associate with desire. Pink, red perhaps?

Associated offerings: none. Use whatever you would associate with desire.

Perhaps pictures of your desires, perhaps meditating on the idea of desire itself.

Warnings: none.

Personal notes: the presence is almost non-existent. The spirit did have a small voice and I did see something close to a shape of an S in my mind.

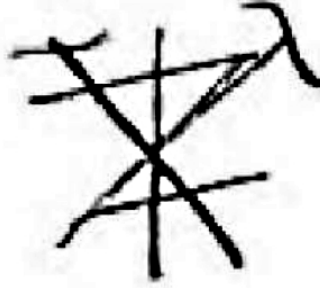
This spirit works differently than other established spirits on this list. They stated that they can help people bring their desires to reality by intertwining their energy with the casters and giving any spell a combined pull. For this they need to be let in.

They appreciate energy in return. This can be the caster's own energy. An energy of emotion, or the energy of rotting fruit, so giving this spirit food that you specifically let to go off so that they can feed on the energy of decay in progress, rather than the experience of eating would be the right way to go forth.

You need to be very sensitive to work with this spirit and perhaps more open than it is reasonable, as it feels less like working with a demon, or an angel, or a God and more like working with a dead human vampiric friend. They're not necessarily all that different than you are and can only help 50/50 and only if you also help her feed between workings.

Planetary association: none.

Tezrian



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history of the spirit: appears only in the Dukante's Hierarchy and absolutely nowhere else. Likely a personal family spirit, just like Asafoetida. Described as Priestess of battle.

Area(s) of expertise: battle.

Enn: Ezyr ramec ganen Tezrian

Title(s): Priestess

Associated symbols: red rose (J. Thorp), symbolism of battle.

Associated colours: Red (J. Thorp)

Associated offerings: according to V. K. Jehannum: "Red Rose, Dragon's Blood, Lavender, Cinnamon, Rose, Galangal Root, Olive Juice, Alcohol, Olive Oil". You can, of course offer up red candles, or anything to do with battle, such as weapons, toy weapons, depiction of battle, even depiction of your own internal battles.

Warnings: none.

Personal notes: a very heavy spirit in its presence. It was giving me a headache and it made me feel like I was holding a boulder. That being said such an energetic impression was actually impressive. There are many spirits that don't feel substantial enough to belong on this list, but Tezrian belongs. Consider me impressed.

She spoke with a slightly mocking sultry voice and what I received was a psychoanalysis session. "Your parts seem to be at peace with one another, but they're not properly healed. The fighting has ceased, but you are not one yet". Her area of expertise being battle is to be interpreted in every sense of the word. You are fighting an internal struggle? That's a battle. You are fighting an external struggle? That's a battle. And of course if you are fighting in an actual war, that's a battle too.

Anyone that needs help with any battle, external or internal will benefit from Tezrian's help. She won't turn people away and indeed if you are especially struggling with your emotions, or your identity, or an outside circumstance, sit down with Tezrian for she won't judge, she will merely help you see where the battle lies and will push with you to make a reality that you desire to see.

For who should not contact Tezrian, she said those that don't believe in her existence or are merely coming to mock. She is aware that her name is unknown. To quote her "new masks can be inhibited by old souls, by old Gods, by new spirits biting more than they can chew, or left vacant. You don't know which one you'll get when calling a name not often seen, but that doesn't mean that you should dismiss it without trying".

Planetary association: none.

Unsere



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Combined history of the spirit: appears only in the Dukante's Hierarchy and absolutely nowhere else. Likely a personal family spirit, just like Asafoetida. This is what is written about her: "Unsere has deep green eyes, like the fertile plains of Ireland, her hair is brown with strands of spun silver, her eyes smile and sparkle, her energy is gentle and nurturing, she travels often in a cowl-hooded cloak. Most memorable are her thin, delicate, pale hands. She dissolves into a mist. She is said to often appear to women during or after childbirth to breathe life into infants.

Area(s) of expertise: Fertility and Sorcery (sourced from Complete Book of Demonolatry)

Enn: Unsere tasa lirach on ca ayar

Title(s): none

Associated symbols: cowl-hooded cloaked women and mist.

Associated colours: Green and White (sourced from Complete Book of Demonolatry)

Associated offerings: Satan and Sons/ Suns suggest “Lotus, Sandalwood, Cedar” for incense, “Tigers Eye/Hawks eye, Tibetan Black Quartz, labradorite, fluorite, chalcopyrite, chevron amethyst, dendritic agate, rose quartz, plume agate, sugilite, boulder opal and moonstone” for crystals and “Silver, Platinum, and Rhodium” for metals.

Warnings: none.

Personal notes: small, cold presence. Can be fairly hard to sense. I did manage to hold a conversation though.

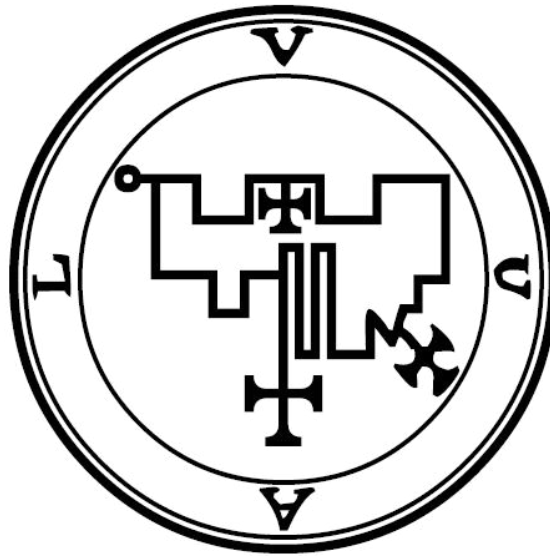
Unsere does not go against the flow of one’s life-line. If you are meant to die during childbirth, she won’t interfere with it. She’ll help you find joy in the present and find calmness during moments of stress (such as child-birth). She’ll morally support you, but if life-death transition is meant to happen, she’ll simply make it a less stressful time.

For who should call upon her – people who are scared of the process of birthing and need support and those for whom the taste of life has left and they need it reignited.

For who should not call her – those that know where they’re going and are not particularly unhappy with their journey. Those that have a goal. Those that in no way are producing new life or otherwise touching on the life-death cycle.

Planetary association: none.

Uvall (Wal, Vual, or Voval)



Demonic description: a Duke, great, mighty, and strong. He appeareth in the form of a mighty dromedary at the first, but after a while at the command of the exorcist he putteth on human shape, and speaketh the Egyptian tongue, but not perfectly. His office is to procure the love of woman, and to tell things past, present, and to come. He also procureth friendship between friends and foes. He was of the order of potestates or powers. He governeth 37 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Uvall is described as this "a great duke and a strong, he is seene as a great and terrible dromedarie, but in humane forme, he soundeth out in a base [deep] voice the Ægyptian toong. This man above all other procureth the especiall love of women, and knoweth things present, past, and to come, procuring the love of freends and foes, he was of the order of potestats, and governeth thirtie seven legions."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Uvall: "once of the order of Powers, Wall is a great and powerful duke, who commands 36 legions. He appears as a tall and terrible dromedary or as a human who speaks

Egyptian. He knows of the past/present/future.”.

Area(s) of expertise: procuring love of women, friendship between friends and foes, divination.

Enn: As ana nany on ca Uvall

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: dromedary (camel).

Associated colours: Green (because he is a Duke)

Associated offerings: due to the title of this entity the right incense here is Sandalwood and the right metal is Copper. Satan and Sons/ Suns suggest using Myrrh as an offering. Green candles will work. Consider offerings to do with areas of love, friendship and divination, so for example Valentine’s day cards, or friendship bracelets will likely work here.

Warnings: other practitioners say that Uval takes promises seriously, so don’t over-promise and don’t break them!

Personal notes: Uvall is a man of light aura, cold hands and a sparkly electric field. I could not figure out a better way of explaining my sensory perception of him, so I was told why not just put it down as I’m sensing it, even if it doesn’t entirely make sense for a spirit to have a sparkly field or cold hands. His voice was deep, calm, slow. For some reason my mind’s eye kept on trying to imagine Uvall as a long black haired count that is pale. There was just an atmosphere of nobility.

My first question to this spirit was what was up with his areas of expertise, for the seemed like a list of things that are not necessarily cohesive. He explained that his full areas of expertise would be a lot more cohesive, but this is simply what he is willing to give to total strangers.

I asked who would fit to work with him. He stated that anyone that needs his

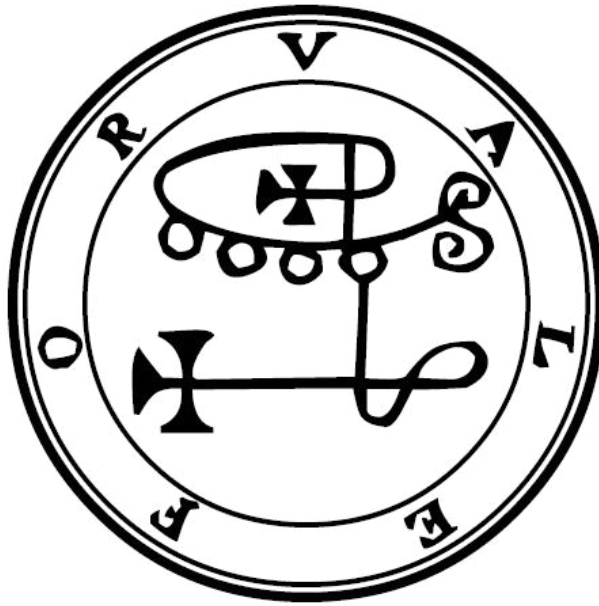
help. He does not care if you're trying to tie your ex to you, or keep a friendship going that's supposed to fall apart, or are obsessive with divining the same answer over and over again. However he did state that life comes with lessons and that his help doesn't always manifest as the rose tinted glasses future that you want to see. If the friendship was toxic, those traits will re-emerge, even if neither of you would want to discontinue it, your ex may now refuse to let go even when you reach the point where you are willing to move on, your divination session may give you a philosophical consideration that will stay on your mind for weeks.

Those that can not take life's lessons may not be suited for working with Uvall. He also won't help those that can't take their workings and promises seriously, or have such unsteady wishes that they'll try to back-peddle and back-out. Know what you want, know that you want it, know what you are promising for it, be willing to deliver and know that when you alter the path that you were supposed to take, what you want isn't always good for you and this new future may not be all unicorns and rainbows. If you understand this well, call upon Uvall without worries.

Before leaving Uvall did lecture me on my well being and my tendency to sacrifice sleep in order to put in more work. In general I would rate this as a very positive experience.

Planetary association: Venus

Valefor (Valefar, Malafar)



Demonic description: a mighty Duke, and appeareth in the shape of a lion with an ass's (donkey's) head, bellowing. He is a good familiar, but tempteth them he is a familiar of to steal. He govemeth 10 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Valefor is described as this "a strong duke, comming foorth in the shape of a lion, and the head of a theefe [or "barking"], he is verie familiar with them to whom he maketh himself acquainted, till he hath brought them to the gallowes, and ruleth ten legions."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Valefor in French: "Valafar or Malafar, great and powerful duke of the infernal empire. He appears in the form of an angel, sometimes in the form of a lion with the head and legs of a goose and a hare's tail. He knows the past and the future, gives genius and audacity to men, and commands thirty-six legions."

In video game “Bloodstained: Ritual of the Night” Valefar is a boss that heals by stealing from the player. If the player is completely broke, then the fight ends mind-way through with the player winning. This bit of trivia is only mentioned here, because that sounds like a very fun mechanic (so sorry, the author of this book slightly geeked out).

Area(s) of expertise: tempting to steal, giving one intelligence and audacity to dare, divination.

Enn: Keyman vefa tasa Valefor

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: lions, donkeys, geese, hares.

Associated colours: Green (because of their title), V. K. Jehannum adds Pink

Associated offerings: things made from Copper and Sandalwood incense fits this spirit because of their title, Satan and Sons/ Suns adds Dandelion to that list. One person that has worked with this spirit suggests offering chocolate, sweets, your own energy, or art to Valefar. Another person suggested tea leaves and rice.

Warnings: Valefor tempts to steal and seems to not shield his followers from the consequences, considering that “until he has brought them to the gallows” is part of his description. From personal experiences, Valefor is vampyric in nature.

Personal notes: the only sensation that I physically felt was like getting stabbed in the heart. Valefar is a vampyric spirit and his aura takes automatically, meanwhile I am fairly frail. For my sake the spirit agreed to have a very short and limited interaction.

Valefar said that the description that stated that he gives the audacity and know-how is correct. This does not mean that he has your best interests at heart. He

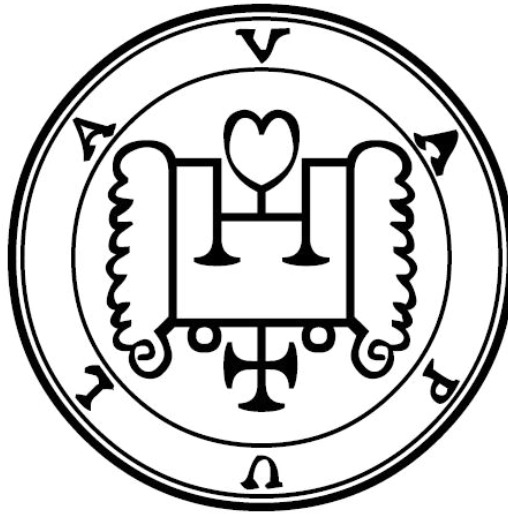
simply is and he gives, it is up to you to think.

When I asked who are the ones that should seek him out, he stated that people that can take the information given to them, think with their own heads and figure out how to use it. He does not deny helping thieves, but once again, he will not stop consequences from happening, so being intelligent in how you go around things is the primary requirement. The secondary requirement is to be hearty. You want to be physically strong, of good constitution. Once again, Valefor's presence in itself seems to be vampyric and therefore it is best to have energy to spare. Bonus if you know energy vampirism techniques and can replenish yourself.

Those who are like me and are either energy vampires running low themselves, or are otherwise of a bad physical health, interacting with Valefor can be a risk. He urged me to end communication as he did not want to impact my health.

Planetary association: Venus

Vapula



Demonic description: a Duke great, mighty, and strong appearing in the form of a lion with gryphon's wings. His office is to make men knowing in all handicrafts and professions, also in philosophy, and other sciences. He govemeth 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Vapula is described as this "a great duke and a strong, he is seene like a lion with griphens wings, he maketh a man subtill and wonderfull in handicrafts [=mechanics or engineering], philosophie, and in sciences contained in bookes, and is ruler over thirtie six legions.".

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Vapula in French: "Vapula, great and powerful Duke of Hell; he appears in the form of a lion, with the wings of a griffin. It makes man very skilful in mechanics and philosophy, and gives intelligence to scholars. Thirty-six legions obey him.".

Vapula in Latin is the feminine version of "beaten" or "flogged". Likely does not relate to the spirit, but it is an interesting bit of information.

Area(s) of expertise: handicrafts, mechanics, engineering, philosophy and boosting intelligence.

Enn: Renich secore Vapula typan

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: winged lion, lion, a griffin.

Associated colours: Green and, according to V. K. Jehannum, Dark Blue

Associated offerings: V. K. Jehannum attributes: “Allspice, Copper, Walnut, Sandalwood, Bistort, Mace and Papyrus” to this spirit. As always, consider spirit’s area of expertise if you want to make a creative offering. As this spirit specializes in handicrafts, the world’s the limit to what you can offer. Pottery, knitting, heck, even building things out of toothpicks can be considered a handicraft as long as you put effort into it. If you don’t want to go through a lot of trouble, every spirit accepts candles.

Warnings: none.

Personal notes: this was the sweetest presence that I’ve sensed in a while. I felt it in my chest and both of my arms. Like a salve moving through my body, relaxing my muscles. Vapula’s first audible words were as perhaps a middle aged woman that was wondering what has happened to me (too many invocations really takes a toll on you). It felt a bit like visiting the spa and that feels wrong to say it, considering that this is a spirit, not a resort, but it just felt amazing.

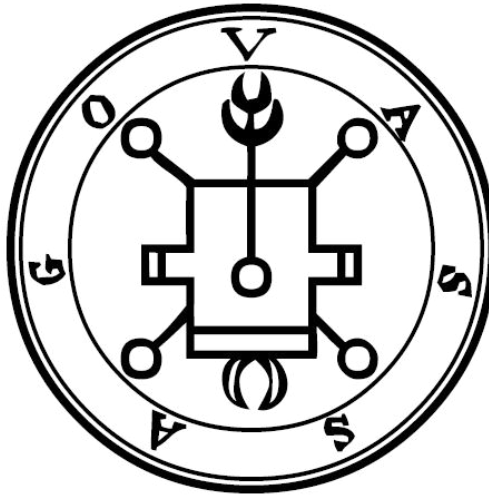
She stated that all are welcome to use her gifts, but one must understand that she is here to explain how things work, so that you can find your answers, not to give you answers so that you can cheat. She’s most effective at physical rather than theoretical. If you need to understand how the force of wind affects a bridge, she’s less likely to give you an equation and more likely to show you examples that you can then later connect to an equation. With my mind’s eye I’ve seen a very inviting room full of wood with physical contraptions built to

demonstrate. Therefore it matters not if you want to be an engineer, or make your own clothes, Vapula excels at it all.

Those that have no passion for learning and instead want a shortcut where they just know the answers should stay away. Think of Vapula as a tutor, not as your class mate that's willing to sell you the test results. Think of Vapula's tutoring as understanding the essence of the craft rather than training for one specific question.

Planetary association: Venus

Vassago



Demonic description: a mighty Prince, being of the same nature as Agares. He is called Vassago. This spirit is of a good nature, and his office is to declare things past and to come, and to discover all things hid or lost. He govemeth 26 Legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: "Godwin's Cabalistic Encyclopedia: A Complete Guide to Cabalistic Magick" by David Godwin (1979) states that Vassago is a demon by day of third decanate of Aries, or fifth quinance of Leo according to Aurum Solis.

Michael Ford in "The Luciferian Goetia" (2007) describes Vassago as an angelic ruler of Tarot and a spirit that's ideal for the willed divination of future initiation, a Gateway to the Luciferian Realm of Spiritual development.

Area(s) of expertise: divination, discovering things hidden or lost.

Enn: Keyan vefa jedan tasa Vassago

Title(s): Prince (sourced from Lesser Key of Solomon)

Associated symbols: none. Consider using symbolism of angels (as Ford calls Vassago one), or to do with Divination.

Associated colours: Blue (because of his title)

Associated offerings: V. K. Jehannum attributes these things to Vassago: “Steel, Bone, Lemon Balm, Cedar, Saffron, Tin, Leek, Gold, Frankincense, Gilead, Grain of Paradise, Cedarwood, Ambergrise”. Likely almost anyone will be able to get their hands on a leek, but if any of these suggested materials don’t spark your imagination and are too hard to get, offer to do free divination for other people as an offering to Vassago, make a pendulum and dedicate it to Vassago, create your own Tarot card, light a candle.

Warnings: none.

Personal notes: when calling on Vassago, I had seen a crown that was sideways in my minds eye. Not long after I felt a gentle touch of cold just above my wrist area, as if the spirit was saying hello. Vassago had a deep, echoing voice and spoke very slowly. It felt like how you would expect speaking with a humanoid version of whale would go. Sentences going deep and slow, one word after the next. It did not sound sinister, or scary, but rather like something very natural. Like the being that you’re talking with was grand and old.

I had a short discussion about my future. As this is a spirit of divination, I may as well ask for my future to be divined. Vassago gladly both gives direct divination and helps one learn to divinate, so you can ask even if all you want to do is know.

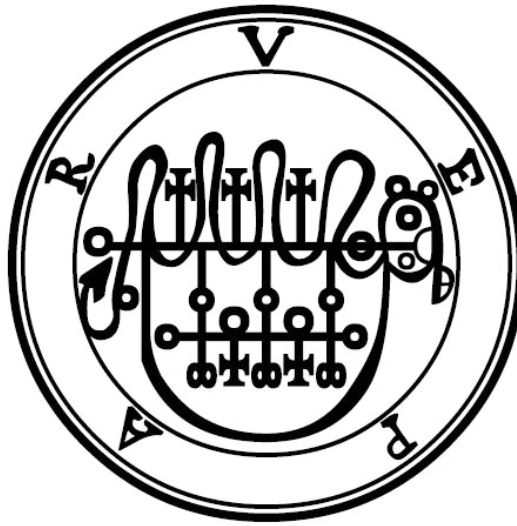
I asked who would be a good fit for working with him. There was a pondering for who he wants to see. Eventually he declared that it would be someone that wouldn’t treat divination as a party trick, or a one off game, but would take his knowledge and incorporate it into day to day living. Someone who will love and cherish their tools with the respect that they deserve, instead of seeing mere

trinkets.

Similarly those that would mock the practice, or Vassago himself need not come. This is a very gentle spirit, so treat him as a respectful gentle spirit. Don't try to subjugate Vassago for information that he will completely freely give. Similarly don't ask him to perform tricks, like flicking your light on, or knocking on your walls. If you are here for a haunting and not for wisdom, do not bother.

Planetary association: Jupiter

Vepar (Vephar, Separ)



Demonic description: a Duke great and strong and appeareth like a mermaid. His office is to govern the waters, and to guide ships laden with arms, armour, and ammunition, etc. And at the request of the exorcist he can cause the seas to be right stormy and to appear full of ships. Also he maketh men to die in three days by putrefying wounds or sores, and causing worms to breed in them. He governeth 29 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Vepar is described as this "a great duke and a strong, he is like a mermaid, he is the guide of the waters, and of ships laden with armour; he bringeth to passe (at the commandement of his master) that the sea shalbe rough and stormie, and shall appeare full of shippes; he killeth men in three daies, with putrifieng their wounds, and producing maggots into them; howbeit, they maie be all healed with diligence, he ruleth nine and twentie legions."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Vepar in French: "Vepar or Separ, powerful and formidable duke of the dark empire. He shows himself in the form of a siren, leads merchant ships and afflicts men with poisonous wounds, which can only be cured by exorcism. He commands twenty-nine legions."

Michael Ford in “The Luciferian Goetia” (2007) states that Vepar is a Leviathanic spirit closely connected to subconscious and water. Vepar may gather and guard servitors that are meant to go forth in dreams and reveal secrets of the self long buried.

Area(s) of expertise: governs waters, sailing and can cause death by putrefying wounds. If newer sources are to be believed, Vassago also controls emotion.

Enn: On ca Vepar Ag Na

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: mermaids.

Associated colours: Green (because of their title), you could also try Blue due to their association with water

Associated offerings: things made from Copper, Sandalwood incense (due to his title) and Satan and Sons/ Suns recommends Mugwort. As Vepar is associated with water, you can offer water to Vepar, as well as items from the sea, such as sand, sea-shells, perhaps miniature models of ships. Candles are always acceptable.

Warnings: if someone else can be cursed with putrefying wounds, so can you if you offend this spirit. Worth keeping in mind.

Personal notes: Vepar felt like a hurricane penetrating a body of water. It was very mesmerizing and dizzying at the same time. She spoke with a soft feminine voice, our conversation being calm, but brief.

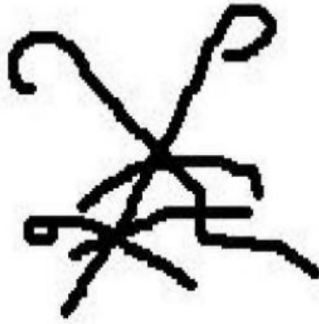
For who should seek her out, she stated “sailors, fishermen”. She is very much connected to the actual, physical element of water. She can provide safe journeys and lure your competition to the bottom of the sea like a siren that she is. All of her other areas come secondary to her control of the seas and bodies of water.

She would prefer less people coming to her with emotions. While emotions are part of the aspect of water and she can help with that, she's not your psychologist and this is not her preferred application of her area of expertise. "Let Leviathan handle it", she said.

She feels like a serious entity who embodies the nature of water well – she can be your provider and your protector, or she can be your siren sucking your ship down to the bottom of the sea.

Planetary association: Venus

Verrier



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: found in “Admirable History of the Possession and Conversion of a Penitent Woman”. The main entry on this spirit is this: “Verrier is Prince of Principalities and tempteth men against the vow of obedience, and maketh the neck stiffe and hard as iron, and uncapeable to stoope under the yoake of obedience. His adversary in heaven is Bernard a great friend of the Virgin's, and indeed an imitator of her in her obedience.”

Is featured in the Dukante Hierarchy in Family 6 as demoness of herbal knowledge and nowhere else outside of those two places.

Area(s) of expertise: spreads disobedience. Complete Book of Demonolatry names their area to be herbal knowledge.

Enn: Elit Rayesta Verrier

Title(s): Prince

Associated symbols: nothing in particular. Use whatever you associate with disobedience.

Associated colours: Light Green (sourced from Complete Book of Demonolatry), V. K. Jehannum adds “Red, Blue, Pink, White” to that previously mentioned Light Green

Associated offerings: V. K. Jehannum suggests “Myrtle, Black Cohosh, Lavender, Coltsfoot, Copal”. Otherwise think about what you associate with reclaiming personal power and disobeying. Punk rock and protests easily come to my mind. Alternative fashion too.

Warnings: none.

Personal notes: slight heaviness, cold and dizziness. When I asked the spirit to come closer so that I could feel them better, Verrier refused and stated that they’re not into obeying orders. I was told to “think of getting drunk. That should sum it up. Now drunk off power, or beer, is entirely up to you”.

The presence of Verrier to me was entirely male and denied having a particular interest in herbs. “We all have herbal knowledge, that’s not what I’m known for”. When I asked for the essence of Verrier, I was given images of familiar things, like bars and bikers, all the way to unfamiliar territory of places where gravity did not quite work and all expressions were abstract. “To be me is to break the rules for the knowledge of what happens. The rules that are the most set in stone are the most fun to break, do you understand?”. At that point I’ve seen a bald man in a black leather coat that was worn in the same style as a lab-coat. So Verrier is equal parts scientific as he is rebellious.

The ones that should see him are the rebellious types that need an understanding spirit to fly with, or those that are not brave enough to stand up for themselves and want to borrow the ability to rebel from Verrier.

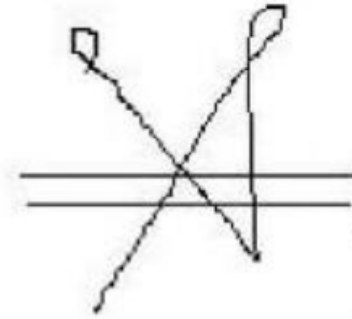
The ones that are afraid to upset the balance of their life and let chaos in should stay away though, as any change makes the previous order fall to pieces.

There is only one thing that Verrier seems to uphold and it is the honour of not interfering with the work of other famous entities known as demons.

Apparently some rules are just needed for a functioning interconnected web of spirits.

Planetary association: Jupiter

Verrine (Verrin)



(Sigil sourced from Complete Book of Demonolatry by S. Connolly)

Demonic description: found in “Admirable History of the Possession and Conversion of a Penitent Woman”. The main entry on the spirit is this: “Verrine is also one of the Thrones, & next in place unto Astaroth, and tempteth men with impatience. His adversary in heaven is Dominick your father, who was singularly patient in all injuries and adversities.”

Other mentions of this spirit: is briefly mentioned as a minor character in a fictional book called “The Siren's Storm” by Sara Reynolds (2023).

Otherwise outside of what’s already mentioned only present in the Dukante’s hierarchy under Family 6 as “demon of health”.

Area(s) of expertise: impatience. Complete Book of Demonolatry names their area of expertise to be “Health”.

Enn: Elan Typan Verrine

Title(s): none

Associated symbols: nothing specific. Whatever you associate with impatience and health.

Associated colours: Blue and White (sourced from Complete Book of Demonolatry), V. K. Jehannum adds Green and Yellow to that list

Associated offerings: according to V. K. Jehannum: “Camphor, Bayberry, Mulberry, Dragon’s Blood”. Satan and Sons/ Suns suggest these incenses: “Palo Santo, Copal, Rosemary, Eucalyptus, Mint, Echinanea, Ginger, Juniper” and these crystals: “Onyx, Obsidian, Amethyst, Lepidocrocite, Selenite, Quartz, Smoky Quartz”. Otherwise think what you associate with impatience. Perhaps a microwave timer stopped seconds too early? A half-done test submitted ahead of time? Half a painting?

Warnings: none.

Personal notes: I could not sense this spirit, but I could hear this spirit in my mind. They felt like an imp? A playful youthful spirit more than anything else. My invocation kept on getting interrupted with everything from the wind to the doorbell and it seemed like it was entertaining for them.

If you’re contacting Verrine, get to the point as they don’t like to wait.

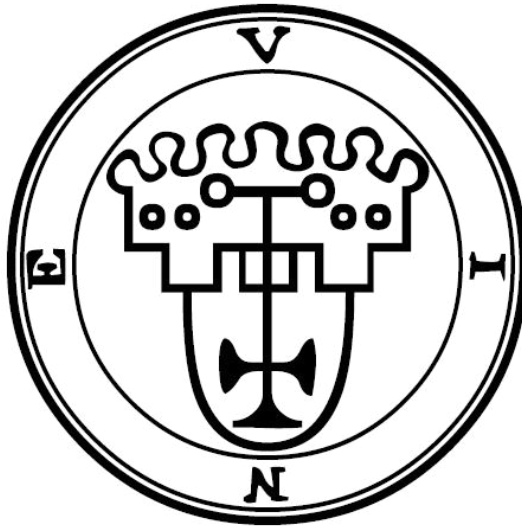
I asked what they’re good at and was told “interruptions”. If you need something interrupted, be it a major life event of someone that you hate (like a wedding), or a speech that you are dreading to give, you can count on Verrine.

Verrine will help with healing. This is not what the spirit told me they enjoy the most, but they are good at it and as long as the petitioner does not waste their time, they’ll be glad to contribute to the healing effort.

Verrine seems to dislike attitudes that are overly serious and people that are too boring, so consider doing something unexpected as a way of praising them.

Planetary association: none.

Vine (Vinea)



Demonic description: a great King, and an Earl. He appeareth in the form of a lion riding upon a black horse, and bearing a viper in his hand. His office is to discover things hidden, witches, wizards, and things present, past, and to come. He, at the command of the exorcist will build towers, overthrow great stone walls, and make the waters rough with storms. He governeth 36 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Vine is described as this "a great king and an earle, he showeth himselfe as a lion, riding on a blacke horse, and carrieth a viper in his hand, he gladdie buildeth large towres, he throweth downe stone walles, and maketh waters rough. At the commandement of the exorcist he answereth of things hidden, of witches, and of things present, past, and to come."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Vine in French: "Vine, high king and earl of the infernal court. He shows himself furious like a lion; a black horse serves as his mount. He holds a viper in his hand, builds houses, swells the rivers and knows the past. Nineteen legions obey him."

The Latin word 'vinea', is the name given to an ancient war machine made of wood and covered with leather and branches, used to overthrow walls, so this may be where Vine's name comes from.

Area(s) of expertise: discovering all that is hidden, including other witches and wizards, divination, building, demolition, causing storms at seas. (sourced from the description)

Enn: Eyesta nas Vine ca laris

Title(s): King and Earl (sourced from Lesser Key of Solomon)

Associated symbols: lions, black horses, vipers.

Associated colours: Yellow and Red (due to their titles)

Associated offerings: Gold, Copper, or Silver, Frankincense, or Dragon's Blood incense (due to their titles). Satan and Sons/ Suns suggest offering Mallow. Other people had success offering fresh water from natural sources, mint, tobacco, wine, depictions of vipers and black pepper. A candle will always work, consider a creative offering that would include one of their areas of expertise.

Warnings: none.

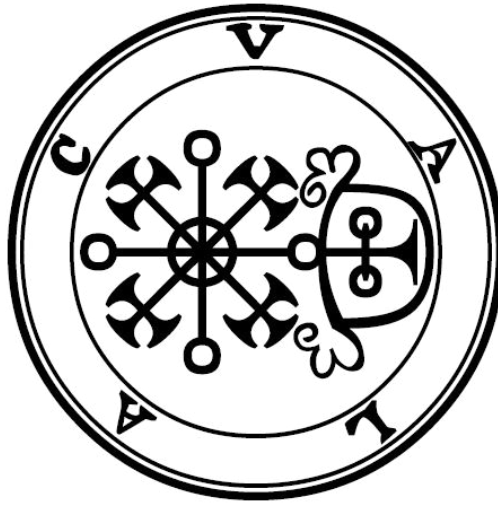
Personal notes: they felt like some cold on my chest and a headache combined. In my mind's eye I saw a ribbon and heard a concerned voice that was both masculine and feminine asking me if I'm in the right state to be invoking right now and to take care of my health. It was Vine.

They perceive themselves as a wise teacher. Neither beckoning, nor turning away. Anyone that needs their help should come to them, unless their spirits disallow them to. Vine does not cling to people, they're free to come, free to stay, or free to go, so there's no real risk interacting with Vine.

They have stated that outside of all what is prescribed to them in their description, they're also great at helping with your claires (or otherwise known as spiritual senses) and good for cursing, if the curse is water based (make a storm take their house, make this person get lost at sea, etc).

Planetary association: Sun and Mars

Volac (Valak, Valac, or Valu)



Demonic description: a President mighty and great, and appeareth like a child with angel's wings, riding on a two-headed dragon. His office is to give true answers of hidden treasures, and to tell where serpents may be seen. The which he will bring unto the exorciser without any force or strength being by him employed. He govemeth 38 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: it is theorized that Volac is the same spirit as Coolor or Doolas from “Liber Officiorum Spirituum”, because the powers and description of the spirit match, though not their rank.

In Johann Weyer’s “Pseudomonarchia Daemonum” (1577) Volac is described as this "a great president, and commeth abroad with angels wings like a boie, riding on a twoheaded dragon, he perfectlie answereth of treasure hidden, and where serpents may be seene, which he delivereth into the conjurors hands, void of anie force or strength, and hath dominion over thirtie legions of divels."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Volac in French: “Volac, great president in the underworld; he appears in the form of a child with angel wings, mounted on a two-headed dragon. He knows the abode

of the planets and the retreat of the serpents. Thirty legions obey him.”.

In fiction Valak has received a huge surge in popularity due to the horror movie “The Conjuring 2”, then “Annabelle: Creation” (2017) and The Nun (2018) all using the spirit’s name, though nothing else about the movie version of the spirit and the grimoire version of the spirit matches.

Area(s) of expertise: finding treasures and snakes, granting treasures and snakes (sourced from the description).

Enn: Avage Secore on ca Volac

Title(s): President (sourced from Lesser Key of Solomon)

Associated symbols: dragons, angels in the shape of children.

Associated colours: Orange (because of their title)

Associated offerings: Storax because of their title, Satan and Sons/ Suns suggest Sesame. Consider offering veneration of snakes to this spirit, so pictures of serpents, taking care of snakes as pets, or similar. You can also dedicate found coins to this entity, due to their area of expertise being finding treasures.

Warnings: none.

Personal notes: I was putting off performing an invocation here, so Volac had sent me a not so subtle sign before I even begun.

Volac felt cold. Like a cold refreshing mist that first originated on my left shoulder, but the deeper I went into meditation, it spread around my body. His voice was very calm. He came as a male voice to me.

First Volac did not want me to communicate on his behalf, or pass any messages. He is more than capable of doing it himself. He also did not ask for preferences when it came to bringing people to him. Whoever has business with

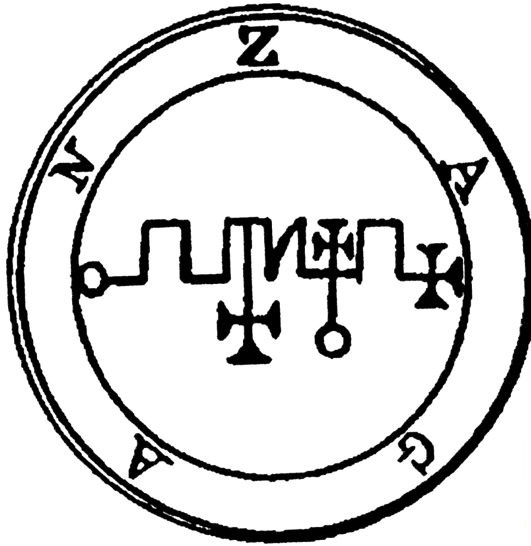
Volac's areas of expertise should go and see him themselves and no matter how you're using that area of expertise, he'll deliver. If he likes you as a person and will want to continue working with you long-term, he's capable of telling that to you himself.

For who should seek Volac, well, anyone that is preparing to literally raise snakes or other reptiles, but also those that have figurative snakes in their mist. I had certain business about said figurative snakes myself and Volac was completely fine with taking on that job. He is not able to draw the snakes out, he's able to make fate blow at them hard enough for said snakes to leave your path, so don't be afraid to petition not only for discovery, but also removal of your enemies.

When it comes to finding treasure, this should also be interpreted as "secret windfall". If there is fortune possible in your path, Volac can draw it out and place it right in front of you.

Planetary association: Mercury

Zagan (Zagam)



Demonic description: a great King and President, appearing at first in the form of a bull with gryphon's wings, but after a while he putteth on human shape. He maketh men witty. He can turn wine into water, and blood into wine, also water into wine. He can turn all metals into coin of the dominion that metal is of. He can even make fools wise. He govemeth 33 legions of spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Zagan is described as this "a great king and a president, he commeth abroad like a bull, with griphens wings, but when he taketh humane shape, he maketh men wittie, he turneth all mettals into the coine of that dominion, and turneth water into wine, and wine into water, he also turneth bloud into <wine> [*oil], & <wine> [*oil] into bloud, & a foole into a wise man, he is head of thirtie and three legions."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Zagan in French: "Zagam, High King and President of Hell. He looks like a griffin-winged bull. He changes water into wine, blood into oil, the fool into a wise

man, lead into silver, and copper into gold. Thirty legions obey him.”. In fiction, Zagan is a reoccurring character in “demon huntress” series books by Karilyn Bentley. As there aren’t many works out there to spread the name, it was surprising to find a book series in which the name appears often. It seems that the character plays a role of both an enemy and an unlikely ally in it.

Area(s) of expertise: alchemy (all those long descriptions of turning something into something is essentially what alchemy is).

Enn: Anay on ca score Zagan tasa

Title(s): King and President (sourced from Lesser Key of Solomon)

Associated symbols: bulls, winged bulls, griffins.

Associated colours: V. K. Jehannum suggests “Yellow, Orange, White, Pink, Indigo, Red, Blue”. If you want a less long list, by title Kings are assigned Yellow and Presidents Orange

Associated offerings: V. K. Jehannum suggests: “Gold, Vervain, Lemon Balm, Dittany of Crete, Wolf’s Bane, Frankincense, Hyssop, Purple Fluorite, Green Fluorite, Jet, Obsidian, Sage, Dragon’s Blood, Storax, Bone”. As alchemy is closely related to modern chemistry, if you are very much into chemistry, feel free to dedicate your learning, or teaching or it, or experiments that you do to Zagan as an offering.

Warnings: none.

Personal notes: he came as a wave of warmth and when I asked him to step closer, his warmth felt rejuvenating and merging. It was one of the best meditative experiences that I’ve had.

Zagan does not only partake in alchemy of self, but he can perform alchemy of situations, so if you need a situation to turn from a negative, to a positive, feel free to call on Zagan.

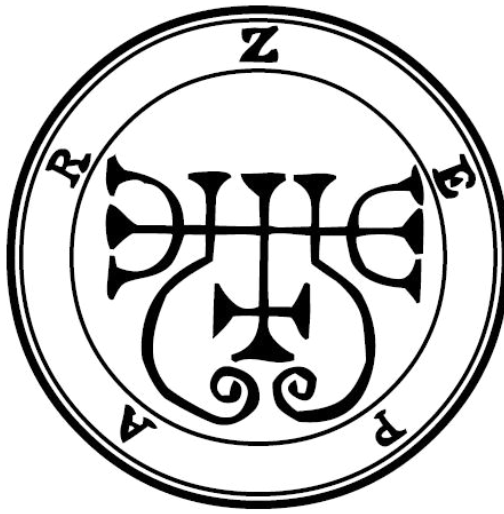
While Zagan will support alchemists and chemists to some extent, he's most interested in causing change in an individual and when I asked who should see him, he said "the roughest of the rough". If you feel like you're not intelligent enough, got a drug, alcohol, or other self control issue, feel like you're pushing other people away, feel like the world does not have a space for you and want to change, call of Zagan, he'll eagerly await.

Those that he will deem to fit him well he'll take on a longer journey and will reveal that much more. Those that are currently in a very rough state have the most potential to actually be the kind of person that Zagan wants to walk with long-term.

Those that are already doing heavy shadow-work, or otherwise have a spirit that's helping you with your problems, you're better off walking the path that you're already walking, especially if there's no really grand struggle that you're currently failing. Of course if your spirits direct you to Zagan, heed their advice.

Planetary association: Sun and Mercury

Zepar



Demonic description: a great Duke, and appeareth in red apparel and armour, like a soldier. His office is to cause women to love men, and to bring them together in love. He also maketh them barren. He governeth 26 legions of inferior spirits.

Sigil and description sourced from Lesser Key of Solomon.

Other mentions of this spirit: in Johann Weyer's "Pseudomonarchia Daemonum" (1577) Zepar is described as this "a great duke, appearing as a souldier, inflaming women with the loove of men, and when he is bidden he changeth their shape, untill they maie enjoie their beloved, he also maketh them barren, and six and twentie legions are at his obeie and commandement."

Dictionnaire Infernal by Collin de Plancy (1863) has this entry on Zepar in French: "Zepar, Grand Duke of the Infernal Empire, who may well be the same as Vepar or Separ. Nevertheless, under this name of Zepar, he has the form of a warrior. It pushes men to infamous passions. Twenty-eight legions obey him."

Area(s) of expertise: makes women barren, brings women to men, pushes men to infamous passions.

Enn: Lyan Ramec catya Zepar

Title(s): Duke (sourced from Lesser Key of Solomon)

Associated symbols: soldier dressed in red, a depiction of a warrior.

Associated colours: according to V. K. Jehannum: “Green, Yellow, Orange, Indigo, White, Black”. Green is the colour of his title if you would prefer a shorter list

Associated offerings: according to V. K. Jehannum: “Hazel, Copper, Sandlewood, Mandrake, Black Mustard”. Failing that, you can always prepare a creative offering to do with their area of expertise. Make a plush womb, then stab it, for example, or use symbolism associated with the feminine lust.

Warnings: none.

Personal notes: it felt like Zepar was interfacing with my energy, but not just my energy, but quite specifically a stick of my energy right in the middle of me. There was a gentle pull there that was vertical. In my mind’s eye I saw a centipede, which Zepar found interesting.

Zepar is a master at analysing women. If you are a woman and need some shadow-work done, or are confused why you are a certain way, by all means petition Zepar.

For other talents and who should seek Zepar, Zepar stated that he has no qualms with helping women with birth-control, or tying an incompatible woman to a man simply because it is what he wished. He will not shield such a man from consequences though as any successful relationship requires mutual respect and it will be a lesson hard learned even if the lady will be his.

For who should not come to him, Zepar told me that many women mistakenly come to him wanting to attract a man. He is not a master at analysing men and therefore won’t be as effective as a more broadly love or lust focused spirit.

Planetary association: Venus

Planetary correspondences

These associations come from "The Complete Magician's Table, Expanded 5th Edition" by Stephen Skinner (2006).

If you don't want to work with suggested offerings by other people based on the spirit, you can instead take the correspondences ascribed to planets and offer spirits plants, crystals and incense based the planet that they're associated with.

Moon correspondences:

Plants: crab-apple, hay, camphor, cucumber, poppy, pumpkin, gourd, lettuce, melon, nenuphar, water-melon, purslane, rampion, beetroot, reed, white sandalwood, tamarisk, lime.

Perfumes and incenses: camphor, aloes, myrrh bark, jasmine, willow, black copal, white sandalwood, all sweet virginal odours and odiferous roots.

Rocks, metals and crystals: silver, silver coloured pyrite, pearl, marble, azure lapis, onyx, crystal, moonstone, chalcedony, sand coloured rocks.

Mercury correspondences:

Plants: acacia, aniseed, beet, chamomile, honeysuckle, chicory, couch-grass, Milan kale, filbert-tree, wild rose, endive, madder, juniper, marshmallow, mayweed, yarrow, millet, hazelnut, sorrel, cinquefoil, sarsaparilla, scabious, elderflower tea, clover, privet, valerian.

Perfumes and incenses: mastic, mace, storax, nutmeg, euphorbium, karaya, cinnamon, cloves, narcissus, all fleeting odours.

Rocks, metals and crystals: emery, emerald, chrysolite, tin, glass, marble, agate, opal, agate.

Venus correspondences:

Plants: almonds, cassia, celandine, honeysuckle, lemon, coriander, watercress, spinach, fuchsia, clover, mistletoe, hyacinth, house-leek, purple lilac, lily, cherries, medlar, forget-me-not, myrtle, daisy, pansy, periwinkle, plantain, apples, mignonette, rose, satyrion, wild thyme, colt's-foot, verbenas.

Perfumes and incenses: sandalwood, myrtle, musk, patchouli, oak moss, rose myrrh, ambergris, benzoin, pink rose and all soft voluptuous odours.

Rocks, metals and crystals: red brass, azure lapis, pearl nacre, malachite, corals, copper, emerald, turquoise, sand coloured rocks, glass.

Sun correspondences:

Plants: angelica, balsam, corn, cinnamon, cardamom, celandine, common cabbage, chrysanthemum, cyclamen, gentian, cloves, heliotrope, laurel, lavender, lotus, marjoram, pimpernel, orange, barley, palm trees, primula, buttercup, knotweed, rosemary, saffron, red sandalwood, sage, tansy, thyme.

Perfumes and incenses: olibanum, frankincense, cinnamon, golden copal, sandarac, amber, elemi, saffron, myrrh, cloves and all brilliant odours.

Rocks, metals and crystals: gold, sand coloured rocks, diamond, pharaoh's glass, nacre, shiny rocks, emery, ruby, sunstone, aventurine, chrysolite, pyrite.

Mars correspondences:

Plants: absinthe, acanthus, wild celery, agaric, garlic, wormwood, artichoke, arum, asparagus, burdock, basil, belladonna, briar, bryony, hemp, thistle, Welsh onion, colocynth, bull's horn, cornus mas, garden-cress, dog's tongue, euphrasia, bean, fern, gorse, gladiola, woad, horehound, mint, mustard, nutmeg, onion, auricula, nettle, poppy, leek, pepper, blackthorn, horse-radish, wallflower, rhubarb, veronica, vine.

Perfumes and incenses: red sandal, pepper, dragon's blood, cape aloes, benzoin and all hot pungent odours.

Rocks, metals and crystals: iron, diamond, ruby, red crystal, red brass, grey stone, pyrite, bloodstone, lodestone, glass, carbuncle, onyx, dark red rocks.

Jupiter correspondences:

Plants: agrimony, aloe, amaranth, rest-harrow, daisy, beetroot, borage, viper's-bugloss, cedar, common centaury, red cabbage, quince, colchicum, sorb-apple, barberry, white fig tree, strawberry, germander, flax, mulberry, elm tree, poplar, peony, plane-tree, plums, buckwheat, sesame, violet.

Perfumes and incenses: ammoniacum, golden copal, mace, Balm of Gilead, saffron, ash, nutmeg, cinnamon, cloves, and all expensive odours.

Rocks, metals and crystals: diamond, sapphire, amethyst, lapis lazuli, tin, ruby, gold, crystal, shiny stones.

Saturn correspondences:

Plants: aconite, chasteberry, asphodel, cactus, hemlock, cocoa, cumin, cypress, datura, hellebore, spurge, fennel, black fig, male fern, stavesacre, lichen, mandragora, moss, pellitory-of-the-wall, lungwort, rue, soap-wort, weeping willow, saxifrage, serpentine, tobacco plant.

Perfumes and incenses: asafoetida, scammony, indigo, sulphur, civet, musk and all dark or unpleasant odours.

Rocks, metals and crystals: iron, diamond, antimony, onyx, jet, turquoise, lodestone, magnesium, gold, ruby, golden pyrite.

Ideas on how to use this information

I'll take all the sections that are present on any spirit chapter and will break them down one by one.

Demonic description and other mentions of the spirit: this is for you to get to know the spirit. How the spirit was perceived, how far we can track the spirit back, just like my own personal notes, it can give you an idea as to what to expect.

Sigil: this is a great connective tool. If you want to pull the spirit into your place and sense the spirit's energy you can meditate while keeping the sigil in your mind and trying to reach for that energy. You can pull the sigil under your pillow in hopes to attract the spirit into your dreams. If this spirit is familiar to you and you two have a bond, you can wear the sigil, or keep it close to you as a form of protection. Some people wear a sigil in order to become familiar with the energy and pull it into themselves (so if the spirit is known for being a good talker, you can hope to become better at public speeches, for example). People hold sigils on their altar to signify who the altar is meant for. People burn sigils with the offerings to show where the offerings are supposed to go.

These are merely ideas on how to utilize a sigil rather than a fully exhaustive list. I suggest trying a couple of things here. Try meditating on a sigil. How does that make you feel? Try sleeping with the sigil being placed underneath your pillow. How was your night? Try wearing the sigil on your person. How did your day go?

Area(s) of expertise: what to petition the spirit for. Try to apply the meaning less literally and see just how many different applications of the area you can think of. On at least some spirits my personal notes should give you a bit of an idea of what their area expertise may mean. Some areas of expertise are very straightforward (teaches the meanings of precious stones, herbs, astrology, astronomy, science, arts, etc). Here you would choose the area that you are meaning to pursue and would ask for the spirit's help with your studying. But some, like alchemy, are more figurative (you may not be turning copper into gold, but you could refine the essence of you into the person that you want to

be).

Enn: just like sigils it is a powerful connective element. All my personal experiences mentioned in this book have been caused by repeating an enn to myself while in meditation until I could sense a spirit around. You can repeat the enn out loud, you can repeat it in your head, or you can listen to someone else recite the enn. Some people even put on a long video of enn recitation of the specific spirit that they want to contact and go to sleep listening to it in hopes of attracting the spirit to their dreams.

Just like with sigils I suggest trying a couple of things. Sit in meditation and repeat the enn to yourself out loud at least for good 15 minutes (or until you feel, sense a thought that feels alien to you, see something in your imagination (with your eyes closed), or hear noise in your environment), what are you sensing? Did the spirit come? Listen to someone else repeat the enn while falling asleep. What did you dream? Repeat the enn in your head while in meditation. Listen to someone else repeat the enn while in meditation. Record your experiences.

Title: some spirits really like to be referred by their title. To be on the safe side when contacting the spirit do include their title in your petition, or when speaking to the spirit, unless the spirit says that it is okay not to. In case of many titles, just go with the higher one.

Associated symbols: you can replace a sigil with symbology. If you can keep the essence of what the spirit that you want to contact is in your mind, you can try similar things with that as with a sigil. If you decide to make an altar for the spirit (something that people do if they work with one, or a couple of spirits on the regular that they want to have a place in their house for) the associated symbols are a good way to represent the spirit. Some people want to keep an altar even when their family would disagree with their religion, so they make a secret altar. For a secret altar you wouldn't use anything as obvious as a sigil, but rather would dedicate a little bit of your work table, or a shelf on a bookshelf for the spirit. If the spirit is connected with lions, for example, you could decorate that little bit of your furniture with a little statue of a lion and nothing else. Nobody would suspect a thing.

Important bit to note – altars are not compulsory. If you can't have one, or don't

want one, that's okay. If you can't have any physical representation, but still want an altar, you can draw one, you can build one in a video game, you can keep one in your mind. It is entirely up to you.

Associated offerings: this is inspiration for what you can offer to the spirit in exchange for their services if you're feeling thankful.

Just like altars offerings are not compulsory, unless you quite specifically promise something to a spirit, or a spirit asks you for an offering. If a spirit asks for a specific offering and you don't have it, it is okay to say so.

With non perishable offerings like rocks, it is okay to keep them on the altar for forever.

With perishable offerings you can consume them and offer the experience to the spirit (so you would call the spirit, tell them that you are going to be consuming the offering and are inviting them to enjoy the experience, then proceed to consume the offering), you can specify for how long the offering will stay on the altar and then when said time has passed you can throw it away (if you forgot to do so, just call the spirit when the offering starts going bad and state that you'll be removing the offering now because it is going bad. Communication is key!).

With body fluids (no matter it is the sexual fluid, or blood) people tend to put those on a piece of paper and then send that piece of paper by destroying it by fire, or by running water, or by burying it into the ground. If you are going to be offering a sexual offering, ask the spirit first. If you want to offer your blood (you should do this very rarely and only to the spirit that you want to allow to know everything about you) use a one time use needle, pierce your finger carefully, extract one drop (if you can't, less will do) and send the offering off. Some people use their menstrual blood as an offering. This can be a strong offering that is associated with giving, or not giving life, but it does not carry the same kind of sacrifice as your finger blood does, as you didn't have to poke yourself with a needle, so ultimately it is a different kind of offering.

Digital offerings that you just post online are also an acceptable form of offering. This would be your creative writing, or a song, or a poem, or a painting, or anything else creative that you did for the spirit.

Warnings: something to keep in mind while contacting the spirit.

(My) Personal notes: it is important not to expect for your impression of the spirit to match mine, as spirits will often tell us what we specifically need to hear (and depending on the person this can be different things) and our impression of the spirits will differ based on our own brains, perception of energy and what kind of energy we vibe with well. This is merely an experience for you to get some sort of an idea, because some of these spirits are very hard to find online and people always want to hear others experiences, either to contrast and compare, or to feel validated in their own experience.

I hope my experiences end up being somewhat helpful to you.

Planetary association: knowing the planetary association of the spirit you can determine when your connection to them will be stronger, or weaker and you can also use planetary correspondences for offerings or associations in order to improve your work. Planetary associations can also give you an idea of spirit's personality (kind of like a Zodiac sign if you will). Not everyone incorporates planets into their workings, but in case you want to I included that information too.