### Scion's Handy Guide to the Decans

*(a helping hand for users of Liber T – Tarot of the Stars Eternal)*

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<td>b. Images from The Picatrix (aka al-Majriti’s Goal of the Wise)... much in common with the Indian descriptions but incorporate connotations and significance resembling those from Agrippa.</td>
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<td>c. Agrippa’s images from Occult Philosophy, along with meanings/powers. Most animal elements are gone, and the Decans are specifically associated with day-to-day activities and human events.</td>
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What’s new in version 2.3

Many thanks to Kwaw for tipping me off to a place where I could study some of Gundel’s *Dekane und Dekansternbilder* tables. Based on Crowley’s set and some of the transcription errors in *Liber 777*, it looks like he consulted the British Museum’s copies of the *Barbarica* or else *Histoire de la magie* by Paul Christian (who may have gone to the *Barbarica* himself).

According to Gundel, the “Egyptian Names of the Decans” in *777* are actually from Egyptian (!) by way of Hephaistion, Firmicus and the *Sphaera Barbarica*. Crowley’s “Names” are degraded Hellenistic Egyptian, by way of Greek (Hephaistion) and Latin (Firmicus)… (for example: TOS ARK → THOSOLA → THESOGAR). Interesting, though a little far afield from clarifying a Tarot deck. If anyone wants these Egyptian Name tables added let me know. On the other hand, I have NO idea where the *Hermetis* decan names come from. I’ve managed to track down a copy of the Gundel, and am going to start translating the relevant bits.

Looking over Gundel also proved that Crowley’s “Egyptian Gods” are straight from Kircher’s “Names for the Decans”, (n.b. though a polyglot genius, Kircher is sort of a goofy footnote on the history of Egyptology: he thought he had translated hieroglyphs completely and had not.) So in *777*, Crowley was trying to reconcile/synthesize all of these conflicting titles from various authors.

Additionally, some fascinating new material about the significance of all the animal headed figures in the deck related to Origen and his criticism of the Gnostics, which provides a backhanded description of the Gnostic association of souls with star-figures and the archontic gates through which the soul passes after death. Especially useful was Zofia Ameisenowa’s 1949 article “Animal-Headed Gods, Evangelists, Saints And Righteous Men” from which I’ve provided quotes in the “Appendix” materials.

But as far as using the Liber T deck, I stumbled across something while rereading Patrick Harpur’s thrilling *Philosophers' Secret Fire*, that bears consideration, specifically with regard to the decanic images... In his riffing on Proust, Harpur does a quick rundown of the basic ideas of the *Ars Memoriae* worth repeating here:

"The Technique was to picture memory as a theater or palace in which each thing to be remembered was assigned an image, the more grotesque, comical, hideous, or ridiculous the better, because it is these attributes we seem to be able to recall most easily. These striking images were then arranged in clusters tableaux or rooms so that in order to remember everything - the points in a speech for instance - one had only to walk around the mental palace visiting each room and collecting each memory from its image in turn." (emphasis mine)

In synthesizing the decan material from the Hermetis and the other authors, Negrini and Serio opted for exactly the mode of "grotesque, comical, hideous, or ridiculous" scenes that are supposed to charge and situate the image most easily within the memory palace. This would provide a reasonable explanation for some of the wackier choices and sly
humor that simmers under some of the minors. It also underscores what I find so appealing about the deck: classical ideas, occult structure, modern execution, bold synthesis.

Harpur’s words sent me to Yates' *Art of Memory* and her discussion of the higher purpose of the Art as it evolved during the Renaissance: not to prevent forgetting, but as a means of access knowledge by internally reflecting the structure and patterns of the universe. To quote Yates:

"The secret of this is, I believe, that the magical images were regarded as, so to speak, inner talismans... If the basic memory systems used in such a memory system had... talismanic power, power to draw down the celestial influences and spirits within the memory, such a memory would become that of the divine man in intimate association with the divine powers of the Cosmos. And such a memory would also have... the power of unifying the contents of memory by basing it upon these images drawn from the celestial worlds." (AM pp 154-5... emphasis mine)

*Stars Eternal*, anyone? The Ars Memoriae become especially relevant when we consider Metrodorus’ celestial structures and Bruno’s use of astromagical Images. I’ve included cursory material in the Appendix on these subjects. More to come in the future as I can digest and assimilate more information

- Looks like my next phase of research is going to focus on astrological magic and the *Ars Memoriae*… especially Bruno’s *De Umbris Idearum*. I gotta make sense of Gundels’ *Dekan und Dekansternbilder* or die trying!

**WHAT’S NEW in VERSION 2.2**

Hermes Trismegistus to the rescue! For two years I’ve been operating under the assumption that the general agreement between Decan images meant I had addressed the topic. Then I was talking to a Latinist friend who knew the *Liber Hermetis*, and discovered that the Decan images are often very different, and much more specific. Sure enough, after picking through an untranslated *Hermetis* with my small Latin (and less Greek)... Note to self: ALWAYS GO TO THE PRIMARY TEXT.

In about 5 minutes, I spotted the description of the jug and scorpion in the 2 of Swords. The hybrid dog-serpent-pinecone in the 2 of Cups. AND the man holding his head in the 2 of Disks! Hair on end, I quickly dragged out the Zoller translation which I’d bought for research on the Behenian stars.

Eureka! All of the question marks, all of the confusion about the unknown characters, and even more, it all blends pretty seamlessly with the mythology and Thelemic/Gnostic overlay through which I’ve already been gnawing. Negrini & Serio blended the conflicting Decan images, personifying them as mythological figures, but the *Hermetis* was the baseline. Interpolations from Picatrix/Drekkana/Bruno usually occur where the *Hermetis* is vague or nonspecific. Read the Hermetis text I’ve added below and 99% of the scenic choices become clear.
Some minor mythology questions still to be solved, but the bulk is done. For what it’s worth, I finally figured out that Crowley’s “Egyptian Names of the Decans” in Liber 777 are taken almost wholesale from Paul Christian’s decan tables in History and Practice of Magic (which most likely come from Kircher). I’ve included the chart as an appendix.

VERSION 2.15

Fixed some typos, glitches and, outright mistakes… removed some tangential decans notes at the end and added the Table of contents per people’s requests. Making some headway on the attributions of the divinities and Thelemic elements within the images.

It occurs to me that Nuit (aka Neith) is represented adamantly throughout these images, but Hadit remains hidden (which he is because he is infinitely small). “His symbols are our Sun, the serpent, the Fire Snake, the star Sothis, the planet Pluto, sperm, the Will, the winged globe, the Hermit, and the hidden flame.” Hadit is the principal speaker of the second chapter of the BOOK OF THE LAW, where he identifies himself as the point in the center of the circle, the axle of the wheel, the cube in the circle, "the flame that burns in every heart of man, and in the core of every star," and the worshipper's own inner self. Hadit has been interpreted as the inner spirit of man, the Holy Ghost, the sperm in which the DNA of man is carried, the Elixir Vitae. When juxtaposed with Nuit in LIBER LEGIS, Hadit represents each unique point-experience. These point-experiences in aggregate comprise the sum of all possible experience, Nuit.

Not to get all Thelemic, but I wonder if tracking the little glimmers of Hadit against the span of Nuit is what Negrini had in mind when he titled this deck Tarot of the Stars Eternal.
15 (Path of Hé) Aries: 2-4 of Wands

2 of Wands: Dominion

The first decanate of Aries ruled by Mars

CROWLEY: Ascendant—A tall, dark, restless man, with keen flame-coloured eyes, bearing a sword

LIBER HERMETIS: The first decan of Aries has the face of Mars. Its name is Aulathamas. It is an armed sign, upright, walking, having the likeness of a man, standing on feet like claws, holding above his head a double-sided battle axe with both hands. This rules the climate of Ocean.

IBN EZRA: A head in the form of a dog with a candle in its left hand and a key in its right hand. Banbakha (a "Hindu sage") says it is a Moor; his eyes are black, and his eyebrows are straight, and he is of the giants’ race. He is self-laudatory and is wrapped in a large white cloak with a rope girdle on it; he is irascible and stands on his feet.

PICATRIX: The form of a black man, restless and great in body having red eyes and holding a cutting axe in his hand, girded about with white garment; and there is great worth in this face. And this is a face of strength, high rank, and wealth without difference.

AGRIPPA: Therefore it is said, that in the first face of Aries, ascendeth the image of a black man, standing and clothed in a white garment, girdled about, of a great body, with reddish eyes, and great strength, and like one that is angry; and this image signifieth and causeth boldness, fortitude, loftiness and shamelessness;

BRUNO: In the first face of Aries is a man with a radiant black complexion, of immense stature, with burning eyes and a grave countenance, standing clothed in a dazzling white garment.

VEDIC: The First Drekkana of Aries represents a dark complexioned man with a white cloth round his waist, liberal minded, ready to don the garb of the Redeemer, oriented to protect, with awesome red eyes & with a lifted axe. This is a human decanate and an armed decanate.

EGYPTIAN GOD: Aroueris (elder Horus)

EGYPTIAN NAME FOR DECAN: Assicean

ANGELIC NAME: Zazer (Extending Border)

GOETIC DEMON BY DAY: Bael (Cat, toad, man, or all at once)
The First Principal Spirit is 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 who calleth him forth, or else he will not do thee homage.

GOETIC DEMON BY NIGHT: Phenex (Child-voiced phœnix)

The Thirty-Seventh Spirit is Phenex (or Pheynix). He is 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. And his Seal is this, which wear thou, etc.

NOTES: (Chokmah in Atziluth) DOMINION / Mars in Aries

A nice fiery start to the wheel of the Decans. Mars is powerful in Aries and expressive of Will (Thelema) in its purest, "most exalted" form.

The Dorjes are both an instrument of power, and the daemonic ornamentation reminds us that this is the point of rupture between the eternal, supernal world, and its first manifestation in creation. And the shape mimics the Goetic seal of Bael, first of the 72 Demons in the Lemegeton.

The big scary, red-eyed dude holding the crossed Wands from Frieda's original is a direct reference to every description of this Decan: red eyes, massive dark skinned man, white loincloth with rope belt. His cloven hooves are not referenced, but I think this is a tip of the hat to the Beast and possibly to Aiwass(?).

The “Egyptian god” Crowley assigns to this card is Aroueris, or the “elder Horus”, deity of the ideal Universe; of who it is said “he was begotten by Osiris and Isis when these were still in the bosom of their mother” i.e. Space. Again, this is the point when Divine force enters the Creation. So this Horus is ideal for Chokmah in Atziluth because he is conceived before his parents are manifest and divided into individual deities, and also Horus (as in Crowley’s new Aeon).

DuQuette reminds us that the six rays of light are a reference to the Sun (Tiphareth) which is exalted in Aries. Again, images of unstoppable power. I’m reminded of Crowley’s "Do thou Wilt Shall be the Whole of the Law." In fact, this doesn’t mean everyone can do what they want, but rather that when you are aware of your true Will, it is literally impossible that it will not make itself manifest, because if it is your true Will, the entire Universe will conspire and shuffle itself to align the necessary components to make it so. It is not the spoon that bends, it is yourself. There is no spoon. Power in its purest form. Dominion in the purest sense of the word.

3 of Wands : Virtue

The second decanate of Aries ruled by the Sun

CROWLEY: Succedent—A green-clad woman, with one left bare from the ankle to the knee

LIBER HERMETIS: The second decan has the face of the Sun. Its name is Sabaoth. It has a two headed
face and a lotus of the kings open on its head. In the compass of the lotus there are stars of the splendor of gold. He has also in his right hand a water jug which is called life, in his left a scepter the extremity of which is bifurcated. This decan is clothed in linen and he treads under both his feet a tortoise entirely covered with a net. This rules the climate of the Bactrians.

IBN EZRA: The figure of a women draped in clothes and a mantle, and she has one leg, and she has the form of a horse.

PICATRIX: A woman dressed in green clothes and lacking in one leg. And this is a face of high rank, nobility, worth, and kingship. OR… There ascends in the second face of Aries a woman wearing a scarf and dressed in red, with also just one foot on the floor, her face resembling a lively and angry horse. She is looking for her son, clothes, ornaments and her daughter.

AGRIPPA: In the second face ascendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, spreading abroad over her feet, and this image causeth nobleness, height of a Kingdom, and greatness of dominion:

BRUNO: In the second face is a woman, not unattractive, wearing a white tunic, and over that a cloak dyed in truly imperial purple. Her hair hangs freely and is crowned with laurel.

VEDIC: The Second Drekkana of Aries is described as representing a woman with a pot belly, attired in a red cloth, horse faced, a lover of food & ornaments, single footed & thirsty. This is a female decanate

EGYPTIAN GOD: Anubis

EGYPTIAN NAME FOR DECAN: Lencher

ANGELIC NAME: Bahhemei (Silent Sound)

GOETIC DEMON BY DAY: Agares (Old man, riding a crocodile and carrying a goshawk)

The Second Spirit is 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 causeth Earthquakes. He was of the Order of Virtues. He hath under his government 31 Legions of Spirits. And this is his Seal or Character which thou shalt wear as a Lamen before thee.

GOETIC DEMON BY NIGHT: Halphas (Stock-dove with sore throat)

The Thirty-eighth Spirit is Halphas, or Malthous (or Malthas). He is 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, and his Seal is this, etc.

NOTES: Horus standing behind a woman with a heron’s head, probably Benu as goddess of rebirth

The Heron is one of the birds associated with the Bennu (phoenix) and is also considered to be the BA (personality) both Ra and Osiris. Also, It was said that after the world was created, Horus landed on a perch, known as the DJEBA, which literally translates as finger, in order to rest, which consequently became considered sacred. On some occasions, Horus was referred to as lord of the DJEBA (i.e. lord of the perch or lord of the finger), a form in which he was especially worshipped at Buto, known as DJEBAUTI, meaning (ones) of the DJEBA (the reason for the plural is not understood, and may just have been a result of Epenthesis, or Paragoge). The form of Djebauti eventually became depicted as an heron, nevertheless continuing to rest on the sacred perch.
Perhaps this is Horus resting against the sacred perch which is also representative of the Ba of his father... i.e. taking the reins and ruling over Egypt which is the manly (Vir-tus) thing to do.

Triple **Lotus**: the sacred blue lotus closes each night and descends below water, and is therefore sacred to the sun and associated with creation and rebirth

Crowley in *Book of Thoth*: “This card refers to Binah in the suit of Fire, and so represents the establishment of primeval Energy. The Will has been transmitted to the Mother, who conceives, prepares, and gives birth to, its manifestation...The meaning is harmonious, for this is the beginning of Spring. For this reason one sees the wand taking the form of the Lotus in blossom. The Sun has enkindled the Great Mother.”

**4 of Wands : Completion**

The third decanate of Aries ruled by Venus

*(Vedic/Egyptian rulership: Jupiter)*

**CROWLEY:** *Cadent*—A restless man in scarlet robes, with golden bracelets on his hands and arms

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**Liber Hermetis:** The third decan of Aries has the face of Venus. Its name is *Disornafais*. It is like a woman erect, adorned with linen tied with gold strings tinted a dark rose color. She has a royal gold [crown] on her head. In the middle of her belly there are belly emeralds. She is holding a four headed serpent on the top of a staff. The two heads in the middle are to one side and the [other] two are to the opposite side. This rules the climate of the Lydians.

**Ibn Ezra:** A yellow man whose hair is reddish, and he is irascible and contentious, and in his hand are bracelets of wood and a wand, and his clothes are red, and he is a blacksmith, and he desires to do good but he cannot.

**Picatrix:** There ascends in the third face of Aries a man in red and white with red hair, appearing to be angry and deeply concerned, holding a sword in his right hand and a horn in his left hand, dressed in red. He is learned with a perfect knowledge of science and a skilled master in the art of ironwork. He wishes for good and does not want evil.

**Agrippa:** In the third face ariseth the figure of a white man, pale, with reddish hair, and cloathed with a red garment, who carrying on the one hand a golden Bracelet, and holding forth a wooden staff, is restless, and like one in wrath, because he cannot perform that good he would. This image bestoweth wit, meekness, joy and beauty:

**Bruno:** In the third face stands a man with reddish hair, wearing ruddy clothing; with a bridle in his left hand, wearing a bracelet and carrying a hardwood walking staff in his right hand. Restless and wrathful, his face shows a longing for wealth which he can neither obtain nor hang on to.
### Scion's Handy Guide to the Decans by Shawn Nacol

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<tr>
<td>EGYPTIAN GOD: Horus</td>
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<tr>
<td>EGYPTIAN NAME FOR DECAN: Asentacer (corresponding angel to Lelahel.)</td>
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<tr>
<td>ANGELIC NAME: Satander (Radiance in Adversity)</td>
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<tr>
<td>GOETIC DEMON BY DAY: Vassago (Like Agares)</td>
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<td>GOETIC DEMON BY NIGHT: Malphas (Crow with sore throat)</td>
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<td>NOTES: This is almost a straight depiction of the Hermetis image with the fair man from the other four decanates added in the foreground. The erect woman on the horizon is Isis? Crowley in LIBER CORDIS CINCTI SERPENTE... Chaper 2, lines 7-16: Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi [aka ISIS] wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her. Yea! I gave her of the flower of my youth. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me. Yet I worshipped her, and gave her of the flower of my youth. Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun. Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me. O serpent woman of the stars! I, even I, have fashioned Thee from a pale image of fine gold.” Since the god of this decan is Horus, and he’s been manifesting in different forms throughout Aries, Perhaps the 3 Aries decans represent him(standing before his mother) taking control of his birthright in the Osiris Cycle: Dominion/Virtue/Completion The four snakes from the Hermetis image have been interpreted as a kind of double caduceus at the center of the wheel of 4 Wands. Crowley in BOOK OF THOTH: “It is also referred to Venus in Aries, which indicates that one cannot establish one's work without tact and gentleness. The wands are headed by the Ram, sacred to Chesed, the Father-god Amoun-Ra, as also to Aries; but at the other end of the wands are the Doves of Venus.” Vedic/Egyptian astrology assigns a different planet to this Aries decan...</td>
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16 (Path of Vau) Taurus: 5-7 of Disks

5 of Disks: Worry

The first decanate of Taurus ruled by Mercury

(Vedic/Egyptian rulership: Venus)

CROWLEY: Ascendant—A woman with long and beautiful hair, clad in flame-coloured robes

LIBER HERMETIS: The first decan of Taurus has the face of Mercury. Its name is Jaus. It has the whole body of the buried Osiris, adorned with gold and dark tie-strings. It has the head of a bull and a queen's crown and two elephants' trunks. In the middle of the horns stands the goddess herself. This rules the climate of the Medes.

IBN EZRA: A woman with hair, who has a son, and who wears clothes partly burnt.

PICATRIX: A woman of curly hair, having a single child who is dressed in clothes like unto fire, and she herself dressed in similar clothes. And this is a face of plowing and working the earth, of sciences, geometry, of sowing seed, and making things.

AGRIPPA: In the first face of Taurus ascendeth a naked man, an Archer, Harvester or Husbandman, and goeth forth to sow, plough, build, people, and divide the earth, according to the rules of Geometry;

BRUNO: In the first face of Taurus is someone naked, ploughing, wearing a hat of woven straw, of dark complexion, followed by a rustic or a woman sowing seed.

VEDIC: The first decanate of Taurus represents a woman with torn ringlets, pot bellied, with fiery clothes, hungry & thirsty, with a penchant for gold and food. This is a female decanate and fiery.

EGYPTIAN GOD: Serapis (Osiris-Apis, mummified Apis bull)

EGYPTIAN NAME FOR DECAN: Asicath

ANGELIC NAME: Kadmedie (Half-filled Container)

GOETIC DEMON BY DAY: Samigina (Little horse or ass)

The Fourth Spirit is Samigina, a Great Marquis. He appeareth in the form of a little Horse or Ass, 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. And his Seal is this, which is to be worn before the Magician when he is Invocator, etc.
GOETIC DEMON BY NIGHT: Raum (Crow)

The Fortieth Spirit is Raum. He is a Great Earl; and 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 governeth 30 Legions of Spirits; and his Seal is this, which wear thou as aforesaid.

NOTES: Serapis as minotaur?: And that would put Isis (or horned Hathor) between his horns?

Serapis (Osiris/Apis aka Asar-Hapi) was an anthropomorphic bull god created by the Greek pharaoh Ptolemy I that fused ancient Egypt and Greek deities as an agricultural god whose cult emphasized the Egyptian principles of life after death. Egyptian images of the god show him as a mummified human with the head of a bull. He is crowned with the crescent moon and two plumes. He was primarily thought of as a human representation of the Apis bull, sacred to Osiris. Originally, the sacred bull at Memphis called Osirapis was worshipped after its death. He is often depicted with Isis, wife of Osiris (who seems to be standing on the Serapis minotaur’s head in this card). Eventually Serapis was adopted by Gnostics as a symbol of the universal, transcendent God of the Pleroma.

The bovine-headed figure may also reference Suriel from the Gnostic/Mithraic animal-headed Archons of the Ophites... c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

His arms are folded with flail and Scepter like Osiris the Pharaoh, reminding us both of fertility and the death of the dying and rising god... this being the downside of that cycle.

The five symbols on the spheres are Tattvas (“qualities” in Sanskrit), symbols used for scrying by the Golden Dawn: Black egg for Spirit/Akasha, Blue circle for Air/Vayu, a red triangle for Fire/Tejas, silver crescent for Water/Apas, and yellow square for Earth/Prithivi.

In LIBER 777, Crowley associates with all the Fives/Geburah: “Horus as the Lord of Force. Nephthys as the Lady of Severity balancing the Mercy of Isis.” And later “Ares, Lord of War. Hades, God of Fire in the partition between him and Zeus and Poseidon.”

Vedic/Egyptian astrology assigns a different planet to this Taurus decan...

6 of Disks: Success

The second decanate of Taurus ruled by the Moon

(Crowley: Succedent—A man of like figure (to the ascendant), with cloven hoofs like an ox)

LIBER HERMETIS: The second decan of Taurus has the face of the Moon. Its name is Sarnatois. Its image is a man, erect, having tightly curled hair on both sides of his head. On his chin there is a growing of fine hairs [and] on his face there is a beard hanging down on his neck from both parts of his chin. This rules the climate of the Amazons.

IBN EZRA: A man that resembles a ram in his face and in his body, who has a wife that resembles
an ox. His fingers are like goat’s hoofs, and that man is very hot and gluttonous, and does not give his soul any rest. He builds land and drives the oxen to plow and sow.

PICATRIX: A man like the figure of a camel and having on his fingers are hooves like those of cows, and he is covered completely with a torn linen sheet. He desires to work the land, to sow, and to make things. And this is a face of nobility, power, and of rewarding the people.

AGrippa: In the second face ascendent a naked man, holding in his hand a key; it giveth power, nobility, and dominion over people:

BRUNO: In the second face is someone naked, wearing a crown, and wielding a club or bearing keys, with a golden girdle over the shoulder and carrying a sceptre in the left hand.

VEDIC: The Second Drekkana of Taurus represents a man possessing a discriminative intellect, with good knowledge of lands, grains, houses, cows, arts, ploughing and carts, hungry, sheep faced, dirty clothes and shoulders like the hump of an ox. This is a human decanate. Also an agriculturist's.

EGYPTIAN GOD: Helitomenos (temenos means “sanctuary” : Sanctuary of Helios?)

EGYPTIAN NAME FOR DECAN: Virvaso

ANGELIC NAME: Manachraie (Bestowal of Vision)

GOETIC DEMON BY DAY: Marbas (Great Lion)

The fifth Spirit is Marbas. He is 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 governeth 36 Legions of Spirits. And his Seal is this, which is to be worn as aforesaid.

GOETIC DEMON BY NIGHT: Focalor (Man with gryphon’s wings)

The Forty-first Spirit is Focalor, or Forcalor, or Furcalor. He is 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, and his Seal is this, etc.

NOTES:

Hermaphrodite with key is Zeus Arrhenotheleus, the bisexual, hermaphroditic father/mother god that Crowley equates with the hermaphroditic Baphomet... (Crowley’s BOOK OF THOTH says) “The ultimate sense seems to be that the original god is both male and female, which is, of course, the essential doctrine of the Qabalah... images of this god recur again and again in alchemy... There is, however, an identity between the creator and the destroyer. In Indian mythology. Shiva fulfils both functions. In Greek mythology, the god Pan is addressed "Pamphage, Pangene tor", all-devourer, all-begetter." (Crowley's MAGICK IN THEORY AND PRACTICE says) “The word AUM is the sacred Hindu mantra which was the supreme hieroglyph of Truth, a compendium of the Sacred Knowledge... The quality of A is thus bisexual. It is the original being --- Zeus Arrhenotheles, Bacchus Diphues, or Baphomet. U or V is the manifested son himself. Its number is 6. It refers therefore, to the dual nature of the Logos as divine and human; the interlacing of the upright and averse triangles in the hexagram. It is the first number of the Sun, whose last number... The letter M exhibits the termination of this process...”

Unicursal Hexagram behind Zeus Arrhenotheleus, is a hexagram or six pointed star that can be traced or drawn unicursally, in one continuous line rather than two overlaid triangles. This is significant as the triangles are often used to represent opposites such as fire and water or male and female. The unifying of the symbol into one represents the synthesis of opposites. When Crowley introduces the unicursal hexagram in his Book of Thoth he
writes that "The lines, however, are strictly Euclidean; they have no depth." Incidentally, Crowley only uses it in one ritual, in Liber Reguli, which is essentially a meditation on the $0 = 2$ formula

4 humans displaying the N.O.X. symbols from Night of Pan ritual

- **Puer (N):** Right arm forms an "L" with hand open and thumb towards head; Closed left hand over groin, with thumb protruding forward; Heels together, with feet at 45 degree angle
- **Puella:** Right hand over breast; Left hand over groin; Heels together, with feet at 45 degree angle; Resembles Venus
- **Vir (O):** Hands in fists with thumbs facing out to the sides; Place hands up to the temples. Looks like bull's horns; Heels together, with feet at 45 degree angle;
- **Mulier (X):** This is also known as the Attitude of Baphomet... Arms form a 90 degree angle above head. Elbows are bent slightly upwards, with hands open; Feet are a little over shoulder width apart, facing forward
- **Mater Triumphans:** This is also known as Set Triumphant or Isis Rejoicing and resembles a mother holding her child... Right hand pinches left nipple; Left hand cradles just below solar plexus; Head down; Heels together, with feet at 45 degree angle

(Crowley's VISION AND THE VOICE) “It is explained that this triad lives in Night, the Night of Pan, which is mystically called N.O.X., and this O is identified with the O in this word. N is the Tarot symbol, Death; and the X or Cross is the sign of the Phallus. NOX adds to 210, which symbolizes the reduction of duality to unity, and thence to negativity, and is thus a hieroglyph of the Great Work...The word Pan is then explained, {Pi}, the letter of Mars, is a hieroglyph of two pillars, and therefore suggest duality; A, by its shape, is the pentagram, energy, and N, by its Tarot attribution, is death. NOX is then further explained, and it is shown that the ultimate Trinity, O!, is supported, or fed, by the process of death and begetting, which are the laws of the universe...It is then asserted that the ultimate letter A has two names, or phases, Life and Death.”

THELEMAPEDIA says: The Night of Pan, or N.O.X., is a mystical state that represents the stage of ego-death in the process of spiritual attainment. The playful and lecherous Pan is the Greek god of nature, lust, and the masculine generative power. The Greek word Pan also translates as All, and so he is “a symbol of the Universal, a personification of Nature; both Pangenetor, "all-begetter," and Panphage, "all-devourer" (Sahazius, 1995). Therefore, Pan is both the giver and the taker of life, and his Night is that time of symbolic death where the adept experiences unification with the All through the ecstatic destruction of the ego-self. In a more general sense, it is the state where one transcends all limitations and experiences oneness with the universe.

Rosy Cross: a symbol of the human process of reproduction elevated to the spiritual , the alchemical Philosopher's Stone. For Crowley, In a cosmological context, the rose is Nuit, the infinitely expanded goddess of the night sky, and the cross is Hadit, the ultimately contracted atomic point. The rosy cross is further symbolic of the Qabalistic sphere of Tiphereth on the Tree of Life and the concepts of Light (LVX) and Life

Helitemenos... Sanctuary of Helios: Tiphereth is the sephirah of the Sun (Helios) and in this card we’re down in Assiah, so this is the physical temple of the Great light. (?) (Temenos (τεµενος, from the Greek verb τέµνω "to cut") (plural = temene) is a piece of land cut off and assigned as an official domain, especially to kings and chiefs, or a piece of land marked off from common uses and dedicated to a god, a sanctuary, holy grove or holy precinct)

In Liber 777, Crowley associates with all the Sixes/Tiphereth: “Asar (aka OSIRIS), the prototype of man. Ra and On the Sun God. Harpocrates is of Tiphereth as being the Child. Also he is the centre, as Tiphereth is the centre of the Ruach. His body is rose-pink, as in the King Scale of Tiphereth. Hrumachis might also be placed here for the same reason.” And later “Iacchus as the Holy Guardian Angel. Apollo as the God of the Sun and male beauty. Adonis, the dying-God. Dionysus and Bacchus as different aspects of this God.”

Vedic/Egyptian astrology assigns a different planet to this Taurus decan...

### 7 of Disks : Failure

The third decanate of Taurus ruled by Saturn

**CROWLEY: Cadent**—A swarthy man with white lashes, his body elephantine with long legs; with him, a horse, a stag, and a calf
LIBER HERMETIS: The third decan of Taurus has the face of Saturn. Its name is Erchmubris. It is standing like Saturn with his feet together adorned with rose colored armor. All of its body is human but its head is that of a pig. This rules the climate of the Semiramides.

IBN EZRA: A man whose feet are white and so are his teeth, which are so long that they can be seen outside his lips. His complexion is reddish and so is his hair, and his body resembles that of an elephant and a lion, and he is not reasonable, and all his thoughts are toward evil, and he is sitting propped up. There also ascends a horse, and a dog, and a small calf.

PICATRIX: A man of ruddy coloring with large, which teeth appearing outside of his mouth, and a body like an elephant whose legs are long; and there ascends with him one horse, one dog, and one calf. And this is a face of laziness, poverty, misery, and fear.

AGRIPPA: In the third face, ascendeth a man in whose hand is a Serpent, and a dart, and is the image of necessity and profit, and also of misery & slavery.

BRUNO: In the third face is a man holding a serpent in his left hand and in his right hand a spear or an arrow. Before him is a fire-pot and a large jar of water.

VEDIC: The 3rd Drekkana of Taurus represents by an elephant bodied man, with expertise in capturing deer & sheep, yellow complexioned, with mental tension supreme, white teeth, with speedy legs like that of Sarabha. This is a human decanate.

EGYPTIAN GOD: Apophis (Evil sun-devouring serpent battled by Set)

EGYPTIAN NAME FOR DECAN: Aharph

ANGELIC NAME: Yaksagnotz (Rapid Suppression by Authority)

GOETIC DEMON BY DAY: Valefor (Lion with ass’s head, bellowing)

The Sixth Spirit is Valefor. He is a mighty Duke, and appeareth in the shape of a Lion with an Ass’s Head, bellowing. He is a good Familiar, but tempteth them he is a familiar of to steal. He governeth 10 Legions of Spirits. His Seal is this, which is to be worn, whether thou wilt have him for a Familiar, or not.

GOETIC DEMON BY NIGHT: Vepar (Mermaid)

The Forty-second Spirit is Vepar, or Vephar. He is 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., thereon. 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, and his Seal is this, etc.
NOTES: Red pig-headed man of decan interpreted as an animal of Set (fierce red desert sand, ...)

The boar/pig features in the myth of Osiris Egyptian god of fertility, grain, and agriculture in general. He is tricked into a coffin by his brother, Set, and sent floating down the Nile to the sea. His sister, Isis, also a divinity of agriculture, searches the world for him until she recovers the coffin at Byblos and hides it among the reeds. Set one night discovers the coffin and tears the body into fourteen pieces either while hunting a boar or having transformed himself into a boar by the light of the moon. The pieces are later recovered by Isis with the help of, among others, Thoth the moon god, and Anubis, the underworld Jackal. Osiris is restored to life and becomes a god of the underworld, to whom pigs were sacrificed during a great yearly harvest festival.

So too, whatever animal is said to have injured a god was originally the god, himself. Whatever animal was sacrificed to a god originally was the god. Animals that are unclean, that is, not eaten, are the god, or at least represent an aspect of him. Thus an identification of Osiris with the pig is supported not only by the sacrifice of pigs, but also by the story of the dismemberment, since Set may well have originally been a boar rather than a boar hunter. Or perhaps Osiris is the boar that he is hunting. The savage and violent tearing apart of the body is an act typical both of real boars and of the boars of mythology. Three other elements of pig myths also appear in this story: grain, the moon, and the underworld. Persephone too became an underworld divinity through her marriage to Pluto, and though in the Eleusinian story she wishes only to return to her fertile mother, in other contexts she appears as a grim and frightening queen of the dead.

The pig-headed figure could also be a reference to the Gnostic/Mithraic animal-headed Archons... c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

Tau-cross in Boar’s fist: Tau is the letter Crowley used in his diaries to represent the "fundament", and the meaning of the word Tau, is "cross"... The serpent on the cross was the official symbol of the Catholic Gnostic Church and an ancient alchemical symbol of “fixing of the volatile” which also denotes removal of poison or pollution... (c.f. Moses using the crucified copper/bronze serpent (Nehushtan) to banish snakebite and plague.) After taking holy orders, John Donne said “The creeping Serpent, the groveling Serpent, is Craft; the exalted Serpent, the crucified Serpent, is Wisdom” The Gnostics associated the serpent with Christ because of the offer of knowledge in Eden: serpent as redeemer: Gnostics sometimes depicted the crucified serpent with the face of Christ. All of this confirms the identity of the bearded corpse below.

The evil “Egyptian God” Apophis was never worshipped. Apophis is the destructive serpent that tried daily to attack Ra’s boat and devour the sun. Set’s original job was to do battle with this monster to defend the solar boat and allow the world to be filled with light.

The recumbent figure seems to be the Christ image from the Shroud of Turin... In the New Aeon of Horus, the slave religion of Christianity has failed. In a sense, Set on the horizon is triumphant over “dead” Osiris, but this triumph will fail in turn as Set is shamed and overthrown by his nephew Horus.

17 (Path of Zain) Gemini: 8-10 of Swords

8 of Swords: Interference

The first decanate of Gemini ruled by Jupiter

CROWLEY: Ascendant—A beautiful woman with her two horses
LIBER HERMETIS: The first decan of Gemini has the face of Jupiter. Its name is Manuchos. It is an armed man having an ass's face, holding a sword in his right hand. This rules the climate of the 3 Trojans.

IBN EZRA: A beautiful woman standing in the air, and she can sew.

PICATRIX: A beautiful woman, a mistress of sewing; and with her ascends two calves and two horses. And this is a face of the art of the scribe, of reckoning, of number, of giving and receiving [i.e., trade], and of the sciences.

AGrippa: In the first face of Gemini ascendeth a man in whose hand is a rod, and he is, as it were, serving another; it granteth wisdom, and the knowledge of numbers and arts in which there is no profit.

BRUNO: In the first face of Gemini is a man dressed as a slave, holding a green branch in his right hand. On his face is a happy, even jocular expression.

VEDIC: The First Drekkana of Gemini represents a female fond of needlework, with a beauty equalling that of Rambha or Helen, without any issues, with a penchant for ornamentation, with lifted hands & in menses. This is a female decanate.

EGYPTIAN GOD: Taautus (Phoenician god of writing, probably a version of Thoth, see below)

EGYPTIAN NAME FOR DECAN: Thesogar

ANGELIC NAME: Siegrash (Baseness and Poverty)

GOETIC DEMON BY DAY: Amon (Wolf with serpent’s tail / Man with dog’s teeth & raven’s head)

The Seventh Spirit is Amon. He is a Marquis great in power, and most stern. 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 governeth 40 Legions of Spirits. His Seal is this which is to be worn as aforesaid, etc.

GOETIC DEMON BY NIGHT: Sabnock (Soldier with lion’s head rides pale horse)

The Forty-third Spirit, as King Solomon commanded them into the Vessel of Brass, is called Sabnock, or Savnok. He is 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 Sores rotten and full of Worms. He giveth Good Familiars at the request of the Exorcist. He commandeth 50 Legions of Spirits; and his Seal is this.

NOTES:

Ass-headed man is Typhon-Se or Baphomet, ...also associated with the supreme spirit is called Onoel (ὄνος, "ass" + θος, "God") by some Gnostics. It is the religious symbol of the Gnostic sect of the Sethinai (from Seth, son of Adam; but also from Seth, the surname of the Egyptian god Typhon); a graffito found in Rome in 1856, representing a man bearing the head of an ass, and nailed to a cross, before whom another man kneels in the attitude of adoration (F. S. Kraus, "Das Spottrzeug," Freiburg, i. Br. 1872). Another graffito, found likewise on the Palatine in Rome, depicts the same man, and designates him as "fidelis" (faithful); so that this is not intended for a caricature, as usually claimed, but for an earnestly intended symbol of faith.

(Crowley’s BOOK OF THOTH says) “Baphomet. There is no doubt that this mysterious figure is a magical image of this same idea, developed in so many symbols... There is also here a connection with the ass, for it was as an ass-
headed god that he became an object of veneration to the Templars. The Early Christians also were accused of worshipping an ass or ass-headed god, and this again is connected with the wild ass of the wilderness, the god Set, identified with Saturn and Satan. (See infra, Atu XV.) He is the South, as Nuit is the North: the Egyptians had a Desert and an Ocean in those quarters.”

Also worth considering is Thaphabaoth or Onoel as one of the Gnostic/Mithraic animal-headed Archons... c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

Small Crossed arrows in 6 pointed stars: symbol of Neith, creatrix, weaver, bee and war goddess who is probably cognate with Nuit (aka Crowley’s Star Goddess). BOOK OF THOTH says: “We have explained how the Set-Typhonians first looked upon the Great Mother as of Animal Nature, afterwards assuming her into the Heaven as the Star Goddess, Mother of the Sun. In this latter assumption they were absolutely correct, but the Worship of Nuit is practically pre-Dynastic, as is Her Symbol the Crossed Arrows.”

With regard to the “Egyptian God” Taautus, we’re probably looking at a Phoenician name for Thoth. Eusebius, in CAESAREA'S PRAEPARATIO, Eusebius describes Philo’s preface to a translation of the Phoenician writer Sanchuniathon which read as follows: “These things being so, Sanchuniathon, who was a man of much learning and great curiosity, and desirous of knowing the earliest history of all nations from the creation of the world, searched out with great care the history of Taautus, knowing that of all men under the sun Taautus was the first who thought of the invention of letters, and began the writing of records: and he laid the foundation, as it were, of his history, by beginning with him, whom the Egyptians called Thoyth, and the Alexandrians Thoth, translated by the Greeks into Hermes.” Eusebius also claimed that Taautus founded serpent worship in Phoenicia.

Sanchoniathon called Taautus a god and said he invented hieroglyphs and created the first map of Heaven. My money’s on Thoth.

Vedic/Egyptian astrology assigns a different planet to this Gemini decan...

9 of Swords : Cruelty

The second decanate of Gemini ruled by Mars

(Crowley): Succedent—An eagle-headed man, with a bow and arrow. Wears crowned steel helmet

Liber Hermetis: The second decan of Gemini has the face of Mars. Its name is Samurois. It has a double face. It is walking. It is armed. In its left hand it is holding a bow and arrows and with both its feet it treads upon hares. This rules the climate of the Persians.

Ibn Ezra: A black man with his head bound in lead, and a weapon in his hand, and an iron helmet of his head, and on the helmet there is a silk crown, and in his hand a bow and arrows. He likes ridicule and mockery, and he walks around in a garden that has trees and flowers, and in his hand scales stones. He strikes them with his hand, and plays music, and picks flowers from the garden.

Picatrix: A man whose face is like an eagle and his head is covered with a linen cloth; he is garbed and protected in a leaden cuirass, and on his head an iron helmet upon which is a silken wreath; and he is holding in his hand a bow and arrows. And this is a face of burden and also of
evils and of subtlety.

AGRIPPAA: In the second face ascendeth a man in whose hand is a Pipe, and another being bowed down, digging the earth: and they signify infamous and dishonest agility, as that of Jesters and Juglers [jugglers]; it also signifies labours and painful searchings:

BRUNO: In the second face, there is one watering and preparing the earth. Next to him is a naked piper, who is dancing about and turning somersaults.

VEDIC: The Second Drekkana of Gemini represents a man, living in garden, well armoured, with a bow, warlike, armed with weapons, face like that of a Bird and fond of play, children, ornamentation and wealth. This is a human decanate and a Bird decanate.

EGYPTIAN GOD: Cyclops

EGYPTIAN NAME FOR DECAN: Verasua (aka Hakamiah the guardian angel of France (?) who is invoked against traitors and a member of the Cherubim)

ANGELIC NAME: Shahadnie (Confirmed Suffering)

GOETIC DEMON BY DAY: Barbatos (Accompanied by 4 noble kings and great troops)

The Eighth Spirit is Barbatus. He is 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 retaine still; and he knoweth all things Past, and to come, and consolateth Friends and those that be in Power. He ruleth over 30 Legions of Spirits. His Seal of Obedience is this, the which wear before thee as aforesaid.

GOETIC DEMON BY NIGHT: Shax (Stock-dove with sore throat)

The Forty-fourth Spirit is Shax, or Shaz (or Shass). He is 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, O, 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, and his Seal is this, etc.

NOTES: The Eagle-headed figure may be a reference to Gabriel as one of the Gnostic/Mithraic animal-headed Archons of the Ophites... c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

Neith’s medallion larger in size... Medium crossed arrows in 6 pointed stars: symbol of creatrix, weaver, bee and war goddess who is probably cognate with Nuit (aka Crowley’s Star Goddess). BOOK OF THOTH says: “We have explained how the Set-Typhonians first looked upon the Great Mother as of Animal Nature, afterwards assuming her into the Heaven as the Star Goddess, Mother of the Sun. In this latter assumption they were absolutely correct, but the Worship of Nuit is practically pre-Dynastic, as is Her Symbol the Crossed Arrows.”

Fluteplayer in lotus position: although player isn’t blue, probable reference to Krishna & his flute as suffering producing transcendence... “So it was with the flute that Krishna, so lovingly held close to His lips. The hollow bamboo reed also suffered. It underwent the agony of being pierced. Seven holes were the result. And those holes produced Divine Music when they came in contact with the Divine Breath of the Lord of Lords! The flute says: "My stomach is empty. I cannot sing alone. But the cowherds and the cows and the fields sway with pleasure, when my Lord sings through me! And after the Lord plays His tune through me, I again become empty."

One form of Krishna is Krishna Hari “the focus of devotion” (the lover, the all-attractive, the flute player). He is frequently shown playing the flute (or otherwise called murali, bewitching the gopis (the cowgirls) of Vrindavana.
Krishna was canonized by Aleister Crowley and is recognized as a saint in the Gnostic Mass of Ecclesia Gnostica Catholica. (from Crowley’s LIBER ALEPH, ch. 71) : ‘Krishna has Names and Forms innumerable, and I know not His true Human Birth, for His Formula is of the Major Antiquity. But His Word hath spread into many Lands, and we know it to-day as INRI with the secret IAO concealed therein. And the Meaning of this Word is the Working of Nature in Her Changes; that is, it is the Formula of Magick whereby all Things reproduce and recreate themselves. Yet this Extension and Specialization was rather the Word of Dionysus; for the true Word of Krishna was AUM, importing rather a Statement of the Truth of Nature than a practical Instruction in detailed Operations of Magick.”

In the BOOK OF THOTH Crowley says “This card has been very adequately drawn by Thomson in "The City of Dreadful Night". It is always a cathedral—a cathedral of the damned. There is the acrimonious taint of analysis; activity is inherent in the mind, yet there is always the instinctive consciousness that nothing can lead anywhere.”

Vedic/Egyptian astrology assigns a different planet to this Gemini decan...

10 of Swords: Ruin

The third decanate of Gemini ruled by the Sun

(CROWLEY: Cadent—A man in mail, armoured with bow, arrows, and quiver)

Liber Hermetis: The third decan of Gemini has the face of the Sun. Its name is Azuel. It has the beautiful face of Isis, having hair moves every which way. It induces illnesses of the nerves. This rules the climate of Parthia.

Ibn Ezra: A man seeking arms who has a bow and a quiver, and in his hand an arrow and clothing and golden ornaments, and he desires to play music and laugh and mock in all sorts of ways.

Picatrix: A man garbed with a cuirass holding a bow and arrows, and a quiver. And this is a face of boldness, honesty, and the division and alleviations of labor.

Agrippa: In the third, ascendeth a man seeking for Arms, and a fool holding in the right hand a Bird, and in his left a pipe, and they are the significations of forgetfulness, wrath, boldness, jests [jests], scurrilities, and unprofitable words:

Bruno: In the third face is a stupid-looking fool holding a shin-bone in his right hand and a sparrow in his left hand; and next to him an angry man waving a stick.

Vedic: The 3rd Drekkana of Gemini represents a man adorned, with knowledge and expertise in Poesis, Aesthetics & Rhetoric, dancing, festooned in gems and jewelry, superbly decorated in gems, armed to the teeth, armoured with quiver and bow, & a master poet.
EGYPTIAN GOD: Titan (?)  
EGYPTIAN NAME FOR DECAN: Tepistosoa  
ANGELIC NAME: Betor (In a State of Seeking)

GOETIC DEMON BY DAY: Paimon (Crowned king on dromedary, accompanied by many musicians)

The Ninth Spirit in this Order is Paimon, a Great King, and very obedient unto LUCIFER. He appeareth in the form of a Man sitting upon a Dromedary with a Crown most glorious upon his head. There goeth before him also an 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 thou 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 ABALI, 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. His Character is this which must be worn as a Lamen before thee, etc.

GOETIC DEMON BY NIGHT: Vine (Lion on black horse carrying viper)

The Forty-fifth Spirit is Vine, or Vinea. He is a Great King, and an Earl; and appeareth in the Form of a Lion, 20 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. And his Seal is this, which wear thou, as aforesaid, etc.

NOTES: Maat on horizon, with her feather tips the top hilt/scales as she is NOT supposed to do: INJUSTICE

Rosy Cross on two of lower hilts... Rosy Cross: a symbol of the human process of reproduction elevated to the spiritual, the alchemical Philosopher's Stone. For Crowley, In a cosmological context, the rose is Nuit, the infinitely expanded goddess of the night sky, and the cross is Hadit, the ultimately contracted atomic point. The rosy cross is further symbolic of the Qabalistic sphere of Tiphareth on the Tree of Life and the concepts of Light (LVX) and Life

Foolish Jester enjoying the mutual murder of dark & light warriors (Art vs. war... lute vs. bow?)

Crowley in BOOK OF THOTH: “it represents the logic of lunatics and (for the most part) of philosophers. It is reason divorced from reality... The hilts of the Swords occupy the positions of the Sephiroth, but the points One to Five and Seven to Nine touch and shatter the central Sword (six) which represents the Sun, the Heart, the child”

Neith’s medallion larger in size... Large crossed arrows in 6 pointed stars: symbol of Neith, creatrix, weaver, bee and war goddess who is probably cognate with Nuit (aka Crowley’s Star Goddess). BOOK OF THOTH says: “We have explained how the Set-Typhonians first looked upon the Great Mother as of Animal Nature, afterwards assuming her into the Heaven as the Star Goddess, Mother of the Sun. In this latter assumption they were absolutely correct, but the Worship of Nuit is practically pre-Dynastic, as is Her Symbol the Crossed Arrows.”

Vedic/Egyptian astrology assigns a different planet to this Gemini decan...

18 (Path of Cheth) Cancer: 2-4 of Cups

2 of Cups : Love
**The first decanate of Cancer ruled by Venus**  
*(Vedic/Egyptian rulership: Moon)*

**CROWLEY:** Ascendant—A man with distorted face and hard, a horse's body, white feet, and a girdle of leaves

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**LIBER HERMETIS:** The first decan of Cancer has the face of Venus. Its name is Seneptois. It has the form of a serpent joined with the face of a dog. In the tail however a heart like a pine [cone][?]. It has half of its tail turned down and from either part of the side of the heart slender serpents above the dog's head. This image has much analogy which we will attempt to solve. It causes affliction of the arteries and rules the climate of Syria.

**IBN EZRA:** A handsome young man, wearing clothes, and he has some sickness, and in his face and fingers there is some crookedness, and his body resembles that of a horse and an elephant, and his feet are white, and on his body are hanging ornaments in the shape of trees, and he sits in an orchard that grows fragrant stalk.

**PICATRIX:** A man having twisted and crooked fingers and head; and his body is like the body of a horse, and having white feet and upon his body fig leaves. And this is a face of teaching, knowledge, of love, subtlety and of skills.

**AGRIPPA:** In the first face of Cancer ascendeth the form of a young Virgin, adorned with fine clothes [clothes], and having a Crown on her head; it giveth acuteness of senses, subtlety of wit, and the love of men:

**BRUNO:** In the first face of Cancer is a crowned woman who is luxuriously dressed. She is holding an olive branch in her right hand and a drinking cup in her left hand.

**VEDIC:** The First Drekkana of Cancer represents a man, pig faced, apparelled in fruits, roots & leaves, elephant bodied residing on sandal trees in the forest, with speedy legs and horse necked. Know that this is a quadruped Drekkana.

**EGYPTIAN GOD:** Apoltun

**EGYPTIAN NAME FOR DECAN:** Sothis (Egyptian name for Sirius, identified with Isis)

**ANGELIC NAME:** Mitraos  *(The Dead See the Sun and Are Strong)*
GOETIC DEMON BY DAY: Buer (Probably a centaur or archer)

The Tenth Spirit is Buer, 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, and his Character of obedience is this, which thou must wear when thou callest him forth unto appearance.

GOETIC DEMON BY NIGHT: Bifrons (Monster)

The Forty-sixth Spirit is called Bifrons, or Bifrous, or Bifrovs. He is 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. His Seal is this, which he will own and submit unto, etc.

NOTES:

The nude female is Isis/ Babalon the Great. She is creating the sign of Mulier (“the Woman”), Isis in Welcome; Sign of Babalon; Attitude of Baphomet

- **MULIER (X, in the N.O.X. Signs):** This is also known as the Attitude of Baphomet... Arms form a 90 degree angle above head. Elbows are bent slightly upwards, with hands open; Feet are a little over shoulder width apart, facing forward

- (from Crowley’s *Cry of the 12th Aethyr* in *THE VISION AND THE VOICE*) The startling, beautiful text that can accompany this gesture reads: “This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded herself up to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst understand. Therefore art thou called Understanding, O’ Babylon, Lady of the Night! Oh my God, in one last rapture let me attain to the unicorn with the many. For she is Love, and her love is one, and she hath divided the one love into loves, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to the One, and therefore is she passed from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self. O’ Babylon, Babylon, thou mighty Mother, that ridest upon the crown of the Beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cupbearer, mayest understand.”

Large medallion: Inverted Pentagram inside two dodecahegrams. Crowley says the point down pentagram represents the descent of spirit into matter, in which the individual (microcosm) occupies a heliocentric as opposed to geocentric position. It’s a traditional symbol of the Baphomet, the great androgyne. Crowley interprets the “averse” pentagram to indicate the New Aeon transcendence of the old Osirian/Christian Aeon restrictions. (c.f. Magick in Theory and Practice (Book 4, part 3))

Sothis/Sirius marked the annual flooding of the Nile that made Egyptian agriculture possible by filling the fields with rich black mud that gave Egypt its ancient name al Khem: “the Black Land.” Greeks called the scorching hot Sirius cycle in summer the Dog Days. Sirius is associated with canines and the Goddess in many cultures. Plutarch put it “The soul of Isis is called Dog by the Greeks.” Sothis is in many ways understood to BE the fierce Goddess. So Babalon is praising the Star that is her manifestation in the celestial sphere, which will unleash plenty upon the desert.

As for the dog-snake-cone figure from the HERMETIS... I’m betting we should read it as Anubis howling at the Dog Star. A possible visual link to XVIII The Moon? Wallis Budge in *GODS OF THE EGYPTIANS* that Anubis is essentially 2 opposed gods (Anpu & Ap-uat) that are paradoxically one. So maybe this refers to the 1=2 experience that Love affords? Which also refers to the Babalon lines above. In 777 REVISED, Crowley calls Anubis “The lower form of Thoth, Mercury.”

The pinecone was a common emblem and offering for the cult of Venus, regarded as symbols of fertility; This is one of the reasons that some fourposters are still carved with pinecones at their crowns... to insure a fertile marriage bed. even now the tops of wooden bedposts.

There is an extremely slim chance that the dog-headed figure may also reference Erataoth from the Gnostic/Mithraic animal-headed Archons of the Ophites... c.f. the selection from Origen’s *CONTRA CELSUM on*
Regarding the woman’s marked wrists, I think they are a sign of single-minded devotion and practice being tested. Crowley talks about using cuts for discipline in *MAGICK IN THEORY AND PRACTICE*: "A man may use a razor to make himself vigilant over his speech, but using it to cut himself whenever he unguardedly utters a chosen word. He may serve the same purpose by resolving that every incident of his life shall remind him of a particular thing, making every impression the starting point of a connected series of thoughts ending in that thing. He might also devote his whole energies to some one particular object, by resolving to do nothing at variance therewith, and to make every act turn to the advantage of that object." and later “On each occasion that thou art betrayed into saying that thou art sworn to avoid, cut thyself sharply upon the wrist or forearm with a razor; even as thou shouldst beat a disobedient dog. Feareth not the Unicorn the claws and teeth of the Lion?” The Scarlet Woman is one of Babalon’s titles. In 1919, after seeking out Aleister Crowley due to her interest in the occult, Hirsig was consecrated as his Scarlet Woman, taking the name Alostrael, “the womb (or grail) of God.” and in the *MAGICAL RECORD OF SCARLET WOMAN* (Leah Hirsig’s diaries from Cefalu) she describes an impromptu offering, “I take this (cut my wrist with razor) to Ra-Hoor-Khuit.” So again sacrifice and loving discipline in service to an object of devotion.

The horned Beast between her thighs: I had originally read it as a bull, referencing Venus’ rulership of Taurus. But we could read the figure as the Great Beast (To Mega Therion) that Babalon will ride. He’s bipedal, and his enormous arms are elongated/foreshortened by gripping the cups. Now, I’m thinking he is Serio’s reimagining and incorporation of the decan images of Ibn Ezra, Picatrix, and Vedic: the crooked beast-man with the body of an horse/elephant/pig, the decan’s fragrant plants have been reinterpreted as Lady Harris’ blossom-cups. Either way, the main thing is that he is in union with her and that he offers the cups to the viewer from between her thighs, like a priest offering water during the hieros gamos. They are a careful interlocking balancing act: he stands IN the lotus supported by the dolphins that she straddles.

So, more than being about romance or snuggly-wuggling, this card expresses all Capital-L Love that forces the One to become Two and Two to become One. (or 2=1=0?)

Vedic/Egyptian astrology assigns different planets to each of the 3 Cancer decans...

### 3 of Cups: Abundance

*The second decanate of Cancer ruled by Mercury* *(Vedic/Egyptian rulership: Mars)*

**CROWLEY: Succedent**—A beautiful woman wreathed with myrtle. She holds a lyre and sings of love and gladness

**LIBER HERMETIS:** The second decan of Cancer has the face of Mercury. Its name is Somachalmais. It has the body of a vulture, but the face of Isis. It is bearing the winged queen's crown. It is erect on two feet [with] greaves having wings. It has dominion over the lungs and rules the climate of the Assyrians.

**IBN EZRA:** A beautiful maiden with pleasant speech, on her head a myrtle crown, in her hand a wooden stick, and she desires wind and music.
PICATRIX: A woman of beautiful visage, and having on her head a green wreath of myrtle, and in her hand is the stem of the planet which is called the water lily, she is singing songs of love and joy. And this is a face of playing, and of wealth, joy and abundance.

AGRIPPA: In the second face ascendeth a man cloathed in comely apparel, or a man and woman sitting at the table and playing; it bestoweth riches, mirth, gladness, and the love of women:

BRUNO: In the second face are a man and a woman sitting at a table, playing a game. In front of the man are different kinds of clothing; in front of the woman are gold and silver vessels.

VEDIC: The Second Drekkana of Cancer represents a youthful female crowned with lotus flowers & serpents, in her first virginal blossom, inhabiting forests, crying holding a branch of a tree in a forest. Know that this is a serpentine decanate.

EGYPTIAN GOD: Hecate

EGYPTIAN NAME FOR DECAN: Syth

ANGELIC NAME: Rahadea  (Tremble with Knowledge)

GOETIC DEMON BY DAY: Gusion (“Like a Xenopilus”)  

The Eleventh Spirit in order is a great and strong Duke, called Gusion. 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. His Seal is this, the which wear thou as aforesaid.

GOETIC DEMON BY NIGHT: Uvall (Dromedary)

The Forty-seventh Spirit Uvall, or Vual, or Voval. He is a Duke, Great, Mighty, and Strong; and 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, and his Seal is this, to be made and worn before thee.

NOTES:

Nekhbet (Nekhebet, Nechbet) Goddess of Upper Egypt, Childbirth and Protector of Pharaoh... She was the predynastic vulture goddess who was originally a goddess of a city, but grew to become patron of Upper Egypt, a guardian of mothers and children. She was depicted as a woman wearing the crown of Upper Egypt or the vulture headdress, a woman with the head of a vulture, as a full snake or as a full vulture with the White Crown on her head, her wings spread in protection while holding the shen (shn) symbol of eternity in her talons. During the later times that she was venerated as a goddess of birth, specializing in the protection and suckling of both the gods and the pharaohs. Nekhbet is a Crone goddess like the decans “Egyptian God” Hecate

OR Mut (Maut) was the mother goddess, the queen of the gods at Waset (Thebes), arising in power with the god Amen. She came to represent the Eye of Ra, the ferocious goddess of retribution and daughter of the sun god Ra. She was either depicted as a woman, sometimes with wings, or a vulture, usually wearing the crowns of royalty - she was often shown wearing the double crown of Egypt or the vulture headdress of the New Kingdom queens. On the other hand the wide wingspan of a vulture may be seen as all encompassing and providing a protective cover to its infants. The vulture when carrying out its role as a mother and giving protection to its infants may exhibit a forceful nature whilst defending her young.

In Liber 777, Crowley associates with all the Threes/Binah: “Maut the Mother Vulture requiring to be impregnated by Air, the Logos. Isis as the Mother. Nephthys as the Mother in her dark aspect.” And later “The Goddesses are all Mothers. Psyche is the Neschamah. Kronos is Saturn, the dark one and the limitation of Time.”
Compare the Tortoise under the Net with the LIBER HERMETIS decan description for the 3 of Wands(?) (Sun in Aries), not sure of the connection

In Hindu mythology, the god Vishnu took the form of a turtle to carry the world on his back. The second incarnation of Vishnu was a tortoise named Kurma who helped the Devas obtain the Amrita (divine nectar of immortality) which the Asuras sought. The gods and demons churned the ocean to get Amrita, using a giant snake as a rope and Mount Mandara as the rod. To prevent the mountain from sinking into the ocean, Vishnu as a giant tortoise supported the mountain under water until the nectar emerged, and Vishnu passed it to the Devas.

In Graeco-Roman myth, the tortoise was an emblem of Aphrodite/Venus as the feminine power of the waters; also of Hermes/Mercury. Pausanias says that it was also sacred to Pan among the Arcadians and that it was prohibited to kill it.

Medium medallion: Inverted Pentagram inside two dodecahegrams. Crowley says the point down pentagram represents the descent of spirit into matter, in which the individual (microcosm) occupies a heliocentric as opposed to geocentric position. It’s a traditional symbol of the Baphomet, the great androgyne. Crowley interprets the "averse" pentagram to indicate the New Aeon transcendence of the old Osirian/Christian Aeon restrictions. (c.f. Magick in Theory and Practice (Book 4, part 3))

Vedic/Egyptian astrology assigns different planets to each of the 3 Cancer decans...

4 of Cups : Luxury

The third decanate of Cancer ruled by the Moon (Vedic/Egyptian rulership: Jupiter)

CROWLEY: Cadent—A swift-footed person, with a viper in his hand, leading dogs

LIBER HERMETIS: The Third decan of Cancer has the face of the Moon. Its name is Charmine. It causes affliction of the heart. In its representation it has two round heads the right... and the left one of Anubis, ... namely with the waxen images of the Moon and Juno. In the middle between the two goddesses is a dragon having four heads. Two of its heads are held aloft and two are bent this way and that towards a pine [tree]. They are rather bigger indeed than she [is]. This rules the climate of Ethiopia.

IBN EZRA: A man whose foot resembles that of an animal, and on his body there is an animal, and he intends to enter a ship to go to sea and bring gold and silver to make rings for his wives.

PICATRIX: A Celhafe and he holds a serpent in his hand holding before him golden chains. And this is a face of running, riding, and acquiring in war in strife and contrariety.

AGRIPPA: In the third face ascendeth a man a Hunter with his lance and horne, bringing out dogs for to hunt; the significication of this is the contention of men, the pursuing of those who fly, the hunting and possessing of things by arms and brawlings.

BRUNO: In the third face is a sportsman with dogs running before and after him. He carries a horn and a sling, He is hunting birds and blowing his horn.
VEDIC: The Third Drekkana of Cancer represents a man covered with serpents, adorned with many golden ornaments, with a face flattened, crossing the ocean in a boat in order to make his wife rich and adorned with gold and jewellery. This is a serpentine decanate, human & watery.

EGYPTIAN GOD: Mercophta
EGYPTIAN NAME FOR DECAN: Thuismis
ANGELIC NAME: Elinakier (God is Known)

GOETIC DEMON BY DAY: Sitri (Leopard’s head and gryphon’s wings)

The Twelfth Spirit is Sitri. He is 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. His Seal is this, to be worn as a Lamen before thee, etc.

GOETIC DEMON BY NIGHT: Haagenti (Bull with gryphon’s wings)

The Forty-eighth Spirit is Haagenti. He is 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, and his Seal is this, etc.

NOTES:

The two goddesses on the horizon are: Isis, the goddess of magic and fertility and Nephtys, lesbian goddess of the dead... twin sisters having a very intimate moment. In a sense they are the Queen of Life and the Queen of Death locked in an embrace, sterile but passionate. Nephtys was the childless underworld goddess married to Set who helped her sister (and sister-in-law) Isis reassemble dismembered Osiris after her husband had torn him into 14 pieces.

The nipple pinch is actually a gesture called Mater Triumphans, also known as Set Triumphant or Isis Rejoicing and resembles a mother holding her child... Right hand pinches left nipple; Left hand cradles just below solar plexus (c.f. notes on 6 of Disks)

The hunter’s dogs have been given breasts and wings... is this a reference to the wings on both of the Goetic spirits? Possibly female because they resemble Isis and Nephtys trying to hunt down Osiris parts... (n.b. the one part they couldn’t find was his penis which was eaten by a fish in the Nile, so they had to fashion a replacement)

Small medallion: Inverted Pentagram inside two dodecahegrams. Crowley says the point down pentagram represents the descent of spirit into matter, in which the individual (microcosm) occupies a heliocentric as opposed to geocentric position. It’s a traditional symbol of the Baphomet, the great androgynous. Crowley interprets the "averse" pentagram to indicate the New Aeon transcendence of the old Osirian/Christian Aeon restrictions. (c.f. Magick in Theory and Practice (Book 4, part 3))

Crowley in BOOK OF THOTH: “The sea is still shown, but its surface is ruffled, and the four Cups which stand upon it are no longer so stable... it is also secretly preparing catastrophe by emphasizing individuality... There is a certain parallelism between this card and the Geomantic figures Via and Populus, which are attributed to the Moon in her decrease and increase respectively.”

Vedic/Egyptian astrology assigns different planets to each of the 3 Cancer decans...

19 (Path of Teth) Leo: 5-7 of Wands

5 of Wands: Strife
The first decanate of Leo ruled by Saturn  

**CROWLEY:** Ascendant—A man in sordid raiment, with him a nobleman on horseback, accompanied by bears and dogs

**LIBER HERMETIS:** The first decan of Leo has the face of Saturn. Its name is Zaloias. It is the lord of the stomach. It is a great serpent with the form of a lion having solar rays encircling its head. It rules the climate of India.

**IBN EZRA:** A large tree on whose branches there is a dog and a vulture, and a man wearing pretty clothes, though dirty, and he is about to hit his father.

**PICATRIX:** A man dressed in filthy garments; and there ascends with him the figure of a lord of the horse looking toward the north; and his figure is like the figure of a bear and the figure of a dog. And this is a face of strength, liberality, and victory.

**AGRIPPA:** In the first face of Leo ascendeth a man riding on a Lion; it signifieth boldness, violence, cruelty, wickedness, lust and labours to be sustained.

**BRUNO:** In the first face of Leo is a man of ruddy complexion, who wears saffron garments and a crown of gold. He is riding a lion and holding a rooster in his right hand.

**VEDIC:** The First Drekkana of Leo represents a creature that is a cross between vulture and a jackal, a dog and a man dressed in dirty clothes, a creature that is away from its parents, and crying. This is a human decanate, quadruped, Bird decanate & generally sorrowful.

**EGYPTIAN GOD:** Typhon (identified with Set by the Greeks)

**EGYPTIAN NAME FOR DECAN:** Aphruimis

**ANGELIC NAME:** Laosanhar (Desire the Thorn of the Mountain)

**GOETIC DEMON BY DAY:** Beleth (Rider on pale horse, with many musicians. [Flaming and poisonous breath])

*The Thirteenth Spirit is called Beleth (or Bileth, or Bilet). He is a 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 East 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 governeth 85 Legions of Spirits. His Noble Seal is this, which is to be worn before thee at working.

GOETIC DEMON BY NIGHT: Crocell (Angel)

The Forty-ninth Spirit is Crocell, or Crokel. He appeareth in the Form of an Angel. He is a Duke Great and Strong, speaking something Mystically of 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 Rushings 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. His Seal is this, which wear thou as aforesaid.

NOTES:

To Gnostics, the lion-headed serpent crowned with solar rays was not only the image of the Lord Archon, but also of the source of spiritual power that allows humans to resist the evil demiurge.

So this Lion Serpent could be the Archon/Demiurge of the Gnostics called variously IALDABAOTH, chief of the Archons. (described in the Gnostic APOCRYPHON OF JOHN 10: 5) as "a serpentine body (drakon) with a lion-like face." Ialdabaoth had a multitude of faces more than all of them, so that he could put a face before all of them, according to his desire... He shared his fire with them, therefore he became lord over them. Because of power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. (APOCRYPHON OF JOHN, 11: 35 - 12: 10)

OR the lion headed serpent is the force which opposed Ialdabaoth, a benevolent spirit which the Gnostics called ABRASAX or OPHIS. So that the image of evil became the symbol to ward off that evil, like a memento mori. Also, the lion-serpent image is displayed over and over in the Temple of Horus at Edfu, forty miles south of (Gnostic site) Nag Hammadi. In the cult of Hathor celebrated there, the lion-serpent represented the "royal seed" of the pharaohs. Also worth noting is that Gnostic myth describes the Archons’ attempt to rape Eve in Eden and thereby inseminate the human race with pollution, but Eve tricks them by turning into a tree, preserving humanity.

There is a slim chance the lion-head may also reference Michael from the Gnostic/Mithraic animal-headed Archons of the Ophites… c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

In LIBER XV, the Gnostic Mass contains the following adjuration: “And I believe in the Serpent and the Lion, Mystery of Mystery, in His name BAPHOMET... O Lion and O Serpent that destroy the destroyer, be mighty among us.”

In BOOK OF THOTH, Crowley says of the Tower trump: “The Serpent is portrayed as the Lion-Serpent Xnoubis or Abraxas. These represent the two forms of desire; what Schopenhauer would have called the Will to Live and the Will to Die. They represent the feminine and masculine impulses; the nobility of the latter is possibly based upon recognition of the futility of the former. This is perhaps why the renunciation of love in all the ordinary senses of the word has been so constantly announced as the first step towards initiation. This is an unnecessarily rigid view. This Trump is not the only card in the Pack, nor are the "will to live" and the "will to die" incompatible. This becomes clear as soon as life and death are understood (See Atu XIII) as phases of a single manifestation of energy.”

Trident is Shiva’s fiery destructive weapon, with which he attacks evil. The three tines are representative of the Gunas (lucidity/dynamism/inertia) or the trinity Brahma/Vishnu/Shiva. (creation/preservation/destruction)

All these indicate that the STRIFE described on this card is not a spat, but something a little more cosmic, the struggle to transcend the meat, to return to the Pleroma.

In LIBER 777, Crowley associates with all the Fives/Geburah: “Horus as the Lord of Force. Nephthys as the Lady of Severity balancing the Mercy of Isis.” And later “Ares, Lord of War. Hades, God of Fire in the partition between him and Zeus and Poseidon.”

Vedic/Egyptian astrology assigns a different planet to this Leo decan...
6 of Wands: Victory

The second decanate of Leo ruled by Jupiter

CROWLEY: Succedent—A man crowned with a white myrtle wreath, holding a bow

LIBER HERMETIS: The second decan of Leo has the face of Jupiter. Its name is Zachor. It causes obstructions and abscesses for men. It rules the unknown land.

IBN EZRA: A man whose nostrils are fine, on his head there is a shape of a crown of white myrtle, and a bow in his hand. He is fierce like a lion in his anger, and he is wrapped in a cloak that looks like a lion.

PICATRIX: There ascends in the second face of Leo [the image of] a man with a crown of white myrtle on his head and in his hand an [arrow]. And this is a face of beauty, of a man ignorant and common who will mount and ride [a horse], and this is a face of war and bared swords. And this is its form.

AGrippa: In the second ascendeth an image with hands lifted up, and a man on whose head is a Crown; he hath the appearance of an angry man, and one that threatneth, having in his right hand a Sword drawn out of the scabbard, & in his left a buckler; it hath signification upon hidden contentions, and unknown victories, & upon base men, and upon the occasions of quarrels and battels [battles]:

BRUNO: In the second face is a woman, walking backwards and forwards in the heavens with her hands outstretched. Near her, is a man wielding a drawn sword and carrying a great shield, ready for vengeance.

VEDIC: The Second Drekkana of Leo represents a man resembling a horse's body, long and powerful. crowned with white garlands, appareled in clothes to make it warm, with Krishna Mriga, with a flat nose, with a leonine fierceness, with a bow in the hand. This is an armed human decanate.

EGYPTIAN GOD: Perseus (the worshipped Perseus/Mithras)

EGYPTIAN NAME FOR DECAN: Sitlacer

ANGELIC NAME: Zachaay (Remove the Ruinous)

GOETIC DEMON BY DAY: Leraikha (An archer in green)

The Fourteenth Spirit is called Leraje (or Leraie). He is 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 governeth 30 Legions of Spirits, and this is his Seal.

GOETIC DEMON BY NIGHT: Furcas (Cruel ancient, with long white hair and beard, rides a pale horse, with sharp weapons)

The Fiftieth Spirit is Furcas. He is 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. His Seal, or Mark, is thus made, etc.

NOTES:

Set-Typhon triumphant on horizon after murder of Osiris? Crowned head of red ass probably designates Set as desert/storm lord.

The quartet of human figures are making the L.V.X. signs “The sign of Osiris slain, L the sign of the mourning of Isis, V the sign of Apophis Typhon, X the sign of Osiris risen, resurrected” Next say the letter while performing the sign L V X. Lux, the light of the cross, you should be in the Osiris slain posture.”

- **OSIRIS SLAIN**: Arms straight out at the sides to form a cross; Heels together, with feet at 45 degree angle
- **THE MOURNING OF ISIS (L)**: Right arm forms points up with elbow square; Left arm points down with elbow square; Head looks down over the left shoulder with eyes following left forearm; Feet point left; Right foot is perched on it’s ball with knee bent
- **APOPHIS - TYPHON (V)**: Raise arms above the head at an angle of 60 degrees to each other; Throw head back; Heels together, with feet at 45 degree angle standing slightly on the balls
- **OSIRIS RISEN (X)**: Arms cross, left over right, on the chest; Head is bowed; Heels together, with feet at 45 degree angle

Perseus in this context is Perseus/Mithras, a conflation of Greek hero with Iranian God recognized in the tradition of the late Mithraic mysteries. Mithras is primarily an all-seeing solar liaison between the stellar gods and humanity, so Mithras controlled the “Stars Eternal”. The ancient constellation of Mithras, was a combination of modern Taurus and Perseus. Perseus is first and foremost a slayer (c.f. Boyer books and Daana Mindon’s articles): he can be associated with Mithras (slayer of the heavenly bull) and Mithras with Ahriman shadowy Zoroastrian opponent of radiant Ormuzd. Gorgon is a solar symbol (face surrounded by rays = face surrounded by serpents)...

The use of the L.U.X. symbols is a double victory: Set at having conquered his brother/king through murder, and Osiris by having conquered Death.

Also worth considering is Thaphabaoth or Onoel as one of the Gnostic/Mithraic animal-headed Archons... c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

In Liber 777, Crowley associates with all the Sixes/Tiphereth: “Asar (aka OSIRIS), the prototype of man. Ra and On the Sun God. Harpocrates is of Tiphereth as being the Child. Also he is the centre, as Tiphereth is the centre of the Ruach. His body is rose-pink, as in the King Scale of Tiphereth. Hrumachis might also be placed here for the same reason.” And later “Iacchus as the Holy Guardian Angel. Apollo as the God of the Sun and male beauty. Adonis, the dying-God. Dionysus and Bacchus as different aspects of this God.”

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7 of Wands : Valor

The third decanate of Leo ruled by Mars

CROWLEY: **Cadent**—A swarthy hairy man, with a drawn sword and shield

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LIBER HERMETIS: The third decan of Leo has the face of Mars. Its name is Frich. It causes diafrixin of the belly. It is a man with the likeness of a crocodile. It rules the unknown land.

IBN EZRA: An ugly black man, laborious, intelligent, with delicacies in his mouth and meat in his hand.

PICATRIX: An old man black and foul, holding fruit and meat in his mouth and a jug covered with copper in his hand. And this is a face of love and delight, and trays [of food?] and of good fortune.

AGripppa: In the third face ascendeth a young man in whose hand is a Whip, and a man very sad, and of an ill aspect; they signifie love and society, and the loss of ones right for avoiding strife.

BRUNO: In the third face is one wearing a leather purse or carrying a whip. He has a sad countenance and is downcast and miserable. Following behind him is a youth dressed in white.

VEDIC: The 3rd Drekkana of Leo represents a man with a face that of a bear and monkey, with a monkeyish character, long beard, curbed ringlets and holding fruits, flesh & stick. This is a quadruped & an armed decanate.

EGYPTIAN GOD: Nephthe (aka Nephthys, sister of Isis, Wife of Set, Mother of Sobek)

EGYPTIAN NAME FOR DECAN: Phuonidie

ANGELIC NAME: Sachieber  (Vile is Purified)

GOETIC DEMON BY DAY: Eligos (A knight with a lance and banner, with a serpent)

The Fifteenth Spirit in Order is Eligos, a Great Duke, and appeareth in the form of a goodly Knight, carrying a Lance, an Ensign, and a Serpent. He discovereth hidden things, and knoweth things to come; and of Wars, and how the Soldiers will or shall meet. He causeth the Love of Lords and Great Persons. He governeth 60 Legions of Spirits. His Seal is this, etc.

GOETIC DEMON BY NIGHT: Balam (3 heads (bull, man, ram), snake’s tail, flaming eyes. Rides bear, carries goshawk)

The Fifty-first Spirit is Balam or Balaam. He is 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 governeth 40 Legions of Spirits. His Seal is this, etc.

NOTES:

Sobek The crocodile-god, worshipped at the city of Arsinoe, called Crocodilopolis by the Greeks. Sobek was
worshipped to appease him and his animals. According to some evidence, Sobek was considered a fourfold deity who represented the four elemental gods (Ra of fire, Shu of air, Geb of earth, and Osiris of water). Sobek is the Son of Neith. In the Book of the Dead, Sobek assists in the birth of Horus; he fetches Isis and Nephthys to protect the deceased; and he aids in the destruction of Set. Sobek is also a symbol of fertility and creation. His temple in Kom Ombo was famed for its medical knowledge and was a significant stop on the Nile for those in need of surgical assistance, psychiatric and obstetric care.

(Crowley’s Book of Thoth says): “The Crocodile (Mako, son of Sd; or Sebek). This same doctrine of maximum innocence developing into maximum fertility is found in Ancient Egypt in the symbolism of the Crocodile god Sebek. The tradition is that the crocodile was unprovided with the means of perpetuating his species. Not in spite of, but because of this, he was the symbol of the maximum of creative energy.”

Whip used to ward off evil spirits.

Volcanoes? Landscape of the underworld? (“Unknown land” of the Hermetis could be domain of Hades. Gundel believes this title designates the “Lands beyond the Nile.”)

Is the central figure Heracles wrapped in the Nemean lion as the “swart and hairy man” of the Decan image?

Crowley in BOOK OF THOTH: “The army has been thrown into disorder; if victory is to be won, it will be by dint of individual valour—"soldiers' battle". The pictorial representation shows the fixed and balanced wands of the last card relegated to the background, diminished, and become commonplace. In front is a large crude uneven club, the first weapon to hand; evidently unsatisfactory in ordered combat. The flames are dispersed, and seem to attack in all directions without systematic purpose.”

20 (Path of Yod) Virgo: 8-10 of Disks

8 of Disks: Prudence

The first decanate of Virgo ruled by the Sun (Vedic/Egyptian rulership: Mercury)

CROWLEY: Ascendant—A virgin clad in linen, with an apple or pomegranate

Liber Hermetis: The first decan of Virgo has the face of the Sun. Its name is Zamendres. It causes affliction of the belly. It is a serpent put together awry. Its head is the likeness of the Moon. It rules the climate of Arabia.

Ibn Ezra: A maiden wrapped in a cloak, and wearing worn out clothes, with a jug in her hand, and she stands in myrtle, and she wants to go to her father’s house.

Picatrix: A beautiful girl covered over with a woolen sheet and holding in her hand a pomegranate. And this is a face of sowing, of plowing, of the making of trees to sprout, of gathering bunches of grapes and of the good life.
AGRIPPA: In the first face of Virgo ascendeth the figure of a good maide, and a man casting seeds; it signifieth getting of wealth, ordering of diet, plowing, sowing, and peopling;

BRUNO: In the first face is a maiden, crowned with flowers and wearing green, flowing garments. A man scatters flowers and leafy branches before her.

VEDIC: The First Drekkana of Virgo represents a virgin holding a pot full of flowers, apparend in dirty raiments, fond of money and clothes and going to the house of the Guru or Initiator. This is a female decanate.

EGYPTIAN GOD: Isis

EGYPTIAN NAME FOR DECAN: Thumis

ANGELIC NAME: Annaorah (Breath Trembles with Desire)

GOETIC DEMON BY DAY: Zepar (A soldier in red apparel and armour)

The Sixteenth Spirit is Zepar. He is 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, and his Seal is this, which he obeyeth when he seeth it.

GOETIC DEMON BY NIGHT: Alloces (Soldier with red leonine face and flaming eyes; rides great horse)

The Fifty-second Spirit is Alloces, or Alcas. He is 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. His Seal is this, which, etc.

NOTES: Demeter on the Horizon ...(Herodotus and Apollodorus identified Demeter with the Egyptian Isis)

The most easily identifiable of the minor scenes: this is Persephone (aka Kore, the Maiden) in the Underworld, picking fruit from the pomegranate tree that will prove her undoing. Hades is depicted as a green priapic devil and her mother Demeter stands above on the horizon crowned with bounty and holding an ear of grain. Where Demeter touches the Earth is lush and green and the other half is barren and withered for lack of her grace. Virgo holding Spica is often identified with Demeter/Isis, and later the Christian Mary.

Crowley in BOOK OF THOTH: “It signifies intelligence lovingly applied to material matters, especially those of the agriculturalist, the artificer and the engineer. One might suggest that this card marks the turn of the tide. The seven of Disks is in one sense the fullest possible establishment of Matter-compare Atu XV [n.b. think of XV & Hades in this card] - the lowest fallen and therefore the highest exalted. These last three cards seem to prepare the explosion which will renew the whole Cycle. Note that Virgo is Yod, the secret seed of Life, and also the Virgin Earth awaiting the Phallic Plough...The disks are arranged in the form of the geomantic figure Populus. These disks may be represented as the flowers or fruits of a great tree, its solid roots in fertile land.”

Apuleius, THE GOLDEN ASS 11.218: “At one time you [Egyptian Isis] appear in the guise of Ceres [Demeter], bountiful and primeval bearer of crops. In your delight at recovering your daughter [Persephone], you dispensed with the ancient, barbaric diet of acorns and schooled us in civilized fare; now you dwell in the fields of Eleusis.”

With this cast of characters I’m willing to swear that the Eleusinian mysteries also factor in here in their later widespread Hellenistic form: divine mastery through initiation, assurances of a happy afterlife, and knowledge of the hidden places under the earth.

Vedic/Egyptian astrology assigns different planets to each of the 3 Virgo decans...
9 of Disks : Gain

The second decanate of Virgo ruled by Venus  

(_fft: Egyptian rulership: Saturn)

CROWLEY: Succedent - Tall, fair, large man, with him a woman holding a large black oil jar

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LIBER HERMETIS: The second decan of Virgo has the face of Venus. Its name is Magois. It rules the liver. It is a man standing, girded below from the waist all the way to the hollows of his feet, having four wings-two turned back and two on his breast. It has four Ibis heads having an iron beak. It rules the climate of Armenia.

IBN EZRA: A black man, all covered with hair. On him are three garments, one of leather, the second of silk, and the third is a red mantle, and in his hand an inkwell in order to reckon.

PICATRIX: A man of beautiful color, dressed in leather and upon the vestment of leather another vestment of iron. And this is a face of petition, of desires, and of wealth, of tribute and the denying of things that are just.

AGRIFFPA: In the second face ascendeth a black man clothed with a skin, and a man having a bush of hair, holding a bag; they signify gain, scraping together of wealth and covetousness.

BRUNO: In the second face is a negro wearing leather, with a purse in his hand. He wears his cloak with the hood thrown back.

VEDIC: The Second Drekkana of Virgo represents a man with a bow & a pen in the hand, dark complexioned, crowned by a cloth, always counting debit and credit, with dense hair all over the body. This is an armed decanate & a male one.

EGYPTIAN GOD: Pi-Osiris (means “city of Osiris” aka Abydos)

EGYPTIAN NAME FOR DECAN: Thoptius

ANGELIC NAME: Reayahyah (God Beholds God) (Possibly figurative for “Countenance Beholds Countenance”)

GOETIC DEMON BY DAY: Botis (Viper (or) Human, with teeth and 2 horns, and with a sword)

*The Seventeenth Spirit is Botis, 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, and this is his Seal, etc.*

GOETIC DEMON BY NIGHT: Camio ((1) Thrush. (2) Man with sharp sword seemeth to answer in burning ashes or coals of fire)
The Fifty-third Spirit is Camio, or Caim. He is 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. His Seal is this, which wear thou, etc.

NOTES:

The horned woman with chest (who resembles the Queen of this suit in headgear) is probably Astarte, Phoenician warrior/fertility goddess, considered a daughter of Ra by Egyptians and given in marriage to Set to pacify him. She is often depicted naked to demonstrate her devastating beauty and with horns to show her capacity for domination and dominion. Crowley calls her “Astarte, the Starry One green-girdled”

Abydos is the “city of Osiris” to which the Pharaohs made regular pilgrimage. During the Middle Kingdom, it became known as the city where Osiris, the god who oversees the dead, was buried. Due to the association with Osiris, Abydos became a religious center as well as a desired place to be buried.

Crowley in BOOK OF THOTH: “The disks are arranged as an equilateral triangle of three, apex upwards, close together; and, surrounded at some distance by a ring, six larger disks in the form of a hexagon. This signifies the multiplication of the original established Word-by the mingling of “good luck and good management”. The three central disks are of the magical pattern as in earlier cards; but the others, since the descent into matter implies the gradual exhaustion of the original whirling energy, now take on the form of coins. These may be marked with the magical images of the appropriate planets. As a general remark, one may say that the multiplication of a symbol of Energy always tends to degrade its essential meaning, as well as to complicate it.”

Vedic/Egyptian astrology assigns different planets to each of the 3 Virgo decans...

10 of Disks: Wealth

The third decanate of Virgo ruled by Mercury (Vedic/Egyptian rulership: Venus)

CROWLEY: Cadent—An old man leaning on a staff and wrapped in a mantle

LIBER HERMETIS: The third decan of Virgo has the face of Mercury. Its name is Michulais. It has dominion over the spleen. It is like a mummy, its whole body is like one who has been buried. It rules the climate of Meroe and Elephantine.

IBN EZRA: A white woman who is self-laudatory; she is wearing a dyed mantle, her hands are leprous and she is praying to God.

PICATRIX: A pale man of large body wrapped in a white linen cloth, and with him a woman holding in her hand black olive oil. And this is a face of weakness, old age, illness, sloth, the injury of limbs, and the destruction of the people.

AGRIPPA: In the third face ascendeth a white woman and deaf, or an old man leaning on a staff;
the signification of this is to shew weakness, infirmity, loss of members, destruction of trees, and depopulation of lands.

BRUNO: In the third face is an old man supported on two walking staffs. He has uncombed hair hanging down over his face; his beard is straggling and he is wearing dark brown or dark grey garments.

VEDIC: The Third Drekkana of Virgo represents a virgin, yellow complexioned, appareled majestically in a white cloth, with good height, holding a pot and a spoon, going to a divine place of worship in a purified state. This is a female decanate.

EGYPTIAN GOD: Panotragus ("he who listens to all", refers to PTAH as the Great Ear)… in revised 777 the Egyptian God here should be Cronus, but Negrini & Serio seem to have used Panotragus for this card)

EGYPTIAN NAME FOR DECAN: Aphut (name for Israelites to returned from captivity?)

ANGELIC NAME: Mispar (Number)

GOETIC DEMON BY DAY: Bathin (A strong man with a serpent’s tail, on a pale horse)

The Eighteenth Spirit is Bathin. He is a Mighty and Strong Duke, and appeareth like a Strong Man with the tail of a Serpent, sitting upon a Pale-Colourd 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. His Seal is this which is to be worn as aforesaid.

GOETIC DEMON BY NIGHT: Murmur (Warrior with ducal crown rides gryphon. Trumpeters)

The Fifty-fourth Spirit is called Murmur, or Murmus, or Murmux. He is a Great Duke, and an Earl; and 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. And his Seal is this, etc.

NOTES: The lowest of the cards, final manifestation in Malkuth. The mummy stands at the apex of the Tree of Life…
a royal corpse as the final product of a life, but a corpse prepared to embark on the greatest journey that anyone can undertake to travel into eternity and become a star (SIBU SEPESU, the Stars Eternal), in the ceaseless cycle of death and rebirth.

Ptah is depicted shrouded as a mummy. Egyptian god of creators and architects, Ptah creates with his mind and not with his brute force; he brought all of creation into being by imagining them and speaking their names. He is also sometimes considered to be a personification of the primal matter. He is sometimes shown literally carving the pharaoh’s bodies. (cf Mummy). He is a god of artisans and architects, especially at Thebes. He was prayed to as mesedjer-sedjem 'the ear which hears' because people hoped he would notice their prayers.

In 777 Revised, Crowley assigns Ptah to Kether and says “Ptah is the Creator, being represented as a mummy without gestures. It signifies that Kether has no attributes… He is the Kether to use in this time and place as being the highest positive conception of which we are capable.” So Kether is in Malkuth!

Crowley in BOOK OF THOTH: “The disks, or (as they have now become) coins, are arranged on the Tree of Life, but the Tenth coin is much larger than the rest; the image indicates the futility of material gain. These disks are inscribed with various symbols of mercurial character except that the coin in the place of Hod (Mercury) on the Tree is marked with the cipher of the Sun. This indicates the only possibility of issue from the impasse produced by the exhaustion of all the elemental forces. At the end of matter must be complete stagnation…This card is in fact a hieroglyph of the cycle of regeneration.”

Vedic/Egyptian astrology assigns different planets to each of the 3 Virgo decans...
22 (Path of Lamed) Libra: 2-4 of Swords

2 of Swords: Peace

The first decanate of Libra ruled by the Moon

(Vedic/Egyptian rulership: Venus)

CROWLEY: Ascendant—A dark man, in his right hand a spear and laurel branch and in his left a book

LIBER HERMETIS: The first decan of Libra has the face of the Moon. Its name is Psineus. It causes pain in the reins. There are two images, erect, having scorpions under their feet. Their hands are hanging down to their thighs. In their right hands they are holding two water jugs, in the middle of which there are two fine pipes through which water is poured out. There are regal things on their heads. It rules the climate of Egypt.

IBN EZRA: A man in a shop in the market with scales in his hand, and he wishes to buy and sell.

PICATRIX: A man holding a lance in his right hand but in the left a bird hanging by its feet. And this is a face of justice, truth, good judgments, the completeness of justice of the people and weak person, of doing good for the indigent.

AGrippa: In the first face of Libra ascendeth the form of an angry man, in whose hand is a Pipe, and the form of a man reading in a book; the operation of this is in justifying and helping the miserable and weak against the powerful and wicked:

BRUNO: The first face of Libra shows a man examining a book, holding a dagger or a stylus in his right hand. He has the look of one being led to the slaughter.

VEDIC: According to Yavanas, the First Drekkana of Libra, represents a man holding Scales or balances, thinking of his capital and goods, seated in a shop in the middle of the road, with expertise in weighing, and thinking to sell his goods & services. This is an urban and a male decanate.

EGYPTIAN GOD: Zeuda

EGYPTIAN NAME FOR DECAN: Serecuth

ANGELIC NAME: Tarsani (Fresh Thorn)
GOETIC DEMON BY DAY: Sallos (Soldier with ducal crown riding a crocodile)

The Nineteenth Spirit is Sallos (or Saleos). He is 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. His Seal is this, etc.

GOETIC DEMON BY NIGHT: Orobas (Horse)

The Fifty-fifth Spirit is Orobas. He is a great and Mighty Prince, appearing at first like a Horse; but after the command of the Exorcist he puteth 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 governeth 20 Legions of Spirits. His Seal is this, etc.

NOTES:

Robust 5 petalled Rose. The cinquefoil (from the French, five-part) is a five petalled rose found in Christian symbolism of the Middle Ages. The five-petalled rose is often found affixed to the tops of Gothic arches, the vesica pisces-shaped doorways and windows thought to represent the womb of Mary. The rose, with its characteristic five petalled shape mimicked the pentagrammatic path traced by the planet Venus in the night sky. For Crowley, the Rose is Nuit/Babalon

Laurel crown/wreath on horizon goddess Is a symbol of Nike, greek goddess of victory. She’s pouring green from the jug and her chest is emblazoned with a scarlet 7 headed dragon (c.f. Beast of Revelations/Lust) The 7 heads represent the 7 sephiroth below the Abyss. (n.b. Crowley called himself THERION, “Beast” in Greek).

Crowley says in LIBER BABALON: ‘Seven are the heads of The Beast whereon She rideth.

The head of an Angel: the head of a Saint:
the head of a Poet: the head of an Adulterous woman:
the head of a Man of Valour: the head of a Satyr:
and the head of a Lion-Serpent.
Seven letters hath Her holiest name”

“Egyptian God” Zeuda may be a variant of Theudas (cf Starett) who was the teacher of the Gnostic Valentinus or Theuda Father of the apostle James cited in the Gnostic gospels or it could be Judah the Thomas(Twin), surnamed Theuda, the brother of Jesus

In LIBER LIX, Crowley calls Libra the “House of Maat”

Crowley in BOOK OF THOTH: “The Moon is change, but Nature is peaceful; moreover, Libra represents balance; between them, they regulate the energy of the Swords. In the card appear two swords crossed; they are united by a blue rose with five petals. This rose represents the influence of the Mother, whose harmonizing influence compounds the latent antagonism native to the suit. The Rose emits white rays, producing a geometrical pattern that emphasizes the equilibrium of the symbol.”

Vedic/Egyptian astrology assigns a different planet to this Libra decan...

3 of Swords: Sorrow

The second decanate of Libra ruled by Saturn

CROWLEY: Succedent—A man, dark, yet delicious of countenance
LIBER HERMETIS: The second decan of Libra has the face of Saturn. Its name is *Chusthisis*. It causes affliction, adhesion and strangury. In the figure however, it is a certain man, standing over a marsh, leaving off into one with feet joined, completely girded from the breasts all the way to the hollows of the feet in variegated linen, having his head shaven leaving one spot where there is hair. This rules the climate of Trachonitrus.

IBN EZRA: A man in the form of an eagle, and he is naked and thirsty, and he is about to fly in the air.

PICATRIX: A black man having a journey of marriage and joy. And this is a face of quiet, joy, abundance, of the good life.

AGRIPPA: In the second face ascend two men furious and wrathful and a man in a comely garment, sitting in a chair; and the signification of these is to shew indignation against the evil, and quietness and security of life with plenty of good things.

BRUNO: In the second face, two people are arguing and causing a disturbance before a seated tribunal, who each have two rods, one stretched out in the right hand, one uplifted in the left.

VEDIC: The middle Drekkana of Libra represents a vulturefaced man hungry and thirsty, holding a pot which is ready to fall and thinking of his wife and children. This is a Bird decanate and human.

EGYPTIAN GOD: Omphta (God exalted in Libra, see notes below)

EGYPTIAN NAME FOR DECAN: Aterechnis

ANGELIC NAME: Saharnaz (Tower of the Hawk)
GOETIC DEMON BY DAY: Purson (Lion-faced man riding a bear, carrying a viper. Trumpeter with him)

The Twentieth Spirit is Purson, 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 Aërial, 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. His Mark, Seal, or Character is this, unto the which he oweth obedience, and which thou shalt wear in time of action, etc.

GOETIC DEMON BY NIGHT: Gamori (Beautiful woman, with duchess’ crown tied to her waist, riding great camel)

The Fifty-sixth Spirit is Gremory, or Gamori. He is 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 governeth 26 Legions of Spirits, and his Seal is this, etc.

NOTE:

Wilted 5 petalled Rose shedding petals. The cinquefoil (from the French, five-part) is a five petalled rose found in Christian symbolism of the Middle Ages. The five-petalled rose is often found affixed to the tops of Gothic arches, the vesica pisces-shaped doorways and windows thought to represent the womb of Mary. The rose, with its characteristic five petalled shape mimicked the pentagrammatic path traced by the planet Venus in the night sky. For Crowley, the Rose is Nuit/Babalon Blue androgyne with two eyes of Ra? Possibly a non-pothbellied Hapi… Hapi is an androgynous god of the Nile’s Inundation. He was sometimes coloured blue, black or green to represent the mud from the Nile, and shown offering fruits and flowers and carrying the lotus and the papyrus, the symbols of Upper and Lower Egypt respectively.

In LIBER LIX, Crowley calls Libra the “House of Maat”

Crowley in BOOK OF THOTH: “Binah, the Great Mother, here rules the realm of Air. This fact involves an extremely difficult doctrine which must be studied at length in VISION AND THE VOICE: Aethyr 14. (see below) Binah is here not the beneficent Mother completing the Trinity with Kether and Chokmah. She represents the darkness of the Great Sea...This card is dark and heavy; it is, so to speak, the womb of Chaos. There is an intense lurking passion to create, but its children are monsters. This may mean the supreme transcendence of the natural order. Secrecy is here, and Perversion. The symbol represents the great Sword of the Magician, point uppermost; it cuts the junction of two short curved swords. The impact has destroyed the rose. In the background, storm broods under implacable night."

VISION AND THE VOICE: Aethyr 14: “Thou who wouldst enter the domain of the Great One of the Night of Time, this burden must thou take up. Deepen not a superfluous... But I go on tearing down the veil that I may behold the vision of UTI, and hear the voice therof. And there is a voice: He hath drawn the black bean. And another voice answers it: Not otherwise could he plant the Rose. And the first voice: He hath drunk of the waters of death. The answer: Not otherwise could he water the Rose. And the first voice: He hath burnt himself at the Fires of life. And the answer: Not otherwise could he sun the Rose. And the first voice is so faint that I cannot hear it. But the answer is: Not otherwise could he pluck the Rose... And still I go on, struggling with the blackness. Now there is an earthquake. The veil is torn into thousands of pieces that go flying away in a whirling wind. And there is an all-glorious Angel before me, standing in the sign of Apophis and Typhon. On his Forehead is a star, but all about him is darkness, and the crying of beasts. And there are lamps moving in the darkness. And the Angel says: Depart! For thou must invoke me only in the darkness. Therein will I appear, and revel unto thee the Mystery of UTI. For the Mystery thereof is great and terrible. And it shall not be spoken in sight of the sun.”

(Egyptian Belief & Modern Thought, 1878) “A Nile measure in the Hand of Omphta refers to Libra”
### 4 of Swords: Truce

*The third decanate of Libra ruled by Jupiter*

(Cadic/Egyptian rulership: Mercury)

**CROWLEY:** Cadent—an ass, preceded by a wolf

<table>
<thead>
<tr>
<th>Image</th>
<th>Description</th>
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<tbody>
<tr>
<td><img src="image1.png" alt="Image 1" /></td>
<td>A man riding on an ass, preceded by a wolf</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image 2" /></td>
<td>An ass following a man with a cup</td>
</tr>
<tr>
<td><img src="image3.png" alt="Image 3" /></td>
<td>A man on a donkey with a wolf</td>
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**LIBER HERMETIS:** The third decan of Libra has the face of Jupiter. Its name is *Psamiatois*. It causes nervous afflications. It is in the appearance of a serpent. It rules the climate of Libya.

**IBN EZRA:** A man whose face resembles that of a horse, with a bow and arrows in hand.

**PICATRIX:** A man upon a donkey, and before him a wolf. And this is a face of evil works, sodomites, adultery, of songs, joy, and of taste.

**AGRIPPA:** In the third face ascendent is a violent man holding a bow, and before him a naked man, and also another man holding bread in one hand, and a cup of wine in the other; the signification of these is to shew wicked lusts, singings, sports and gluttony.

**BRUNO:** In the third face is a war-like archer, who is followed by a man carrying bread in his hand and a goblet of wine; and a naked man goes before them.

**VEDIC:** The Third Drekkana of Libra represents a man, decked with gems, wearing golden quiver and armour and frightening the animals in the wilderness, resembling a monkey and holding in the hand fruits and flesh.

**EGYPTIAN GOD:** Ophionius (serpent god)

**EGYPTIAN NAME FOR DECAN:** Arepien

**ANGELIC NAME:** Shehdar (Goat of the Age)
GOETIC DEMON BY DAY: Marax (Human-faced bull)

The Twenty-first Spirit is Marax. He is 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 governeth 30 Legions of Spirits, and his Seal is this, which must be made and worn as aforesaid, etc.

GOETIC DEMON BY NIGHT: Oso (Leopard)

The Fifty-seventh Spirit is Oso, Ose, or Voso. He is 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 governeth 30 Legions of Spirits, and this is his Seal, etc.

NOTE:

Dead 5 petalled Rose. The cinquefoil (from the French, five-part) is a five petalled rose found in Christian symbolism of the Middle Ages. The five-petalled rose is often found affixed to the tops of Gothic arches, the vesica pisces-shaped doorways and windows thought to represent the womb of Mary. The rose, with its characteristic five petalled shape mimicked the pentagrammatic path traced by the planet Venus in the night sky. For Crowley, the Rose is Nuit/Babalon

Serpent headed god on horizon holding up crossed defensive arms is Ophionius, a snake god of early Greek mythology prefiguring Typhon, who (according to Apollonius of Rhodes in his ARGONAUTICA) originally ruled Olympos and the world with Euryname before the two of them were cast down by Cronus and Rhea into Ogenos. Ophionius is also named as the father (with Echidna) of Cerberus. He is also related to the Orphic idea of the Serpent that encircles the Cosmic Egg. The serpent headed figure is also related to Raphael via the Gnostic/Mithraic animal-headed Archons... c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

Note that the Centaur and the wolf carrying the woman are both standing ON storm clouds above lightning.

The Centaur here seems to be an interpretation of Ibn Ezra’s man with face of horse & Picatrix’s man on donkey... Mythologically centaurs are primarily famous as martial brutes and rapists... Centaur is union of man and beast, merging of alchemical opposites (cf the Art card and the Sagittarius centaur associated with the path of Samekh). (Crowley’s LIBER LIBERI VEL LAPIZIS LAZULI, I:9.) Thou art a centaur, O my God, from the violet-blossoms that crown Thee to the hoofs of the horse.” A story from the life of Heracles is worth repeating because it has to do with immortality and the danger of manbeasts: Soon after they wed, Heracles and Deianira had to cross a river, and a centaur named Nessus offered to help Deianeira across but then attempted to rape her. Enraged, Heracles shot the centaur from the opposite shore with a poisoned arrow (from the Lernean Hydra) and killed him. As he lay dying, Nessus told Deianira that if she ever wanted to make sure of Heracles’ love, she should gather up his blood and spilted semen and save them. Later, when Deianira suspected that Heracles was preferring the company of Iole, she soaked a shirt of his in the mixture. Heracles’ servant, Lichas, brought him the shirt and he put it on. Instantly he was in agony, as the shirt burned into his flesh and ripped it from his bones. Heracles died a voluntary death, asking that a pyre be built for him to end his suffering. After his death on the pyre the gods transformed Heracles into an immortal. He then married Hebe. (So Heracles a man/god hybrid is made a demigod thereby, but pays a BIG price for the privilege)

Chiron is the centaur exception, being kind, wise, and learned... and he was famous for his torrid but educational affairs with male heroes: notably Heracles & Achilles

In LIBER LIX, Crowley calls Libra the “House of Maat”

Crowley in BOOK OF THOTH: “The hilt’s of the four Swords are at the corner of a St. Andrew’s cross. Their shape suggests fixation and rigidity. Their points are sheathed---in a rather large rose of forty-nine petals representing social harmony. Here, too, is compromise.”

Vedic/Egyptian astrology assigns a different planet to this Libra decan...
### 24 (Path of Nun) Scorpio: 5-7 of Cups

**5 of Cups: Disappointment**

_The first decanate of Scorpio ruled by Mars_

**CROWLEY:** _Ascendant—_ A man with a lance in his right hand, in his left a human head

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**LIBER HERMETIS:** The first decan of Scorpio has the face of Mars. Its name is _Necbeuos_. It causes painful carbuncles. It is of the form of a crab having wings. It is girt in linen from the breast all the way to the hollows of the feet. It rules the climate of Syria, Palestine and Phoenicia.

**IBN EZRA:** A beautiful woman, her body is red and she is eating.

**PICATRIX:** A man holding a lance in his right hand, but a human head in his left. And this is a face of disposition, sadness, evil will, and hostility.

**AGRIPPA:** In the first face of Scorpio ascendeth a woman of good face and habit, and two men striking her; the operations of these are for comliness, beauty, and for strifes, treacheries, deceits, detractations, and perditions;

**BRUNO:** In the first face of Scorpio is a beautiful woman, clad in the finest garments, by whom two angry young men are being railed at alternately with jeering words to go away.

**VEDIC:** The First Drekkana of Scorpio represents a beautiful woman, absolutely ravishing, with ornaments, devoid of clothes, dislocated from her place of domicile, arriving from the middle of the ocean to the shore, with serpents all over her feet. This is a female and a serpentine decanate.

**EGYPTIAN GOD:** Arimanius (_aka_ the Zoroastrian _Ahriman_… destructive force of darkness)

**EGYPTIAN NAME FOR DECAN:** Sentacer

**ANGELIC NAME:** Kamotz (Much Oppression)
GOETIC DEMON BY DAY: Ipos (Angel with lion’s head, goose’s feet, horse’s tail)

The Twenty-second Spirit is Ipos. He is 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 governeth 36 Legions of Spirits. His Seal is this, which thou shalt wear, etc.

GOETIC DEMON BY NIGHT: Amy (Flaming fire)

The Fifty-eighth Spirit is Amy, or Aynas. He is 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 Wonderful 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, and his Seal is this, etc.

NOTES:

Straight depiction of the various decan images... except the woman in the chrysalis who may be a reinterpretation of the Hermetis’ winged crab “girt in linen”

(Crowley’s Liber LXV) “I am a butterfly at the Source of Creation; let me die before the hour, falling dead into Thine infinite stream!”

(Crowley’s Magick without Tears Chapter LXIV) “when these powers have sprung naturally and spontaneously from the exercise of one's proper faculties in the Great Work, they ought to be a little more than leaks. You ought to be able to organize and control them in such wise that they are of actual assistance to you in taking the Next Step. After all, what moral or magical difference is there between the power of digesting one's food, and that of transforming oneself into a hawk? That being the case, let me transform myself into a butterfly, and flit on to other honeysuckles!”

Ahriman (aka Angra Mainyu) means “The Evil Spirit” from whom war, suffering, and torment had their origin who is perpetually at war with Ormuzd (Ahura Mazda) “The Good Spirit.” In many texts, Ahriman’s name is often written upside down as a sign of disrespect and hatred.

Crowley in Book of Thoth: “This card is ruled by Geburah in the suit of Water. Geburah being fiery, there is a natural antipathy. Hence arises the idea of disturbance, just when least expected, in a time of ease. The attribution is also to Mars in Scorpio, which is his own house; and Mars is the manifestation on the lowest plane of Geburah, while Scorpio, in its worst aspect, suggests the putrefying power of Water. Yet the powerful male influences do not show actual decay, only the beginning of destruction; hence, the anticipated pleasure is frustrated. The Lotusues have their petals torn by fiery winds; the sea is arid and stagnant, a dead sea, like a "chott" in North Africa. No water flows into the cups. Moreover, these cups are arranged in the form of an inverted pentagram, symbolizing the triumph of matter over spirit. Mars in Scorpio, moreover, is the attribution of the Geomantic figure Rubeus. This is of such evil omen that certain schools of Geomancy destroy the Map, and postpone the question for two hours or more, when Rubeus appears in the Ascendant.”

In Liber 777, Crowley associates with all the Fives/Geburah: “Horus as the Lord of Force. Nephthys as the Lady of Severity balancing the Mercy of Isis.” And later “Ares, Lord of War. Hades, God of Fire in the partition between him and Zeus and Poseidon.”

6 of Cups : Pleasure

The second decanate of Scorpio ruled by the Sun (Vedic/Egyptian rulership: Jupiter)

CROWLEY: Succeedent—A man riding a camel, with a scorpion in his hand
LIBER HERMETIS: The second decan of Scorpio has the face of the Sun. Its name is *Turmantis*. It causes the affliction of buboes. It is a man standing with his feet joined on the back of a scorpion, holding a great serpent with both feet on either side of his breast. This rules the climate of Cilicia.

IBN EZRA: A woman who has left her house; she is naked and has nothing on and she is entering the sea.

PICATRIX: A man riding upon a camel holding a scorpion in his hand. And this is a face of knowledge, modesty, disposition, of one who speaks evilly one to another.

AGRIPPA: In the second face ascendeth a man naked, and a woman naked, and a man sitting on the earth, and before him two dogs biting one another; and their operation is for impudence, deceit, and false dealing, and for to lend mischief and strife amongst men;

BRUNO: In the second face is a naked woman with a tail, and two naked men with tails. One of them stands proudly before the woman. The other lies on the ground, playing with a dog.

VEDIC: The middle Drekkana of Scorpio represents a woman, big bellied, with a penchant for house and husband's happiness, with serpents all over her body, with a body which resembles a pot and a tortoise. This is a serpentine and female decanate.

EGYPTIAN GOD: Merota

EGYPTIAN NAME FOR DECAN: Tepiseuth

ANGELIC NAME: Hiendohar (Weak Child of the Mountain)

GOETIC DEMON BY DAY: Aim (Man with 3 heads—a serpent’s, a man’s (having two stars on his brow), and a calf’s. Rides on viper and bears firebrand)

*The Twenty-third Spirit is Aim. He is 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, wherewith he seteth 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; and his Seal is this, which wear thou as aforesaid, etc.*

GOETIC DEMON BY NIGHT: Oriax (Lion on horse, with serpent’s tail, carries in right hand two hissing serpents)

*The Fifty-ninth Spirit is Oriax, or Orias. He is a Great Marquis, and appeareth in the Form of a Lion, 26 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,*
NOTES:

Serket= Scorpion goddess shown as a beautiful woman with a scorpion poised on her head as a scorpion with a woman's head. Originally the deification of the scorpion.

Selket (Serqet, Serket) the guardian goddess of conjugal intercourse. (Sex sentinel!) Selket and Neith watched over the sky, the bedroom where Amon and his wife were busily engaged. Their duty was to ensure that the couple were not interrupted by anyone bursting in. Perfect in the context of this card where she’s guarding 3 couples having sex in various ways.

Serket’s arms are creating the sign of Mulier (“the Woman”), Isis in Welcome; Sign of Babalon; Attitude of Baphomet

- **Mulier (X, in the N.O.X. Signs):** This is also known as the Attitude of Baphomet… Arms form a 90 degree angle above head. Elbows are bent slightly upwards, with hands open; Feet are a little over shoulder width apart, facing forward

- *(from Crowley’s *Cry of the 12th Aethyr* in *VISION AND THE VOICE)* The startling, beautiful text that can accompany this gesture reads: “This is the Mystery of Babylon, the Mother of abominations, and this is the mystery of her adulteries, for she hath yielded herself up to everything that liveth, and thy weakness hath subdued their strength. For in that union thou didst understand. Therefore art thou called Understanding, O’ Babylon, Lady of the Night! Oh my God, in one last rapture let me attain to the unicorn with the many. For she is Love, and her love is one, and she hath divided the one love into loves, and her love is one, and she hath divided the one love into infinite loves, and each love is one, and equal to the One, and therefore is she passed from the assembly and the law and the enlightenment unto the anarchy of solitude and darkness. For ever thus must she veil the brilliance of Her Self. O’ Babylon, Babylon, thou mighty Mother, that ridest upon the crown of the Beast, let me be drunken upon the wine of thy fornications; let thy kisses wanton me unto death, that even I, thy cupbearer, mayest understand.”

Her scorpions struck death to the wicked, but she was also petitioned to save the lives of innocent people stung by scorpions; she was also viewed as a helper of women in childbirth. She is depicted as binding up demons that would otherwise threaten Ra, and she sent seven of her scorpions to protect Isis from Set. She was the protectress of Qebehsenuf, the son of Horus who guarded the intestines of the deceased. She is also credited with binding the hostile snake Apophis.

The serpent emerging from her may be Serket’s son Nehebkau (Nehebu-Kau) a snake-god, 'He who harnesses the spirits’, whose invincibility provided protection both in Egypt and in the Afterlife. He is a snake like god who guarded the entrance to Duat, the underworld. In the Pyramid Texts Nehebu-Kau is called ‘son of Serket’, the scorpion-goddess, with the power to heal victims of venomous bites. Protective of royalty, Nehebu-Kau receives the Pharaoh after death and provides a meal. One source of his power lies in the magical force of the number ‘seven’ in the ‘seven’ cobras which he swallowed.

Vedic/Egyptian astrology assigns a different planet to this Scorpio decan…

**7 of Cups : Debauch**

The third decanate of Scorpio ruled by Venus

*CROWLEY: Cadent—A horse and a wolf*
LIBER HERMETIS: The third decan of Scorpio has the face of Venus. Its name is Psermes. It makes afflictions of the bones like fractures. It has a human body and the form of a he-goat, holding eggs hanging from a thread in both hands. It rules the climate of Cappadocia, Galatia, and Phrygian.

IBN EZRA: A dog, and two pigs, and a big leopard with white hair, and various prey animals.

PICATRIX: A horse and a rabbit with it. And this is a face of evil works and taste, and joining oneself with women by force and with them being unwilling.

AGrippa: In the third face ascendeth a man bowed downward upon his knees, a woman striking him with a staff, and it is the signification of drunkenness, fornication, wrath, violence, and strife.

Bruno: In the third face is a man with his back bared and holding his feet with his hands, being beaten by a woman.

VEDIC: The last Dreekana of Scorpio represents a being with a human face and a lion's body from neck downwards, with a flattened nose, face as big as a tortoise, frightening foxes, deers, pigs in the forest, protecting the sandalwood tree infested forest. This is a quadruped & a male decanate.

EGYPTIAN GOD: Panotragus ("he who listens to all", refers to PTAH as the Great Ear...)

EGYPTIAN NAME FOR DECAN: Senciner

ANGELIC NAME: Natarvadaiel (Tremble and be filled with God)

GOETIC DEMON BY DAY: Naberius (A black crane with a sore throat—he flutters)

The Twenty-fourth Spirit is Naberius. He is a most valiant Marquis, and sheweth 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 governeth 19 Legions of Spirits. His Seal is this, which is to be worn, etc.

GOETIC DEMON BY NIGHT: Napula (Lion with Gryphon’s wings)

The Sixtieth Spirit is Vapula, or Naphula. He is 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 Handcrafts and Professions, also in Philosophy, and other Sciences. He governeth 36 Legions of Spirits, and his Seal or Character is thus made, and thou shalt wear it as aforesaid, etc.

NOTES: The only disappointing card in the deck IMO. The flagellants and penitents doing their thing for Catholicism under a “sad clown mask” A sword for war and an olive branch for peace. Ewwww.

Not sure where “He who listens to all” fits in, unless it’s to suggest that by worshipping Gods with suffering we actually torture them as well... so that the weeping mask in the sky is the godform being punished with our desire to punish “sinner”

Crowley in BOOK OF THOTH: “Venus in Scorpio. Her dignity is not good in this Sign; one is reminded that Venus is the planet of Copper, "external splendour and internal corruption". The Lotuses have become poisonous, looking like tiger-lilies: and, instead of water, green slime issues from them and overflows, making the Sea a malarious morass. Venus redoubles the influence of the number Seven. The cups are iridescent, carrying out the same idea. They are arranged as two descending triangles interlaced above the lowest cup, which is very much larger than the rest. This card is almost the "evil and averse" image of the Six; it is a wholesome reminder of the fatal ease with which a Sacrament may be profaned and prostituted. Lose direct touch with Kether, the Highest; diverge never so little from the delicate balance of the Middle Pillar; at once the holiest mysteries of Nature become the obscene and shameful secrets of a guilty conscience.”
25 (Path of Samekh) Sagittarius: 8-10 of Wands

8 of Wands: Swiftness

The first decanate of Sagittarius ruled by Mercury

(Crowley: Ascendant—A man with 3 bodies—1 black, 1 red, 1 white)

Liber Hermetis: The first decan of Sagittarius has the face of Mercury. Its name is Clinothois. It causes festering. It is a man having the head of a dog, extending his one left hand to the lower part, he holds something sharp. It is however a small weapon with points. He is girt with a variegated net all the way to his thighs. It rules the climate of Asia, Achaia, and Pamphylia.

Ibn Ezra: A naked man, from his head down to his navel it is the figure of a man, and from the navel down, it is in the shape of a horse, in his hand a bow and arrows, and he is shouting.

Picatrix: Three bodies of men of which one is yellow, another white, but the third red. And this is a face of heat, weight, of fructifying in fields and on lands, of sustaining and dividing.

Agrippa: In the first face of Sagittariys ascendeth the form of a man armed with a coat of mail, and holding a naked sword in his hand; the operation of this is for boldness, malice, and liberty.

Bruno: In the first face of Sagittarius is a fully armoured man, holding a shield in his left hand and flourishing in his right hand a sword, before whom the ground shakes unceasingly.

Vedic: The First Drekkana of Sagittarius represents a man with the body of a horse and with a face human, protecting a hemitage inhabited by Rishies and protecting their articles for Yajnas. This is a human & a quadruped decanate.

Egyptian God: Tolmophta

Egyptian Name for Decan: Eregbuo

Angelic Name: Masharat (Divided Sign)
GOETIC DEMON BY DAY: Glasya-Labolas (A dog with a gryphon’s wings)

The Twenty-fifth Spirit is Glasya-Labolas. He is a Mighty President and Earl, and 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. His Seal is this, to be, etc.

GOETIC DEMON BY NIGHT: Zagan (Bull with gryphon’s wings)

The Sixty-first Spirit is Zagan. He is 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 governeth 33 Legions of Spirits, and his Seal is this, etc.

NOTES: Hernetis image throughout... We can’t see the dogface under the hood from this perspective, but the variegated net is there swirling behind and the small weapon with points is a labyris (even though the description seems to indicate a mace)

Crowley in BOOK OF THOTH: “The pictorial representation of the card shows the Light - wands turned into electrical rays, sustaining or even constituting Matter by their vibrating energy. Above this restored universe shines the rainbow; the division of pure light, which deals with maxima, into the seven colours of the spectrum, which exhibit interplay and correlation. This card, therefore, represents energy of high velocity, such as furnishes the master-key to modern mathematical physics”

Vedic/Egyptian astrology assigns different planets to each of the Sagittarius decans...

9 of Wands : Strength

The second decanate of Sagittarius ruled by the Moon

(Vedic/Egyptian rulership: Mars)

CROWLEY: Succedent—A man leading cows, and before him an ape and bear

LIBER HERMETIS: The second decan of Sagittarius has the face of the Moon. Its name is Thursois. It causes afflictions in the knees. This [image] stands on a place which is slippery and sloping downward. He has the face of a weasel, but the body of a man. It rules the ponto Nichere.

IBN EZRA: A beautiful woman with a lot of hair, wearing clothes and earrings in her ear, and in front of her there is an open chest containing golden ornaments.

PICATRIX: A man who leads cows, and holding/having a monkey and a bear before him. And this is a face of fear, lamentation, mourning, misery, and inquietude.

AGrippa: In the second face ascendeth a woman weeping, and covered with cloathes; the
operation of this is for sadness and fear of his own body.

BRUNO: In the second face is a sad woman, wearing mourning, carrying a boy on one arm and leading another by the hand.

VEDIC: The middle Drekkana of Sagittarius represents a magnificent woman, ravishing, golden hued, seated in the Bhadrasana pose, picking up gemstones from the ocean. This is a female decanate.

EGYPTIAN GOD: Tomras

EGYPTIAN NAME FOR DECAN: Sagen

ANGELIC NAME: Vahrin (God Overcomes)

GOETIC DEMON BY DAY: Bime (Dragon with 3 heads—a dog’s, man’s, and gryphon’s)

_The Twenty-sixth Spirit is Bune (or Bim). He is 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 Riches unto a Man, and maketh him Wise and Eloquent. He giveth true Answers unto Demands. And he governeth 30 Legions of Spirits. His Seal is this, unto the which he oweth Obedience. He hath another Seal (which is the first of these but the last is the best)._ 

GOETIC DEMON BY NIGHT: Volac (Child with angel’s wings rides a two-headed dragon)

_The Sixty-second Spirit is Volac, or Valak, or Valu. He is 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 governeth 38 Legions of Spirits, and his Seal is thus._

NOTES:

_An interesting footnote about the translation of the HERMETIS: the Latin literally says the decan has “the face of an investigator and the body of a man” which seems nonsensical until you go to the original Greek. In this case it’s a Latin mistranslation of the Greek ‘ichnos.’ An ichneumon (literally “tracker”) is a type of Egyptian weasel that eats crocodile eggs! So this is Strength in terms of survival and desperation, not of displays of steroidal mastery.

This is one of those cards (as is the Thoth 9 of Wands) that is so much BIGGER than the Waite-Smith interpretation of the Golden Dawn meaning ("Strength"). Rather than a bandaged man after a battle hanging onto a wand to stay standing, we get the migration of what could be an entire culture. Compared to the Waite-Smith interpretation of “Strength,” this 9 of Wands is both more _epic_... showing the destruction and diaspora of entire families and more _intimate_... with the suggestion of the cunning weasel eking out a living in the jaws of death.

The weasel from the HERMETIS image may also be interpretable here as the desert dwelling “Set animal” of Egyptology, (though it is usually seen as a composite of jackal and aardvark). Set is the Lord of the red Desert and is associated with all animals that live at the edge of the red sands: donkeys, gazelles, jackals, aardvarks and later, after he had been demonized by the priesthood of Osiris, with crocodiles and hippopotami. Set was God of Storms, War, and the Desert.

Set was originally the supreme God of early Egypt, scary but benevolent, until he was recast by the later Osiris cult as the supreme antagonist in the Osiris myths and characterized as evil/chaotic in the myths encountered (and transmitted) by the Greeks and Romans. (The Greeks associated him with volatile chthonic Storm deity Typhon). Even in his malevolent later form, he represents the immense power of the Desert for the early Egyptians before Nile-based agriculture shifted power towards the Delta. The name Set is usually translated as “The Dazzling One” dazzles or “The Firm Pillar.” Pharaohs were often said to have “The Strength of Set.” He is associated with foreigners and almost anything wild or red.

There is a vague chance that the canine-headed figure may also reference Erataoth from the Gnostic/Mithraic..._
animal-headed Archons of the Ophites... c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

In the BOOK OF THOTH, Crowley says “This card is a sort of elementary parable to illustrate the meaning of this aphorism: "Change is Stability." Here the Moon, the weakest of the planets, is in Sagittarius, the most elusive of the Signs; yet it dares call itself Strength. Defence, to be effective, must be mobile.” (Which explains all of these transient despairing refugees, strong because they are in transit.) “The Wands have now become arrows. There are eight of them in the background, and in front of them one master arrow. This has the Moon for its point, and the Sun for the driving Force above it; for the path of Sagittarius on the Tree of Life joins the Sun and Moon. The flames in the card are tenfold, implying that the Energy is directed downwards.”

Vedic/Egyptian astrology assigns different planets to each of the Sagittarius decans...

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### 10 of Wands: Oppression

*The third decanate of Sagittarius ruled by Saturn*

*CROWLEY: Cadent—A man leading another by his hair and slaying him*

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**Liber Hermetis:** The third decan of Sagittarius has the face of Saturn. Its name is *Renethis*. It causes sciatica and pains in the knees. It has a human likeness. It rules Africa.

**Ibn Ezra:** A man whose color of complexion is golden, and in his hand [something that looks] like a wooden earring, and he is covered with a door made of tree bark.

**Picatrix:** A man holding a cap on his head and killing another man. And this is a face of evil inclinations, of adverse and evil effects and of swiftness in these same things and in evil inclinations, of hostility, dispersion, and of doing evilly.

**Agrippa:** In the third face ascendeth a man like in colour to gold, or an idle man playing with a staff; and the signification of this is in following our own wills, and obstinacy in them, and in activeness for evil things, contentions, and horrible matters.

**Bruno:** In the third face is a man lying on the ground waving a staff about wildly, with a pale face and filthy clothing. There is a pig beside him, rooting at a bale of hay.

**Vedic:** The Third Drekkana of Sagittarius represents a man appareled in silken cloth and skins of deers and tigers, golden complexioned, with hair all over the face, sitting in a highly elevated posture, holding a stick in one hand. This is a human decanate and an armed one.

**Egyptian God:** Zeraph
### EGYPTIAN NAME FOR DECAN: Chenen

### ANGELIC NAME: Abuha (Father of Interjection)

### GOETIC DEMON BY DAY: Ronove (A monster [probably a dolphin])

*The Twenty-seventh Spirit is Ronove. 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 Earl; and there be under his command 19 Legions of Spirits. His Seal is this, etc.*

### GOETIC DEMON BY NIGHT: Andras (Angel with raven’s head. Rides black wolf, carries sharp sword)

*The Sixty-third Spirit is Andras. He is 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 Discords. If the Exorcist have not a care, he will slay both him and his fellows. He governeth 30 Legions of Spirits, and this is his Seal, etc.*

### NOTES: This is pure Saturn in Sagittarius

The decan images don’t give Serio much to go on but, we do have the idle, obstinate man with golden skin with (more than one) staff. He is seated tormenting/imprisoning the small figures (“pale face and filthy clothing”) playing in his lap evilly.

It’s worth noting that Saturn is the “Star of Moloch” in the Bible (c.f. notes for 8 of Cups). Moloch is the god referenced in the Bible as demanding human sacrifices to be burnt alive in a hollow statue/cage. In the 12th century, Rashi said “Moloch, which was made of brass; and they heated him from his lower parts; and his hands being stretched out, and made hot, they put the child between his hands, and it was burnt; when it vehemently cried out; but the priests beat a drum, that the father might not hear the voice of his son, and his heart might not be moved”

Crowley in *BOOK OF THOTH*: “The eight Wands are still crossed, showing the enormous power of the completed energies of Fire; but they have lost their patents of nobility. Their ends seem more like claws; they lack the authority and intelligence shown in the earlier cards; and in front are the two formidable Dorjes of the Two of Wands, but lengthened to bars. The whole picture suggests Oppression and repression. It is a stupid and obstinate cruelty from which there is no escape. It is a Will which has not understood anything beyond its dull purpose, its "lust of result", and will devour itself in the conflagrations it has evoked."

*Vedic/Egyptian astrology assigns different planets to each of the Sagittarius decans...*

### 26 (Path of Ayin) Capricorn: 2-4 of Disks

#### 2 of Disks: Change

*The first decanate of Capricorn ruled by Jupiter*  

**(Vedic/Egyptian rulership: Saturn)**

**CROWLEY: Ascendant**—A man holding in his right hand a javelin and in his left a lapwing
LIBER HERMETIS: The first decan of Capricorn has the face of Jupiter. Its name is Renpsois. This sends stiffness to men. It is a certain man without a head. He holds his own head with his right hand, in his left a sword. It causes pains in the knees and loins. It rules Mauritania.

IBN EZRA: An irascible black man, his body is like that of a wild boar, with much hair, and his teeth are sharp and long as beams, and he has a cattle goad, and he catches fish.

PICATRIX: A man holding a pipe in his right hand but a hoe in his left hand. And this is a face of happiness, joy, and the scattering of tasks and laziness with weakness and unceasing evils.

AGrippa: In the first face of Capricorn ascendeth the form of a woman, and a man carrying full bags; and the signification of these is for to go forth and to rejoice, to gain and to lose with weakness and baseness:

BRUNO: In the first face of Capricorn is a man in merchant's garb with a face both ugly and sad. He is followed by a young man dancing and clapping his hands.

VEDIC: The First Drekkana of Capricorn represents a golden hued man with a hairy face, with a fiendish & cruel face, with wicked teeth like those of a crocodile, with a pig like body & keeping nets, bandages and yokes. This is a quadruped, human and armed decanate.

EGYPTIAN GOD: Soda

EGYPTIAN NAME FOR DECAN: Themeso

ANGELIC NAME: Masnin (Tribute of Posterity)

GOETIC DEMON BY DAY: Berith (Gold-crowned soldier in red on a red horse. Bad breath)

The Twenty-eighth Spirit in Order, as Solomon bound them, is named Berith. He is a Mighty, Great, and Terrible Duke. He hath two other Names given unto him by men of later times, viz.: BEALE, or BEAL, and BOFRY or BOLFRY. 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 governeth 26 Legions of Spirits. His Seal is this, etc.

GOETIC DEMON BY NIGHT: Haures (Leopard)

The Sixty-fourth Spirit is Haures, or Hauras, or Havres, or Flauros. He is 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, and his Seal is this, to be worn as a Lamen, etc.

NOTES:

Ghostly figure (landscape visible through him) of a decapitated barbaric warrior carrying his own head, with a lapwing on his right shoulder. His animal skin loincloth indicate that he is a primitive warrior.

Scarab tattooed on his chest: symbol of Khepri, who rolled the sun like Scarabs roll balls of dung... In Egyptian mythology, Khepri (also spelt Khepere, Kheper, Chepri, Khepra) is the name of a minor god associated with the dung beetle (kheper), whose behavior of maintaining spherical balls of dung represents the forces which move the sun. Khepri gradually came to be considered as an embodiment of the sun itself, and therefore was a solar deity. Khepra is the sun at midnight. To explain where the sun goes at night, such pushing was extended to the underworld, Khepri's pushing of the sun being ceaseless. Since the scarab beetle lays its eggs in the bodies of various dead animals, including other scarabs, and in dung, from which they emerge having been born, the ancient Egyptians believed that scarab beetles were created from dead matter. Because of this, they also associated the Khepri with rebirth, renewal, and resurrection. Indeed, his name (kheper in Egyptian) means “to come into being.” As a result of this, when the rival cult of the sun-god Ra gained significance, Khepri was identified as the aspect of Ra which constitutes only the dawning sun (i.e. the sun when it comes into being). In GODS OF THE EGYPTIANS, Budge says “the first creature produced was the god Khepera, who was the personification of the creative power in the primeval water.

Incidentally the Goetic Demon by Night Haures is also known to us as Horus, son of Osiris. As Harmakhis, "Horus in the Horizon", he personified the rising sun and was associated with Khepera as a symbol of resurrection or eternal life.

Beneath the dark man, the Ouroboros lemniscate around the yin/yangs is straight Lady Harris. The Ouroboros ("self-consumer") is an extremely an ancient symbol depicting a serpent (or reptile) swallowing its own tail and forming a circle. It most generally symbolizes cycles, primordial unity and self-creation. In Gnosticism, this serpent symbolized eternity and the soul of the world. In alchemy, the Ouroboros is a purifying sigil; for alchemists he symbolizes the One, who proceeds from the clash of opposites, and he therefore constitutes the secret of the prima materia.

Vedic/Egyptian astrology assigns different planets to each of the Capricorn decans...

3 of Disks: Works

The second decanate of Capricorn ruled by Mars (Vedic/Egyptian rulership: Venus)

CROWLEY: Succedent—A man with an ape running before him

LIBER HERMETIS: The second decan of Capricorn has the face of Mars. Its name is Manethois. It has the face of a bull on the body of a man dressed with the skin of a scarab. This rules Pannonia.
IBN EZRA: A black woman covered with a mantle and she has a horse.

PICATRIX: A man having before him half of a monkey. And this is a face of seeking matters which can in no way be, nor does anything prevail to touch upon these matters.

AGRIPPA: In the second face ascendeth two women, and a man looking towards a Bird flying in the Air; and the signification of these is for the requiring those things which cannot be done, and for the searching after those things which cannot be known:

BRUNO: In the second face is a man throwing a javelin at a dove flying above; and two women embracing a single man.

VEDIC: The Second Drekkana of Capricorn represents a woman, with a penchant for clothes and searching for them, a lover of arts and highly skilled in them, beautiful eyes like lotus petals, dark complexioned and wearing ear ornaments made up of iron. This is a female decanate.

EGYPTIAN GOD: Riruphta

EGYPTIAN NAME FOR DECAN: Epima

ANGELIC NAME: Yasisyah (God's Swallow) (or twittering sound)

GOETIC DEMON BY DAY: Asteroth (Hurtful angel or infernal dragon, like Berot, with a viper [breath bad])

The Twenty-ninth Spirit is Astaroth. He is a Mighty, Strong Duke, and appeareth in the Form of an 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. His Seal is this, which wear thou as a Lamen before thee, or else he will not appear nor yet obey thee, etc.

GOETIC DEMON BY NIGHT: Andrealphus (Noisy peacock)

The Sixty-fifth Spirit is Andrealphus. He is 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, and his Seal is this, etc.

NOTES:

Hathor on the horizon... Egyptian cow goddess. Daughter of Nut and Re. In early Egyptian mythology she was the mother of the sky god Horus, but was later replaced in this capacity by Isis. Hathor then became a protectress of Horus. Hathor was the Egyptian mother goddess and goddess of all that is best in women. In her aspect as goddess of music and dancing, her emblem was the sistrum, an ancient musical percussion instrument. All Egyptian women worshiped her, from the queen to the lowliest woman of the land, and she was the protectress of pregnant women.

According to legend, Hathor was the nurse of Horus the Younger, which is why she is often depicted as either a cow or a woman with the head of a cow. Her headdress was a solar disk resting between horns. In the same way, Hathor was said to suckle the pharaoh, the living Horus. The led to identifying the queen with Hathor, so the queen as chief priestess led the other priestesses, the concubines of the god, in the dancing and music-making which were their part in the temple ritual of Horus and the other gods.

As the sun god Ra grew older, he became fearful of his enemies and asked Hathor to help him. She took on the job
with a vengeance and turned into Sekhmet, the lioness goddess, and seemed to enjoy the killing. Ra then worried that she would wipe out the entire human race, so he had red dye mixed in ale and spread about the land. Hathor, thinking it was blood, drank it and became so intoxicated that she forgot her assignment and humankind was saved. Pacified by the beer, she resumed her persona as the beautiful Hathor and returned to Ra.

Hathor’s principal sanctuary was at Dendarah, (ZODIAC!) where her cult had its early focus, and where it may have had its origin. At Dendarah, she was particularly worshipped in her role as a goddess of fertility, of women, and of childbirth. At Thebes she was regarded as a goddess of the dead under the title of the "Lady of the West", associated with the sun god Re on his descent beyond the western horizon. The Greeks identified Hathor with Aphrodite.

The bovine-headed figure may also reference Suriel from the Gnostic/Mithraic animal-headed Archons of the Ophites... c.f. the selection from Origen’s CONTRA CELSUM on page 78 of this document.

Vulture: Mut (Maut) was the mother goddess, the queen of the gods at Waset (Thebes), arising in power with the god Amen. She came to represent the Eye of Ra, the ferocious goddess of retribution and daughter of the sun god Ra. Originally a local goddess, probably from the delta area, she became a national goddess during the New Kingdom and was adored at one of the most popular festivals at the time - the Festival of Mut. She was either depicted as a woman, sometimes with wings, or a vulture, usually wearing the crowns of royalty - she was often shown wearing the double crown of Egypt or the vulture headdress of the New Kingdom queens. Later she was shown as woman with the head of a lioness, as a cow or as a cobra as she took on the attributes of the other Egyptian goddesses. The ancient Egyptian link between vultures and motherhood lead to her name being the ancient Egyptian word for mother - mwt. In LIBER 777, Crowley associates with all the Threes/Binah: “Maut the Mother Vulture requiring to be impregnated by Air, the Logos.” And later “The Goddesses are all Mothers. Psyche is the Neschamah. Kronos is Saturn, the dark one and the limitation of Time.”

Ape/Baboon: The green monkey, particularly when depicted shooting with bow and arrows, was an aspect of the invisible primeval god, Atum. As an ape, Atum was sometimes armed with a bow with which to shoot his enemies. Atum is the hidden god, who represents the setting sun.

Or remotely it could be Astennu... In Egyptian mythology, Astennu (also spelt Asten, Isten, Astes, and Isdes) refers to a baboon associated with Thoth. He was one of four baboons who stood around the lake of fire at the place of judgment in the Duat, and consequently associated with Utennu.

Sometimes, Thoth was depicted as a baboon holding up a crescent moon, as the baboon was seen as a nocturnal, and intelligent, creature. The association with baboons lead to him occasionally being said to be dating Astennu, one of the (male) baboons at the place of judgment in the underworld, and on other occasions, Astennu was said to be Thoth himself.

Vedic/Egyptian astrology assigns different planets to each of the Capricorn decans...

4 of Disks : Power

The third decanate of Capricorn ruled by the Sun

(Vedic/Egyptian rulership: Mercury)

CROWLEY: Cadent—A man holding a book which he opens and shuts

LIBER HERMETIS: The third decan of Capricorn has the face of the Sun. Its name is Marxois. It induces pain in the shins. It is of human likeness. It rules the climate of Galatia.
IBN EZRA: A beautiful woman, though black, and her hands are skilled in all kinds of work and spinning of silk.

PICATRIX: A man holding a book and opening and closing it, and **having before the book the tail of a fish**. And this is a face of riches, the accumulation of money and the ascent of business affairs tending toward a good end.

AGRIPPA: In the third face ascendeth a woman chast [chaste] in body, and wise in her work, and a banker gathering his mony [money] together on the table; the signification of this is to govern in prudence, in covetousness of money, and in avarice.

BRUNO: In the third face is a maiden wearing white, crushing beneath her feet a small fox; and **reading a book**.

VEDIC: The last Drekkana of Capricorn represents a man, with a face of a horse, holding bows and arrows, covered with strong clothes, and bearing a pot on its shoulder full of gems. This is a human & a quadruped decanate.

EGYPTIAN GOD: Monuphta

EGYPTIAN NAME FOR DECAN: Homoth (aka Mitzrael, the Shemhamphorash angel invoked to bestow obedience to underlings)

ANGELIC NAME: Ysgadibarodiel (Adore the Chosen and Sufficient of God)

GOETIC DEMON BY DAY: Forneus (Sea monster)

*The Thirtieth Spirit is Forneus. He is 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. His Seal is this, which wear thou, etc.*

GOETIC DEMON BY NIGHT: Kimaris (Warrior on black horse)

*The Sixty sixth Spirit is Cimejes, or Cimeies, or Kimaris. He is 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 Infernals; and his Seal is this, etc.*

NOTES: Symbols of the four elements crown the 4 towers. The Capricorn is pulling jewelry(?) from a chest.

Capricornus (♑), a name meaning Horned Goat in Latin, is one of the constellations of the zodiac. It is commonly called Capricorn, especially in astrology. It is commonly called the sea-goat, as it is in an area of the sky known as the Sea. The symbol for Capricorn has the front half of a goat joined with the back half of a fish. Capricornian qualities include an ability to earn and manage money, a strong sense of responsibility, reliability, steady, unflappable emotions, and cautious sensibilities.

The Sea Goat was used by Aleister Crowley in his seal. Pan (the goatish botherer of nymphs) became Capricornus when forced to hide in the Nile by the Titan Typhon, Zeus, having defeated Typhon, placed Pan’s new form in the sky as a constellation.

Crowley in **BOOK OF THOTH**: “The disks are very large and solid; the suggestion of the card is that of a fortress. This represents Law and Order, maintained by constant authority and vigilance. The disks themselves are square; revolution is very opposite to the card; and they contain the signs of the Four Elements. For all that, they
revolve; defence is valid only when violently active. So far as it appears stationary, it is the "dead centre" of the engineer; and Capricornus is the point at which the Sun "turns again Northward". The background is of deep azure, flecked yellow, suggesting a moat; but beyond this is a pattern of green and indigo to represent the guarded fields whose security is assured by the fortress... Compare also the innumerable words, derived from the root Gas, Which imply an enclosed and fortified space. Case, castle, chest, cyst, chaste, incest and so on. The primary radicle in all this class of words is the guttural. Observe the Hebrew attributions: Gimel, the moon; Cheth, Cancer, the house of the moon; Kaph, the Wheel; Qoph, the Moon, XVIII, Guttur, the throat. Sounds so made suggest the other throat; one is the channel of respiration and nutrition, the other of reproduction and elimination."

Vedic/Egyptian astrology assigns different planets to each of the Capricorn decans...

28 (Path of Tzaddi) Aquarius: 5-7 of Swords

5 of Swords : Defeat

The first decanate of Aquarius ruled by Venus

(Vedic/Egyptian rulership: Saturn)

CROWLEY: Ascendant—A man with bowed head and a bag in his hand

LIBER HERMETIS: The first decan of Aquarius has the face of Venus. Its name is Ularis. It causes gout. It is of human appearance having the face of a dog, girt from the breasts all the way to the hollows of the foot. It rules Syria.

IBN EZRA: A black man who is skilled in copper.

PICATRIX: A man who has his head cut short [off?] and who holds in his hand a peacock. And this is a face of misery, poverty, and of a slave who deals with crumbs.

AGRIPPA: In the first face of Aquarius ascendeth the form of a prudent man, and of a woman spinning; and the signification of these is in the thought and labour for gain, in poverty and baseness:

BRUNO: In the first face of Aquarius is the father of a family and his wife, with thoughtful countenances. He has a counting stone in his hand; and she holds a colander.

VEDIC: The First Drekkana of Aquarius represents a man with a face like that of a vulture, fond of oils, wines, water and food being brought to him and searching for them, appareled in silk cloth and deer skin. This is a Bird decanate and human.

EGYPTIAN GOD: Brondeus
Egyptian Name for Decan: Oroasoer (Paul Christian uses this name for a Spirit of Venus)

Angelic Name: Sasfem (Mouth of a Moth) (prob. fig. for "The Mouth Trembles")

Goetic Demon by Day: Foras (A strong man in human shape)

The Thirty-first Spirit is Foras. He is 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, and his Seal is this, which wear thou, etc.

Goetic Demon by Night: Amdusias ((1) Unicorn. (2) Dilatory bandmaster)

The Sixty-seventh Spirit is Amdusias, or Amdukias. He is 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 governeth 29 Legions of Spirits. And his Seal is this, etc.

Notes: The ominous Goddess on the horizon is Neith (mother goddess of bees and the hunt and of weaving, in fact her name means “weaver”) holding a weaver’s shuttle or distaff... She is often depicted with a shuttle tattooed on her to indicate that she is the source of the craft of weaving. Her other symbols are a shield and crossed arrows (visible on other cards in this deck, like the 3 Decans of Gemini). She is supposed to weave the shrouds and bandages of the dead as a gift to them, which may be what she is doing here. As the goddess of creation and weaving, she was said to weave the world on her loom. Plutarch said her temple (of which nothing now remains) bore the inscription: “I am All That Has Been, That Is, and That Will Be. No mortal has yet been able to lift the veil that covers Me". Because of her Warrior, weaver mythology, several Greeks associate her with their goddess Athena. She is cognate with Crowley’s ineffable Nuit. And Neith and Isis are often considered interchangeable, with Neith being the earlier, “veiled” form of the goddess.

Kneeling dog-faced figure: Set having taken off a human face/helmet? In art, Set was mostly depicted as a mysterious and unknown creature, referred to by Egyptologists as the Set animal or Typhonic beast, with a curved snout, square ears, forked tail, and canine body, or sometimes as a human with only the head of the Set animal. Set murdered his brother Osiris and attempted to kill his nephew Horus; Horus, however, managed to survive and grew up to avenge his father's death by conquering all Egypt, castrating Set, and casting him out into the lonely desert for all time.

Peacock is one of the ways the Phoenix/Bennu was depicted. Also The Feng-huang or Fung; the “vermilion bird,” the “substance of the flame.” The Feng has the head and comb of a pheasant and the tail of a peacock. It personifies the primordial force of the heavens. It is one of the Four Spiritually Endowed, or Sacred, Creatures.

Peacock on Knight of Cups? Book of Thoth: “His totem is the peacock, for one of the stigmata of water in its most active form is brilliance. There is here also some reference to the phenomena of fluorescence.”

(Crowley’s THE VISION AND THE VOICE (4th Aethyr)) “There cometh a peacock into the stone, filling the whole Aire. It is like the vision called the Universal Peacock, or, rather, like a representation of that vision. And now there are countless clouds of white angels filling the Aire as the peacock dissolves.

(Crowley’s PARIS WORKING 1914) Subsequently there appeared a great Peacock, meaning (according to Fra. L.T.) change - Journeys - motion - excitement - Improvement - ? Some word unknown. (LHIKMOPLV.) The Peacock is now crowned, and regards himself in a mirror... Also Peacock. Revelation of Method of Destroying the Universe.

In LIBER 777, Crowley associates with all the Fives/Geburah: “Horus as the Lord of Force. Nephthys as the Lady of Severity balancing the Mercy of Isis.” And later “Ares, Lord of War. Hades, God of Fire in the partition between him and Zeus and Poseidon.”

Vedic/Egyptian astrology assigns a different planet to this Aquarius decan...
6 of Swords: Science

The second decanate of Aquarius ruled by Mercury

CROWLEY: Succedent—A man arrayed like a king, looking with pride and conceit on all around him

LIBER HERMETIS: The second decan of Aquarius has the face of Mercury. Its name is Luxois. It causes gout. It has a human likeness. It rules the climate of Germany.

IBN EZRA: A very black man whose beard is long and in his hand a bow and arrows, and purses that contain precious stones and gold.

PICATRIX: A man like unto a king who values himself much and who shuns those whom he sees. And this is a face of beauty and of position, of having that which one seeks, of completeness, of harm and of weakness.

AGRIPPA: In the second face ascendeth the form of a man with a long beard; and the signification of this belongeth to the understanding, meekness, modesty, liberty and good manners:

BRUNO: In the second face is a man wearing the clothes of a counselor, seated and holding in his hand a small piece of paper with reminders on it. From his very long chin hangs a beard and he seems to have a severe countenance.

VEDIC: The Second Drekkana of Aquarius represents a shabbily attired woman in a forest, amidst blooming trees, bearing pots on her head and dragging iron pieces in a burnt cart. This is a female decanate and a fiery decanate.

EGYPTIAN GOD: Vucula

EGYPTIAN NAME FOR DECAN: Astiro (corresponding angel of Mehiel)

ANGELIC NAME: Abadron (Forsake Victory)
GOETIC DEMON BY DAY: Asmoday (3 heads (bull, man, ram), snake’s tail, goose’s feet. Rides, with lance and banner, on a dragon)

The Thirty-second Spirit is Asmoday, or Asmodai. He is 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 heareth 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 bewrayed. 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. His Seal is this which thou must wear as a Lamen upon thy breast, etc.

GOETIC DEMON BY NIGHT: Belial (Two beautiful angels sitting in chariot of fire)

The Sixty-eighth Spirit is Belial. He is 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 governeth 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. And his Seal is this, which is to be worn as aforesaid, etc.

NOTES:

Horizon figure is Nuit and she is performing a ritual gesture called MATER TRIUMPHANS: This is also known as Set Triumphant or Isis Rejoicing and resembles a mother holding her child... Right hand pinches left nipple; Left hand cradles just below solar plexus

Serpent-wrapped heart: The Cosmic egg wrapped by the serpent is an ancient Orphic symbol representing the egg from which the universe hatched into light (Phanes) by the serpent of time and wisdom... the potential of creation encircled by the creative impulse. The initiate would literally hatch into illumination.

Inverted Rosy Cross: a symbol of the human process of reproduction elevated to the spiritual, the alchemical Philosopher's Stone. For Crowley, In a cosmological context, the rose is Nuit, the infinitely expanded goddess of the night sky, and the cross is Hadit, the ultimately contracted atomic point. The rosy cross is further symbolic of the Qabalistic sphere of Tiphereth on the Tree of Life and the concepts of Light (LVX) and Life

The Five Platonic Solids are arranged across the bottom of the card: Black Hexahedron/ Cube, Blue Dodecahedron, Yellow Octahedron, Red Tetrahedron, Green Icosahedron... In geometry, a Platonic solid is a convex regular polyhedron. These are the three-dimensional analogs of the convex regular polygons. There are precisely five such figures. They are unique in that the sides, edges and angles are all congruent.

In LIBER 777, Crowley associates with all the Sixes/Tiphereth: “Asar (aka OSIRIS), the prototype of man. Ra and On the Sun God. Harpocrates is of Tiphereth as being the Child. Also he is the centre, as Tiphereth is the centre of the Ruach. His body is rose-pink, as in the King Scale of Tiphereth. Hrumachis might also be placed here for the same reason.” And later” Iacchus as the Holy Guardian Angel. Apollo as the God of the Sun and male beauty. Adonis, the dying-God. Dionysus and Bacchus as different aspects of this God.”

7 of Swords : Futility

The third decanate of Aquarius ruled by the Moon (Vedic/Egyptian rulership: Venus)
CROWLEY: *Cadent*—A small-headed man dressed like a woman, and with him an old man

LIBER HERMETIS: The third decan of Aquarius has the face of the Moon. Its name is *Crauxes*. It causes gout. It has a human form. It rules Sarmatia.

IBN EZRA: And angry and deceitful black man who has hair in his ear, and on him a crown from the leaves of a tree, and he turns from place to place.

PICATRIX: A man with his head shortened [cut off?] and who has an old woman with him. And this is a face of abundance, of the perfection of the will, and of insulting behavior.

AGrippa: In the third face ascendeth a black and angry man; and the signification of this is in expressing insolence; and impudence.

BRUNO: In the third face is an angry youth whose faced is inflamed with rage. His hands are raised as if to strike; his fingers are twisted.

VEDIC: The Third Drekkana of Aquarius indicates a dark complexioned man, with hairy ears & crowned. This man is putting medicinal leaves, gums, fruits in an iron pot and changing these constantly. This is a human decanate.

EGYPTIAN GOD: Proteus

EGYPTIAN NAME FOR DECAN: Tepisatras

ANGELIC NAME: Geradial (Strangeness and of God)
GOETIC DEMON BY DAY: Gaap

The Thirty-third Spirit is Gaap. He is 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. His Seal is this to be made and to be worn as aforesaid.

GOETIC DEMON BY NIGHT: Decarabia

The Sixty-ninth Spirit is Decarabia. 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 governeth 30 Legions of Spirits, being himself a Great Marquis. And this is his Seal, which is to be worn, etc

NOTES: Big weird albino mutant baby on horizon is Bes...

Bes was the god of music and dance, the god of war and slaughter, and a destroying force of nature. He was also a protector of children. He was always depicted as a mutated Dwarf with a large head, grotesque in appearance, benign in nature. He was primarily the patron god of childbirth. During birth, Bes would dance about the room, shouting and making noise to frighten away demons that would otherwise curse the infant. After the child was born, Bes would stay by the cradle entertaining the child. When a baby laughed or smiled for no apparent reason, it was believed that Bes was somewhere in the room making funny faces.

Bes chased away demons of the night and guarded men from dangerous animals. Bes' role as demon-queller also extended to driving off mischievous beings that were believed to cause minor misfortune, like tripping people and souring food. Bes was so ugly that even a statue of him would frighten away wicked creatures. Thus, many houses would keep a statue of Bes near the door to guard it. As a god of music he is usually depicted playing a harp. As a warrior he wears a short military tunic with a shield and a short sword.

Crowley’s BOOK OF THOTH “The intellectual wreckage of the card is thus not so vehement as in the Five. There is vacillation, a wish to compromise, a certain toleration. But, in certain circumstances, the results may be more disastrous than ever.”

Crowley’s “Egyptian god”—wise... WHICH Proteus?

- Early Greek sea god: the oracular Old Man of the Sea and herdsman of the sea-beasts. In The Odyssey (iv.430ff) Menelaus wrestles with "Proteus of Egypt, the immortal old man of the sea who never lies, who sounds the deep in all its depths, Poseidon's servant"
- King: At Pharos—in Hellenistic times the site of the Lighthouse of Alexandria—a king of Egypt named Proteus welcomed Dionysus in the young god's wanderings.
- Mass murdered groom: A further Proteus occurs in Greek myth, as one of the fifty sons of King Aegyptus who married the Danaides, the fifty unwilling daughters of Aegyptus' twin brother; All but one of Aegyptus' sons were murdered on their wedding night

Vedic/Egyptian astrology assigns a different planet to this Aquarius decan...

29 (Path of Qoph) Pisces: 8-10 of Cups

8 of Cups : Indolence

The first decanate of Pisces ruled by Saturn

CROWLEY: Ascendant—A man with two bodies, but joining their hand
**LIBER HERMETIS:** The first decan of Pisces has the face of Saturn. Its name is *Fambrais.* All these three [of the Piscean] faces cause gout. It is a man dressed in dark clothes having his own face. He is girt with a belt simply. This rules Britain.

**IBN EZRA:** A man wearing beautiful clothes, in his hand an iron instrument, and he is going home.

**PICATRIX:** A man who has two bodies and is like he is going to salute with both hands. And this is a face of peace and humility, of weakness, of many journeys, of misery, of seeking wealth, and the lamenting of one’s manner of living.

**AGRIPPA:** In the first face of Pisces ascendeth a man carrying burthens [burdens] on his shoulder, and well cloathed; it hath his significion in journeys, change of place, and in carefulness of getting wealth and cloaths:

**BRUNO:** In the first face of Pisces is someone carrying all his possessions and looking earnestly for a new dwelling place. He is followed by his wife, who is carrying a three-legged stool and a long staff.

**VEDIC:** The First Drekkana of Pisces represents a man festooned in ornaments, carrying vessels for sacrifice, holding in hand jewels, conch shells and changing them constantly because of their weight, and crossing the mighty ocean in a boat for gems for his better half. This is a human decanate and a watery one.

**EGYPTIAN GOD:** Rephan (name for *Chiun*, the planet Saturn, Star of the biblical Moloch)

**EGYPTIAN NAME FOR DECAN:** Archatapias

**ANGELIC NAME:** Biehalmi (Flow Rapidly)

**GOETIC DEMON BY DAY:** Furfur (1. Hart with fiery tail 2. Angel)

The Thirty-fourth Spirit is Furfur. He is a Great and Mighty Earl, appearing in the Form of an Hart with a Fiery Tail. He never speaketh truth unless he be compelled, or broughtup within a triangle. Being therein, he will take upon himself the Form of an Angel. Being hidden, 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. And his Seal is this, etc.

**GOETIC DEMON BY NIGHT:** Seere (Beautiful man on winged horse)

The Seventieth Spirit is Seere, Sear, or Seir. He is 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. And this his Seal is to be worn, etc.

NOTES: The horizon fellow is the fused bodies image from the Picatrix. The general strain of the small figures echo the “burdens” and “lament” of several images. No dark clothes, but the figure on the horizon does have his own (Human) face as opposed to an animal.

Serio might be riffing on Rephan/Moloch, the cruel god of the Phoenicians/Carthaginian. In his extravagant novel SALAMMBO, Flaubert says that the priests of Moloch operated the arms of the sacrificial child-murdering statue by pulling enormous chains.

In the BOOK OF THOTH, Crowley calls this card “The very apex of unpleasantness. It is ruled by the planet Saturn; time, sorrow, have descended upon pleasure, and there is no strength in the element of water which can react against it. This card is not exactly "the morning after the night before"; but it is very nearly that. The difference is that the "night before" has not happened! This card represents a party for which all preparations have been made; but the host has forgotten to invite the guests; or, the caterers have not delivered the good cheer."

ACTS 7:40-43 “Make gods for us to go ahead of us,” Jehovah “handed them over to render sacred service to the army of heaven, just as it is written in the book of the prophets, ‘It was not to me that you offered victims and sacrifices . . . But it was the tent of Moloch and the star of the god Rephan that you took up.’” So Rephan is Saturn as the star of the biblical anti-YHVH Moloch. The name Rephan which replaces the Old-Testament "Chiun" (Babylonian Kaawanu, "Saturn"), is now considered by most scholars to be a mistake in the reading of the Hebrew in the Septuagint, which Acts borrows for "Chiun," a simple mistake caused by the similarity of the letter forms. But for our purposes, Crowley uses it to mean Saturn/Moloch.

Vedic/Egyptian astrology assigns a different planet to this Pisces decan...

9 of Cups : Happiness

The second decanate of Pisces ruled by Jupiter

(Crowley: Succedent—A grave man pointing to the sky)

LIBER HERMETIS: The second decan of Pisces has the face of Jupiter. Its name is Flugmois. Mars is standing armed. This rules Dacia.

IBN EZRA: A beautiful white woman, sitting in a ship at sea, and she wishes to go out on land.

PICATRIX: A man turned around backwards holding his head downwards, and his feet upwards lifted up on high, and in his hand a tray of something to be eaten. And this is a face of reward and of strong will in matters which are high, burdensome and valued, and of thinking.

AGrippa: In the second face ascendeth a woman of a good countenance, and well adorned; and
the signification is to desire and put oneself on about high and great matters:

BRUNO: In the second face is a man dressed as though for work, with bare arms, with a lively bearing and with a happy countenance.

VEDIC: The Second Drekkana of Pisces indicates a golden hued woman, surrounded by attendants galore & sailing in a boat decked with large flags, in search of the other side of the ocean. This is a watery and a female decanate.

EGYPTIAN GOD: Sourut

EGYPTIAN NAME FOR DECAN: Thopibui

ANGELIC NAME: Auron (Light Overcomes)

GOETIC DEMON BY DAY: Marchosias (Wolf with a gryphon’s wings and serpent’s tail. Breathes flames)

The Thirty-fifth Spirit is Marchosias. He is a Great and Mighty Marquis, appearing at first in the Form of a Wolf/18 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. And his Seal is this, to be made and worn as a Lamen, etc.

GOETIC DEMON BY NIGHT: Dantalion (Man with many countenances, all men’s and women’s, carries a book in right hand)

The Seventy-first Spirit is Dantalion. He is 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; and this is his Seal, which wear thou, etc.

NOTES: Two headed titan orator? I've got a couple options...

Amon-Re? Amon-Re is a composite protector deity created by the priesthood of Amon to hitch their god’s wagon to Ra’s popularity. In “The Joseph Smith Hypocephalus: Seventeen Years Later,” Michael Rhodes says: “Amon-Re, the chief god of the Egyptian pantheon; the two heads illustrate the hidden and mysterious power of Amon (his name in Egyptian means “the Hidden One”) combined with the visible and luminous power of Re” the two heads can also refer to worship of this god as Amon-Zeus after Alexander’s conquest of Egypt.

Janus? Though usually depicted as two-faced, Janus is also depicted as a two-headed god, sometimes called Chaos for being a deity of old. He sits with the Horae (The Hours or the Seasons) and regulates the gate of Olympos. Janus is also the patron of civil and social order.

Apep/Horus? In the Papyri of Ani, the hymn to Apep(aka Aphiophis) describes the sun-devouring serpent as having two heads: one that is Horus and another that is Maat. Then the hymn states that Horus also has two heads, one that is Maat and another that is wickedness. The hymn fuses these ideas by explaining that truth comes out of wickedness endlessly within the symbol of the two-headed god that is both Apep and Horus, both serpent and sun. Trouble is, neither of the two heads on this card is a serpent...

Anthropomorphic bee-woman with a hushing finger raised is Neith, ancient bee-mother of Lower Egypt. Bees are sacred to Neith, in fact one of her temples is called Hoot-Bit "House of the Bee", and the Bee was a popular symbol of Lower Egypt (i.e. near the Nile Delta). Honey and wax were used in medicine, cosmetics, shipbuilding and mummification, hence Neith’s identification as a warrior goddess and patroness of weaving and mortuaries. One Heliopolitan myth of creation says that Neith was the first deity that rose from the primal waters. She rested upon a primeval mound and uttered the first words of power -- "heka" in Egyptian -- and then created Light. Next,
she gave (virgin) birth to Ra. She gave him the power of spreading light and then... flew away in the form of a bee to the middle of the Nile delta to establish her cult and at what would become the city Sais.

Every king of Egypt in his capacity as king of Upper and Lower Egypt bore the title "he who belongs to the sedge and the bee" the title in Egyptian is n-sw-bit. In fact the Red Crown ("Deshret", i.e. the Crown of Lower Egypt) has what appear to be antennae upon it. The bee is a symbol of resurrection because it can be born from the skin of a dead animal. An inscription at the Temple of Denderah, tells us that "Osiris emulates the bee in the Temple, giving instructions for knowing the hsp ("sacred garden") of the Bee in the Other World, in the House of Shnty", this last being written with the bee hieroglyph.

(Liber 777, Column XXXVIII, "Animals, Real and Imaginary") The Bee is assigned to Binah on the Tree of Life and later in the notes "The Bee is the traditional attribution of the Yoni."

(Crowley’s Vision & The Voice 15th Aethyr) “And the bee said unto the flower: "Give me of thine honey," and the flower gave richly thereof; but the bee, though he wit it not, carried the seed of the flower into many fields of sun. So also are they that take unto themselves the Masters of the Pyramid for servants.”

(Crowley’s Vision & The Voice 28th Aethyr) “Let me dwell in peace within the breast of the Angel that is warden of the aethyr. Let not the shame of my Mother be unveiled. Let not her be put to shame that lieth among the lilies that are beyond the stars... O man, that must ever be opening, when wilt thou learn to seal up the mysteries of the creation? To fold thyself over thyself as a rose in the embrace of night? But thou must play the wanton to the sun, and the wind must tear thy petals from thee, and the bee must rob thee of thy honey, and thou must fall into the dusk of things. Amen and Amen.”

Vedic/Egyptian astrology assigns a different planet to this Pisces decan...

10 of Cups : Satiety

The third decanate of Pisces ruled by Mars

CROWLEY: Cadent—A man of grave and thoughtful face, with a bird in his hand, before him a woman and an ass

LIBER HERMETIS: The third decan of Pisces has the face of Mars. Its name is Piatris. This rules Chautilcaonia Tuscany, Italy and Campania.

IBN EZRA: A naked man putting his foot on his belly, in his hand a lance, and he is shouting out of fear of robbers and fire.

PICATRIX: A sad man and of evil thoughts thinking on deceptions and treachery; and before him a woman and an ass ascending over her, and in her hand a bird. And this is a face of ambition and of lying with women with a great appetite, and of seeking quiet and peace.

AGRIPPA: In the third face ascendeth a man naked, or a youth, and nigh him a beautiful maide, whose head is adorned with flowers, and it hath his signification for rest, idleness, delight, fornication, and for imbracings of women. And thus far concerning the Images of Faces.
BRUNO: In the third face is a youth deeply in love, entwined with a girl; and close by them a pair of Juno's birds wrestling with each other.

VEDIC: The 3rd Drekkana of Pisces represents a man crying, covered with serpents and naked, in a forest, and with a mind disturbed by thieves and the enveloping fire. This is a human, fiery, serpentine and dolorous decanate.

EGYPTIAN GOD: Phallophorus (rampant erection from pagan parades, Hermes Phallophorus, caduceus of massive entwined double penis)

EGYPTIAN NAME FOR DECAN: Atembui (which translates as “Hedonism, love of pleasures”)

ANGELIC NAME: Satrip (Giants Roam)

GOETIC DEMON BY DAY: Stolas (Raven)

The Thirty-sixth Spirit is Stolas, or Stolos. He is a Great and Powerful Prince, appearing in the Shape of a Mighty Raven 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; and his Seal is this, which is, etc.

GOETIC DEMON BY NIGHT: Andromalius (Man holding great serpent)

The Seventy-second Spirit in Order is named Andromalius. He is 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. His Seal is this, the which wear thou as aforesaid, etc.

NOTES: Crowley’s “Egyptian God” name & Decan name for this card are both hedonistic, orgiastic, and libertine in character, which is in keeping with the idea old Satiety and makes for some very explicit renderings of a sex scene which uses the Decan image as a mode.

Green, bearded, fork-tongued patriarch on horizon built like a mountain? A likely candidate is Nun, God of the primordial waters (Cups!) often depicted as a bearded man with a blue or green body, symbolizing water and fertility. Nun was also thought to continue to exist as subsoil water beneath the earth and as the source of the annual flooding of the Nile River. Nun is considered the ‘Father of Gods.’ Nun is depicted with his arms thrust out at the sun at the twelfth hour, a bearded man waist-high in water, supporting the sacred solar barque Manjet. I think this orgy is taking place around the boat! I think the cups are in the boat’s hull!

Additionally, Osiris is often depicted with green skin (green is Egyptian color of fecundity and new life) but not as an aged patriarch. My vote’s for Nun

Crowley in BOOK OF THOTH: “This card represents a conflicting element. On the one hand, it receives the influence of the Ten, Malkah the Virgin. The arrangement of the cups is that of the Tree of Life. But, on the other hand, they are themselves unstable. They are tilted; they spill the water from the great Lotus which overhangs the whole system from one into the other...The work proper to water is complete: and disturbance is due. This comes from the influence of Mars in Pisces. Mars is the gross, violent and disruptive force which inevitably attacks every supposed perfection. His energy displays the greatest possible contrast with that of Pisces, which is both peaceful and spiritualized..”
Sources:


Crowley, Aleister. *777 and other Qabalistic Writings*. Weiser Books: 1986


Websites I've culled info from:

- Wikipedia.com
- thelemapedia.com
- http://www.bendykes.com/articles/decans.htm
- http://www.tarot.org.il/Decans/ (Uri Raz’s Decan info is invaluable)

Still need to look at in depth:


Tradition & Magical Reputation of the Decans

Hermetic tradition has it that Teucer (aka Teukros) of Babylon, believed to have lived in the 1st century CE, was the first person to use the decans astrologically and to describe their images. His writings only survive in fragments, and there is some indication that he may have been the source for the planetary delineations in Valens, Rhetorius, etc. Rhetorius mentions a work by Teucer on the Ascendant and the lots, now believed lost.

Crowley’s descriptions of the decans are very close to Regardie’s set from Complete Golden Dawn which seem to reflect the understanding of the decans prevalent in the Golden Dawn. Understanding of the decans most likely entered the GD by way of Mathers from Peter d’Abano. It’s worth noting that Cornelius Agrippa’s decan images (3 Books of Occult Philosophy Book 2, Chapter 37) are different and he provides a list of powers for them as well. Agrippa’s source was most likely the Picatrix. And for what it’s worth, Giordano Bruno’s source is most likely Agrippa, representing a different stream of the images than the Abano mutation.

!” (From Michael J. B. Allen’s Nuptial Arithmetic: Marsilio Ficino's Commentary on the Fatal Number in Book VII of Plato's Republic, University Of California Press. Berkeley 1994)

“Mysteriously, some entities—and Ficino does not specify which—are governed by conversions other than those of the planets, presumably still about the Earth as the orbital center, though these conversions are unknown to us. I believe Ficino is referring here to a recurring assumption in his thought, and one familiar to him again from the Ptolemaic tradition, that invisible constellations and stars, the paranatelonta (the thirty-six decan daemons in the faces of the zodiacal signs being the most powerful), crowd the skies and add their influences to those of the seven visible planets, the myriad of stars and the forty-eight "universal figures" of the constellations.” (emphasis mine)

(For the "figures" and other technical terms, see Franz Boll, Carl Bezold, and Wilhelm Gundel, Sternglaube und Sterndeutung: Die Geschichte und das Wesen der Astrologie, (Stuttgart, 1931)

From Bologna & Emilia-Romagna by Dana Facaros & Michael Pauls, p. 253 (Ferrara and Ravenna) pp.59-60 (some of this text is hyperbolic and has a fluffy travel guide tang, but it’s actually a good summary, and makes a good point about the ubiquity of magical imagery in artwork and architecture)

“...We will probably never know how many Renaissance paintings and sculptures were specifically made in magical images. The famous mythological allegories of Botticelli, certainly were the Primaver, for example...something similar is likely to be behind the two ambitious Neoplatonic works of Emilia Romagna, the Malatesta Temple and the frescos of the Palazzo Schifanoia at Ferrara, both of these are astrologically comprehensive images of the universe as a whole.

(Cerulean also has a post in the astrology section of Aeclectic with Giotto’s astrological frescos circa 1300, known for being highlighted at the appropriate time of the year by the sunlight)

The Picatrix was written by the last pagans of the Middle East, the star-worshipping Sabeans of Harran and transmitted through the Muslim world to Spain. The Picatrix is a book of magic that deals the making of talismans and star images, and is based on the 36 asterisms (star groups) called the decans. These originated at least 4,000 years ago in Egypt, where they often appear on coffin lids and the ceilings of tombs. Each decan was a daemon, a spirit something less than a god. Each one ruled a 10-day week of the 360 day Egyptian calendar, and each had its moment when its stars were seen to rise just before the sun. Sirius, whose 'heliacal rising' promised the annual flooding of the Nile, was the first and most important of them.

The decans lost their everyday importance in Egypt after the conquest of Alexandra and the introduction of the zodiac and a new calendar. But they lived on in magic and their great antiquity gave them special power and mystery...(supposedly) they were condemned by St. Augustine and the Origen and as the Christians turned daemons into mere demons, the whole business began to have the whiff of the infernal about it.” (emphasis mine)
Teukros of Babylon (between the first century BC and the first AD) which were translated in Pahlavi for the first time about the third century or later. Unfortunately the Pahlavi translation disappeared and only a number of fragments in Arabic still survive, although some of them, ascribed to Ţinkalūs or Tinkalūs, seem to be a forgery. In any case Teukros’ work was very important in the transmission of the astrological system of the Decans, i.e. the subdivision of the Zodiac into 36 Decans, each one of 10 degree, three per constellation, and also of the so-called Pararanatellonta (i.e. the constellations rising on the horizon simultaneously with a certain Decan). A Middle Persian translation of Teukros was written or probably rearranged in the 7th century under Xusraw Anširwān, more precisely in the year 542, according to A. von Gutschmidt, because Ţabari noted that the book of Tinkalūsā (another form of the name of Teukros) about the Decans was written 80 years before the Hijra, as suggested also by Franz Boll in his famous book Sphaera. This very translation was used by Abū Ma’sar together with Indian sources about the iconography of the Decans deriving from the Indian astronomer Varāhamihira (Vith century A.D.), taken in its turn from the Yavanajātaka of Sphujidhvaja (IIIrd century A.D.), a Sanskrit translation of a Greek-Alexandrian astrological text. Thus Boll assumed that some Pahlavi material from Teukros was embedded in the Introductorium maius of Abū Ma’ṣar, and via such a translation they returned to Byzantium and the West. It was Aby Warburg, then followed by his pupil Fritz Saxl, who clearly showed that the Egyptian iconography of the Decans intermingled with Indian and Sasanian modifications was transferred through the Arabic Introductorium maius to Spain, then to France and finally was embedded in the Astrolabium planum of Pietro d’Abano, a contemporary of Dante and Giotto. The Sphaera barbarica, as described in the work of Pietro d’Abano, actually played an important role in the program of decoration of the so-called Salone at the Palazzo della Ragione in Padua (1306) and in the Salone dei Mesi at the Palazzo Schifanoia in Ferrara (1470).
Paul Christian’s “Names of the Decans”

The following table was scanned from Paul Christian's *The History and Practice of Magic*, pages 476-478, and converted to HTML by Uri Raz.

<table>
<thead>
<tr>
<th>#</th>
<th>NAME</th>
<th>ARCHANGEL</th>
<th>DEGREES GOVERNEO</th>
<th>DATE COVERED</th>
<th>CHARACTER INDICATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Asiccan</td>
<td>Mars</td>
<td>Aries 1-10</td>
<td>March 21-March 30</td>
<td>reliability, fearlessness, pride and obstinacy.</td>
</tr>
<tr>
<td>2</td>
<td>Senacher</td>
<td>Sun</td>
<td>Aries 11-20</td>
<td>March 31-April 9</td>
<td>nobility of mind, generosity, and ability, to command.</td>
</tr>
<tr>
<td>3</td>
<td>Acentacer</td>
<td>Venus</td>
<td>Aries 21-30</td>
<td>April 10-April 19</td>
<td>quick brain, kindliness, and love of pleasure.</td>
</tr>
<tr>
<td>4</td>
<td>Asicath</td>
<td>Mercury</td>
<td>Taurus 1-10</td>
<td>Apr 20-Apr 29</td>
<td>highest intellectual powers, aptitude for difficult mathematics, legislation: love of achievements in arts, especially architecture.</td>
</tr>
<tr>
<td>5</td>
<td>Viroaso</td>
<td>Moon</td>
<td>Taurus 11-20</td>
<td>Apr 30-May 9</td>
<td>easy ascent to highest spheres of fortune.</td>
</tr>
<tr>
<td>6</td>
<td>Aharph</td>
<td>Saturn</td>
<td>Taurus 21-30</td>
<td>May 10-May 19</td>
<td>obstacles to enterprise, dependance, threats of disaster.</td>
</tr>
<tr>
<td>7</td>
<td>Thesogar</td>
<td>Jupiter</td>
<td>Gemini 1-10</td>
<td>May 20-May 29</td>
<td>aptness for unprofitable abstract sciences.</td>
</tr>
<tr>
<td>8</td>
<td>Verasua</td>
<td>Mars</td>
<td>Gemini 11-20</td>
<td>May 30-June 8</td>
<td>proneness to anxiety, to destruction by striving against the difficulties of life.</td>
</tr>
<tr>
<td>9</td>
<td>Thepisatosoa</td>
<td>Sun</td>
<td>Gemini 21-30</td>
<td>June 9-June 18</td>
<td>carelessness, neglect of own interests, empty-headedness, vanity, enjoyment of mere talk.</td>
</tr>
<tr>
<td>10</td>
<td>Sothis</td>
<td>Venus</td>
<td>Cancer 1-10</td>
<td>June 19-July 3</td>
<td>vivacious mind. sociable nature, desire for sympathy.</td>
</tr>
<tr>
<td>11</td>
<td>Sith</td>
<td>Mercury</td>
<td>Cancer 11-20</td>
<td>July 4-July 13</td>
<td>leaning to spiteful gossip, love of gain, likelihood of acquiring wealth.</td>
</tr>
<tr>
<td>12</td>
<td>Thuimis</td>
<td>Moon</td>
<td>Cancer 21-30</td>
<td>July 14-July 23</td>
<td>a nature relying on force.</td>
</tr>
<tr>
<td>13</td>
<td>Aphruimis</td>
<td>Saturn</td>
<td>Leo 1-10</td>
<td>July 24-Aug 2</td>
<td>a violent nature with evil passions.</td>
</tr>
<tr>
<td>14</td>
<td>Sithacer</td>
<td>Jupiter</td>
<td>Leo 11-20</td>
<td>Aug 3-Aug 12</td>
<td>a provocative nature with a tyrannical will.</td>
</tr>
<tr>
<td>15</td>
<td>Phuonisi</td>
<td>Mars</td>
<td>Leo 21-30</td>
<td>Aug 13-Aug 22</td>
<td>love for alliances, inflexible obstinacy in adventure even to loss of life.</td>
</tr>
<tr>
<td>16</td>
<td>Thumis</td>
<td>Sun</td>
<td>Virgo 1-10</td>
<td>Aug 23-1 Sep</td>
<td>timidity, liking for the sedentary; aptitude for mechanical pursuits.</td>
</tr>
<tr>
<td>17</td>
<td>Thopithus</td>
<td>Venus</td>
<td>Virgo 11-30</td>
<td>Sep 2-Sep 11</td>
<td>love of money, avarice.</td>
</tr>
<tr>
<td>18</td>
<td>Aphuth</td>
<td>Mercury</td>
<td>Virgo 21-30</td>
<td>Sep 12-Sep 21</td>
<td>indolence of mind, weakness, non-productiveness, joy in destruction.</td>
</tr>
<tr>
<td>19</td>
<td>Semeuth</td>
<td>Moon</td>
<td>Libra 1-10</td>
<td>Sep 22-Oct 1</td>
<td>a spirit of justice and truth, protection of weak against strong.</td>
</tr>
<tr>
<td>20</td>
<td>Aterechinis</td>
<td>Saturn</td>
<td>Libra 11-20</td>
<td>Oct 2-Oct 11</td>
<td>peaceful life, no ambitions or desire for wealth.</td>
</tr>
<tr>
<td>23</td>
<td>Thepiseuth</td>
<td>Sun</td>
<td>Scorpio 11-20</td>
<td>Nov 1-Nov 10</td>
<td>disappointments, antipathies, revivals of forgotten enmity, onslaught of fresh foes.</td>
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</tr>
<tr>
<td>24</td>
<td>Scenmer</td>
<td>Venus</td>
<td>Scorpio 31-30</td>
<td>Nov 11-Nov 20</td>
<td>a sensual nature, tending to violence.</td>
</tr>
<tr>
<td>25</td>
<td>Eregbuo</td>
<td>Mercury</td>
<td>Sagittarius 1-10</td>
<td>Nov 21-Nov 30</td>
<td>love of independence; possible career in armed forces or allied professions.</td>
</tr>
<tr>
<td>26</td>
<td>Sagen</td>
<td>Moon</td>
<td>Sagittarius 11-20</td>
<td>Dec 1-Dec 10</td>
<td>dangers and sorrows.</td>
</tr>
<tr>
<td>27</td>
<td>Chenen</td>
<td>Saturn</td>
<td>Sagittarius 21-30</td>
<td>Dec 11-Dec 20</td>
<td>obstinacy, violence, evil and dangerous tendencies.</td>
</tr>
<tr>
<td>28</td>
<td>Themeso</td>
<td>Jupiter</td>
<td>Capricorn 1-10</td>
<td>Dec 21-Dec 30</td>
<td>travel, good fortune and bad alternate.</td>
</tr>
<tr>
<td>29</td>
<td>Epima</td>
<td>Mars</td>
<td>Capricorn 11-30</td>
<td>Dec 31-Jan 9</td>
<td>intelligence given to useless research in vain enterprises.</td>
</tr>
<tr>
<td>30</td>
<td>Homoth</td>
<td>Sun</td>
<td>Capricorn 31-30</td>
<td>Jan 10-Jan 19</td>
<td>suspicious, irritable, weak nature.</td>
</tr>
<tr>
<td>31</td>
<td>Oroasoer</td>
<td>Venus</td>
<td>Aquarius 1-10</td>
<td>Jan 20-Jan 29</td>
<td>anxiety from actual livelihood; deferred hopes.</td>
</tr>
<tr>
<td>32</td>
<td>Astiro</td>
<td>Mercury</td>
<td>Aquarius 11-30</td>
<td>Jan 30-Feb 8</td>
<td>intelligence, gentleness, manners, personal virtue.</td>
</tr>
<tr>
<td>33</td>
<td>Thepisathras</td>
<td>Moon</td>
<td>Aquarius 21-30</td>
<td>Feb 9-Feb 18</td>
<td>disappointments in all directions.</td>
</tr>
<tr>
<td>34</td>
<td>Archathapias</td>
<td>Saturn</td>
<td>Pisces 1-10</td>
<td>Feb 19-Feb 29</td>
<td>restlessness, confused ideas, instability and changeableness, pursuit of elusive fortune.</td>
</tr>
<tr>
<td>35</td>
<td>Thopibui</td>
<td>Jupiter</td>
<td>Pisces 11-20</td>
<td>Mar 1-Mar 10</td>
<td>ambition, desire for fame, boldness in enterprise.</td>
</tr>
</tbody>
</table>

From this we can see that Crowley’s use of Paul Christian (aka Jean-Baptiste Pitois), or conversely use of a source he shared with Christian, quite possibly the *Sphaera Barbarica*. Crowley’s “Egyptian Gods of the Decans” in 777 come straight from Kircher’s “Names for the Decans” in his *Oedipus Aegypticus*.

The *Liber Hermetis* gives a completely different set of “Name for the Decans,” but I haven’t beenable to discover a source or a logic to their assignment.

Incidentally, a completely different set of names for the Decans and their associated “Egyptian” gods is printed (without a referenced source) in Budge’s *Gods of the Egyptians*, volume 2 pp 304-310…. n.b. Budge is notoriously iffy on these Decan attributions.
Metrodorus & the Astrological Mnemotechnics

Metrodorus of Scepsis is famous for developing a memory palace based upon the structure of astrology. In Quintilian’s writings on the Ars Memoria, he cites Metrodorus as constructing an astrological “memory palace” which made use of the zodiac and its symbols to organize the mind and access information. Quintilian says that Metrodorus “found three hundred and sixty places in the twelve signs through which the sun moves.”

Metrodorus divided the 12 signs of the zodiac into their constituent decans and further into individual degrees… thereby identifying every point in his internal zodiac and (simultaneously) mapping a course from each point to every other. And since the Decans were considered potent magical images, Metrodorus becomes a literal, proveable link between the Ars Memoria and the Western Magical tradition. The significance of Metrodorus’ innovation is that by shifting the internal “memory palace” away from literal architectural models traditionally associated with the Art, Metrodorus offered a model of transcendant awareness of the cosmos that could be exercised with spectacular practical effect.

From Neoplatonism, certain ideas entered Western Hermeticism that transformed the Art of Memory. Most significantly, since the universe is a manifestation of divine ideas and (as above, so below) every individual is a reflection of the universe, the Art of Memory becomes a key to understanding the mysteries of creation and the Cosmos... a pathway to tangible, supernal power.


“One of the most fascinating examples of the classical memory art is the Greek poet Metrodorus of Scepsis. Traditional memory places were divided into groups of five and ten, so he utilized the zodiac as a memory wheel. For each of the twelve signs and 36 decans of ten degrees each, there was an associated decanate figure. Each set of ten images was grouped under a more powerful image, and any image could be located both by its number and its decanate figure.

Metrodorus could not only remember everything that he heard, but he could also go from the present backwards into an evening’s conversation and remember everything said in reverse. His system was fascinating because it utilized the order of the zodiac and its progression of signs and decanate figures instead architectural techniques to improve further the power of memory art.”

From Ilaria Marchesi’s article “Trimalchio’s Zodiac Plate and the Art of Memory”

“Metrodorus’s mnemonics need not necessarily have been irrational. Nevertheless a memory based on the zodiac sounds rather awe-inspiring and might give rise to rumors of magical powers of memory. And if he did use the decan images in his system, these were certainly believed to be magical images.” (42) (emphasis mine)
“Division of the sky into signs of the zodiac is an excellent way of depicting the incessant flow of time; but to Bruno these orders, the constellations and their relative depictions, become "the artificial connection" which brings "a great relief to the memory." In the passage quoted above, Bruno alludes to the theme of *colligantia*, already present in Renaissance mnemotechnical texts, that is, to the connection among certain images that enables us to remember them more easily.” (613)

“Because he wanted to create a system of universal memory, and because the human mind is a mirror of the divine mind and the divine mind manifests itself in its immutable laws in the course and disposition of the stars, Bruno probably deemed it necessary to produce, as the substratum of his art, a geometrical system capable of representing that very same structure. Placing the images of the planets in a series could be the way in which Bruno reduces the entire face of the celestial sphere to supra-sensible principles.” (614) (Emphasis mine)

“We can therefore definitively affirm that Bruno's structuring of the "circle" of the intellect in the shape of the star-studded sky is central to what he is proposing as the art of memory.” (621) (Emphasis mine)

Other sixteenth-century 'artists,' influenced by planetary images drawn from Metrodorus of Scepsis, had experimented with the use of 'constellations as memory places', such as Abbot Johannes Trithemius, Cornelius Agrippa, and Giulio Camillo (1480-1544) alias Delminio in his *Idea of the Theater* (1556). But the structure of the art was founded on images of planets corresponding to the Sephiroth of the Hebrew Cabbala (Ibid., 138). (621)

From “INHABITING INFORMATION - THE ARCHITECTURE OF COGNITIVE AMPLIFICATION” by Barbara Pfenningstorff

“In his book *De umbris idearum*, 1582, Giordano Bruno develops a cognitive system consisting of concentric wheels. The images on the inner wheel include images of the decans of the zodiac, images of the planets, the mansions of the moon and the houses of the horoscope. On the outer wheels are placed the contents of the inferior world and all arts and sciences known to man. These images form combinations as the wheels revolve. By arranging and manipulating the star-images one can change the stellar influences on the inferior world. This astral memory therefore gives not only knowledge, but powers…

In his book *De imaginum*, 1591, Bruno proposes a similar memory system based on architectural objects. He uses a sequence of memory rooms which are based on a geometry which is worked from above by celestial mechanisms. Everything that can be said, known and imagined is to be memorized through the images in his atria, fields and cubicles. Everything in the lower physical world, all plants, stones, metals, animals, every art, science, invention and all human activities are included. This system is encyclopedic like the one in *De umbris idearum*, in which all the contents of the world were included on the wheels surrounding the central wheel with its celestial images.

In accordance with the ancient Egyptian text, *The Corpus Hermeticum*, Bruno’s astral forces were instruments of the divine; beyond the operative stars there were yet higher divine forms. The highest of all forms was the One, the divine unity. The aim of the memory system was to achieve this unifying vision, the hermetic monad.” (emphasis mine)
A final link between Lull, Camillo, and the pictorial Art of Memory practices, a connection made by the Psuedo-Lullian occultists of the Renaissance, is of especial interest to the scholar of Tarot.

In *Art of Memory* (p. 196) Yates says “Lull never uses the images of planets or of the signs, nor refers to all that array of animal and human images in the constellations of the astronomical world picture. He does his astral science in a completely abstract and imageless way, with geometrical figures and letter notations. But the proliferation of imagery such as we see in Camillo’s [Memory] Theatre belongs into a different line of country from Lullism. It belongs to artificial memory of the rhetoric tradition, with its images; developed into corporeal similitudes in the Middle Ages; and developed in the Renaissance Hermetic atmosphere into astralized and talismanic images. It belongs, in fact, to just that side of ‘artificial memory’ which Lull himself excluded… Nevertheless, it was to be a grand Renaissance aim to bring together Lullism and the classical art of memory by using magic images of the stars on the Lullian figures.” (emphasis mine)

ARS MEMORATIVA: http://www.geocities.com/leucretia/oocinfo/houserules/memory.html

“In the classical Art of Memory, the one constant rule for these images was that they be striking -- hilarious, attractive, hideous, tragic, or simply bizarre, it made (and makes) no difference, so long as each image caught at the mind and stirred up some response beyond simple recognition. This is one useful approach. For the beginning practitioner, however, thinking of a suitably striking image for each piece of information which is to be recorded can be a difficult matter.” (emphasis mine)
Yates on Bruno & the Decans

Bruno’s Memory devices were constructed magically rather than architecturally. He employed magical images of planets, the decans, and the lunar mansions. Bruno went much further than the gentle planetary magic of Pficino. Bruno championed his own vision of Egyptian religion as the True Faith superior to all others and sought to reorganize his entire internal experience along Egypto-Hermetic lines.

The following quotes are from

p. 47: “The decans appear here as powerful divine or demonic forces, close to the circle of the All, and above the circle so the zodiac and planets and operating on things below either directly through their children or sons, the demons, or through the intermediary of the planets... The name of Hermes Trismegistus seems to have been particularly strongly connected with the lists of images of the decans.”

p. 72 “W. Gundel, the great authority on decan images, who thinks that *Ficino’s partiality for planet images reflects a traditional rivalry between decan and planet images which Ficino decides in favour of the latter.* … One wonders if this choice was related to the *avoidance of demonic magic.* By avoiding the images of the decan demons and by using planet images—not to evoke the demon of the planets by only as images of “mundane gods”, shadows of Ideas in the Soul of the world—the pious Neoplatonist could perhaps believe that he would be doing only a “world” magic, a natural magic with natural forces, not a demonic magic.” [The images of the decans are shown in the astrological scheme on the walls of the Salone at Padua... derived from Albumazar. Cf. J. Seznec, *The Survival of the Pagan Gods*, trans. B. F. Sessions, New York, 1953, pp. 73-4.]

p. 75 She quotes Ficino: “‘Why, then, should we not permit ourselves a universal image, that is an image of the universe itself? From which it might be hoped to obtain much benefit form the universe.’ He then says that the figure of the world may be constructed so as to reproduce the motion of the spheres, as was done by Archimedes, and has been done recently by a Florentine called Lorenzo. He is here referring to the astronomical clock made by Lorenzo della Volpaia for Lorenzo de’ Medici which contained representations of the planets. *Such a figure of the world, says Ficino, is made not only to be gazed at but to be meditated upon in the soul.* It is obviously a different kind of object to the one previously hinted at. It is a cosmic mechanism.”

p. 81 “And yet there is absolute continuity between the old magic and the new. The phenomenon is parallel with that other phenomenon which Warburg and Saxl discovered and studied, namely how the images of the gods were preserved through the Middle Ages in astrological manuscripts, reached the Renaissance in that barbarised form, and were then reinvested with classical form through the rediscovered and imitation of classical works of art. In the same way, *astral magic comes down in the mediaeval tradition and is reinvested with classical form in the Renaissance through the rediscovery of Neoplatonic theurgy.* Yet the substance of it reached him through Picatrix, or some such similar text-books, and was transformed by him back into classical form through his Greek studies. one might say that the approach through the history of magic is perhaps as necessary for the understanding of the meaning and use of a Renaissance work of art as is the approach through the history of the recovery of classical form for the understanding of its form.”
from Origen’s *CONTRA CELSUM*

**Book VI, Chapter 30** *(In this section Origen attacks Celsus by discussing a diagram used by Ophite Gnostic Christians, and describes their seven (planetary) Archons)*

Chapter 30

“He next returns to the subject of the **Seven ruling Demons**, whose names are not found among Christians, but who, I think, are accepted by the Ophites. We found, indeed, that in the diagram, which on their account we procured a sight of, the same order was laid down as that which Celsus has given. Celsus says that "the goat was shaped like a lion," not mentioning the name given him by those who are truly the most impious of individuals; whereas we discovered that He who is honoured in holy Scripture as the angel of the Creator is called by this accursed diagram **Michael the Lion-like**. Again, Celsus says that the "second in order is a bull;" whereas the diagram which we possessed made him to be **Suriel, the bull-like**. Further, Celsus termed the third "an amphibious sort of animal, and one that hissed frightfully;" while the diagram described the third as **Raphael, the serpent-like**. Moreover, Celsus asserted that the "fourth had the form of an eagle;" the diagram representing him as **Gabriel, the eagle-like**. Again, the "fifth," according to Celsus, "had the countenance of a bear;" and this, according to the diagram, was **Thauthabaoth, the bear-like**. Celsus continues his account, that the "sixth was described as having the face of a dog;" and him the **diagram called Erataoth**. The "seventh," he adds, "had the countenance of an ass, and was named Thaphabaoth or Onoel;" whereas we discovered that in the diagram he is called **Onoel, or Thartharaoth, being somewhat asinine in appearance**. We have thought it proper to be exact in stating these matters, that we might not appear to be ignorant of those things which Celsus professed to know, but that we Christians, knowing them better than he, may demonstrate that these are not the words of Christians, but of those who are altogether alienated from salvation, and who neither acknowledge Jesus as Saviour, nor God, nor Teacher, nor Son of God.” (emphasis mine)

…

Chapter 33

“Celsus next relates other fables, to the effect that "**certain persons return to the shapes of the archontics, so that some are called lions, others bulls, others dragons, or eagles, or bears, or dogs."** We found also in the diagram which we possessed, and which Celsus called the "square pattern," the statements made by these unhappy beings concerning the gates of Paradise. The flaming sword was depicted as the diameter of a flaming circle, and as if mounting guard over the tree of knowledge and of life. Celsus, however, either would not or could not repeat the harangues which, according to the fables of these impious individuals, are represented as spoken at each of the gates by those who pass through them; but this we have done in order to show to Celsus and those who read his treatise, that we know the depth of these unhallowed mysteries, and that they are far removed from the worship which Christians offer up to God.” (emphasis mine)
Animal Headed Gods & the Souls of Stars


“Among the most remarkable and the most puzzling representations found in all civilizations and all periods until the end of the Middle Ages must be numbered the human forms bearing the heads of animals. I refer, of course, only to those hybrid figures which occur in a religious, magical or symbolical context and must therefore be expected to embody religious ideas and superstitious practices.”

“But the most diverse shapes and the most fertile fantasies were reserved for the lore of the thirty-six Dekans, that is, the divine rulers of every ten degrees of the ecliptic, the period which corresponds to the ten days of the Egyptian week. Whether their origin is Babylonian (Boll's theory) or Egyptian (Gundel's theory) is not yet decided. They are known under many synonyms such as stars, luminaries, tutelary stars, the divine ones, or more often "the souls of the living gods of the Dekans.” The diffusion, importance and strength of the Dekans in astrological divination and the belief in their powerful influence on the destiny of man's soul after death increased with the wider propagation of astrological belief and the emergence of late antique syncretism from the fusion of the many oriental religions with the Greek religion. Their most important characteristic was and has always remained their heads, their "faces." Instead of Dekans, they were often called in Greek texts simply prosopa, and in Latin, facies, their faces being, for the most part, those of animals.”

“We possess, however, a precious piece of evidence that there really existed in late classical times a theory according to which the souls of the dead must take on the forms of astral gods. We find this evidence in the famous polemical work of Origen in which he turned against the anti-Christian pamphlet of Celsus. In a well-known passage Origen, in order to impugn with greater effect Celsus' invective against the Christians, describes a diagram belonging to the Gnostic sect of the Ophites, and gives in detail the names and the salient characteristics of the seven Archons of the Ophites, which names they had borrowed from the Jews: Michael with the head of a lion; Suriel resembling a bull; Raphael like a reptile; Gabriel with an eagle's head; Tautabaoth resembling a bear; Erathaoth with a dog's head; Onoel with an ass's head.”

“the relevant Dekan lists are contained in the Testamentum Salomonis which is Jewish in origin, though written in Greek. The description of their features must be quoted as it became the model for later representations. The Dekans introduce themselves to the great magician King Salomon as follows: "And I ordered another demon to appear. And there came to me the thirty-six principles (stoicheia), their leaders like unshapely dogs. Among them there were some in human shape, some in bull's shape, some with faces of beasts, some in the shape of serpents, some with faces of a sphinx or of birds. And to the question 'Who are your they answered : 'We are the thirty-six principles (or elements-stoicheia), the worldrulers of the darkness of this Aeon.'”

But we are not only dependent on hypothesis. We are in a position to reconstruct the process which led to the identification of souls with angels and with the star-images. The first Jewish apocalypse is the book of Daniel. In it we find the source of this Jewish idea, "There shine the teachers like the brightness of heaven and the just like the stars for everlasting." (emphasis mine throughout)
The Egyptian Decans: Zodiac at Denderah

The Decans were groups of stars from the night sky that were divided into 36 decans (36 X 10 = 360 days), plus 5 added days to make up 365 days. The flaw being the ancient Egyptian year being 6 hours too short which over the years would eventually make a real error - for example over 40 years the calendar would be in error of 10 days.

The list of decans first appeared on Middle Kingdom wooden coffin lids and continued to be displayed on tombs and temples up to the Late Period - some tombs of the 18th and 19th Dynasties. Tombs display the decans on the ceilings (see the tomb of Senenmut TT353), the tomb of Ramesses IV and the Osireion built by Seti I at Abydos both show the journey of the Decans once they have passed from view in the night sky (they are below the horizon and therefore out of sight) - for this period of 70 days they travel the Underworld.

The temple to Hathor at Denderah (Late Period) also has a list of decans on its ceiling (as well as the Egyptian zodiac), the list of decans below comes from that temple:

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<tr>
<td>God - Seb, or Hapi-Asmat, or Hapi-Mestha</td>
<td>God - Ba, or Isis</td>
<td>God - Khentet-Khast, or Isis, or the Children of Horus</td>
<td>God - Ast (Isis), or Tuamutef, or the Children of Horus</td>
</tr>
<tr>
<td>God - Nebt-tep-ahet, or the Children of Horus</td>
<td>God - Mestha-Hapi, or Tuamutef</td>
<td>God - Qebh-Sennuf, or Tuamutef</td>
<td>God - Tuamutef</td>
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<tr>
<td>God - Heru</td>
<td>God - Ast Nebt-Het</td>
<td>God - Set, or Ur</td>
<td>God - Heru, or Ur</td>
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<td>God - Mestha, Hapi, Tuamutef, Qebhsennuf</td>
<td>God - Heru</td>
<td>God - Hapi</td>
<td>God - Ast</td>
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<td>God - Tuamutef, Qebhsennuf</td>
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<td>God - Tuamutef, Qebhsennuf</td>
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<th>Name</th>
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<tr>
<td>29. Sasaqet</td>
<td>God - ??</td>
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<tr>
<td>30. Art</td>
<td>God - Mestha, Hapi, Qebhsennuf, Tuamutef</td>
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<td>31. Khau</td>
<td>God - Hapi</td>
</tr>
<tr>
<td>32. Remen-heru-an-Sah</td>
<td>God - Mestha</td>
</tr>
<tr>
<td>33. Mestcher-Sah</td>
<td>God - Tuamutef, Qebhsennuf</td>
</tr>
<tr>
<td>34. Remen-kher-Sah</td>
<td>God - Maat-Heru, Heru</td>
</tr>
<tr>
<td>35. A-Sah</td>
<td>God - Maat-Heru, Heru</td>
</tr>
<tr>
<td>36. Sah</td>
<td>God - Maat-Heru</td>
</tr>
<tr>
<td>37. Septet</td>
<td>God - Maat-Heru Ast</td>
</tr>
</tbody>
</table>
The figures in my illustration have been color-coded as follows:
- Red - Babylonian Constellation (or its associated astrological zodiac sign)
- Fuschia - Egyptian Constellation
- Green - Planet
- Yellow - Star
- Dark Blue - Egyptian Deity
- Periwinkle Blue/ Lavender - My Identification
- Golden Brown – Uncertain

Beginning over the first decan, the first figure, at the 6:00 o'clock position, is the god Horus in his form as a hawk wearing the double crown, known as Horus-who-is-on-his-pillar. He is directly under the twins of Gemini.
Moving counter-clockwise again, the next figure behind Horus on the ceiling is a recumbent cow on a barge with a star between her horns. This figure represents the star Sirius.

Directly above her, placed between the Gemini Twins and Cancer the Crab, is the planet Jupiter, shown as a falcon-headed god holding a wAs scepter. It is called Hor-up-Sheta meaning "Horus-Who-Opens-Mystery."

Behind the Sirius cow is the figure of a young woman with a bow and arrow. She is the goddess Satet (or Satis, to the Greeks). She is the daughter of the goddess Anuket and Khnum, the ram-headed god from Elephantine who fashions men's bodies on a potter's wheel. Satet is also a consort to her father. She is linked to the star Sirius and her temple in Upper Egypt has connections to the star Sirius. Satet is closely associated with both the annual flood of the Nile and the southern border of Egypt. Her name is connected with pouring water or shooting in the Egyptian language. She wears the Upper Egyptian white crown, decorated with two gazelle horns, which link her, like her mother, to the Sudan. The Greeks associated her with Hera.

Behind Satet is her mother, a woman seated in a chair holding two water jars. Anuket (or Anukis, to the Greeks) is another goddess associated with the origin the Nile flood. Her shrine was at Seheil on Egypt's southern most border. She is one of the three consorts of the god Khnum. Anuket wears a headdress made from feathers of red parrots, which are found in the Sudan, linking her to areas to the south of Egypt. The Greeks associated her with Hestia, the goddess of the hearth.

These two goddesses together with Khnum formed the Great Triad of Elephantine. They were seen as the guardians of the Nile and were responsible for dispensing its waters in the annual Flood. Their position on the round zodiac coincides with the decan stars that rise heliacally (just before sunrise) at the time of the flood.

Just above these two goddesses is Leo the lion, who stands on a serpent. There is a woman holding Leo's tail followed by a small falcon, and a small seated figure is positioned just above Leo. The woman holding Leo's tail may be a pun, with Babylonian roots, alluding to the Inundation and paralleling the Egyptian pun suggested by Daressy that is found on the opposite side of the round ceiling. (See the figure holding the pig in the disk below.) A popular saying in Babylon was "He who seizes the tail of a lion will drown in the river; he who seizes the tail of a fox will be saved." When the stars of Leo rose heliacally (before sunrise), the land of Egypt was drowned in the river. That is why the two goddesses associated with the flood, Anuket and Satet are directly beneath Leo. The figure holding Leo's tail has been identified as possibly the goddess Mut or possibly the astronomical figure of Coma Berenices. The decans beneath her are linked to Amun, so she could represent Mut, Amun's consort. The falcon behind her is not identified; however, if the woman represents Coma Berenices, the bird could be Corvus. The serpent on which Leo stands on is probably Hydra. The small seated figure above Leo may represent the star Regulus.

Beneath the woman who holds Leo's tail is a larger figure of a seated woman holding a child in her hand. She is connected with Asyut by Daressy. Brugsch suggested that she is the goddess Isis with the infant Horus.

The next figure is a bull-headed human holding a hoe. This figure is accepted as the star Arcturus.

Positioned above and between Arcturus and the seated woman with her child is Virgo, holding an ear of grain.

Above Virgo (and slightly ahead of her) is the planet Mercury, shown as a human-headed god, holding a wAs scepter, a star over his head. It is called Sebeg, a name that has not been translated.
Behind Virgo, above Arcturus, and touching the scales of Libra is the planet Saturn, shown as a bull-headed god holding a *wꜣs* scepter. It is called Hor-ka meaning "Horus-bull."

Above the scales of Libra, Horus the Child (Harpokrates) is shown in a disk. The small jackal figure standing on top of the disk is not identified. It may be a pun for the word "star." It may refer to an entrance to heaven, which is located in the area around Libra, by marking the place with the jackal or wolf god Wepwawet or "Opener of the Ways."

Directly above Harpokrates is a small seated figure that may represent the star Spica.

Under the scales of Libra, there is large figure of a lion with its front paws in a pool of water. This figure's placement suggests it could be the constellation Centaurus. Daressy connects this lion with the god Amun, citing the Harris papyrus, which tells of Ramesses making offerings at "la demeure d'Amon, le lion dans le bassin." Amun is not connected with the decans in this region, while he is connected with decans in other sections of the zodiac. However, pools and water seem to be alluded to in this region of the decan zodiac by the decan Sapty Khenwey ("The Lotus Blossom of the Two Khen [Fish?]"), Neugebauer and Parker speculated that this figure could be a god of the hour stars; however, in this round zodiac there are no other references to any hour deities. In contrast, in the square zodiac, the hour deities are shown among the constellations and stars, while this lion is not shown at all. The fact that this figure is not shown in both zodiacs suggests that it is an abstraction and not something astronomical. This figure remains uncertain.

The next figure following the lion is a human-headed hippopotamus wearing the crown of Upper Egypt. Daressy thought this figure represented the goddess Meshkenet, who insured the safe delivery of a child and who also decided the child's destiny before its birth.

Directly behind her is the scorpion representing Scorpio. Just above the Scorpion is a falcon-headed figure seated on a boat. Above his head is a sun disk and uraeus, and he holds a *wꜣs* scepter. I believe this figure represents the god Nehebkau, who was the lord of the decans.

Behind the scorpion is the figure of the Mesopotamian god Pabilsag, a double-headed winged centaur, wearing the atef crown (without horns) of Egypt, holding a bow and arrow, and having his front hooves in a small bark. His front face is human, the rear face is a lion. This figure represents the sign of Sagittarius.

Pabilsag is followed by a man holding a mace standing over a goose. The man and the goose are in the right location on the ceiling to represent the winter solstice. Daressy identified the bird as a swan and suggested a connection to Leda, which would link the figures to Cygnus. These figures are in the correct place to mark the star Deneb (alpha Cygni), which was a star with long history of importance in Egypt.

Following the man and goose is the goat-fish of Capricorn.

Directly above Capricorn is the planet Mars, shown as a falcon-headed god, holding a *wꜣs* scepter, a star over his head. It is called Hor-desher meaning "Horus the Red."

Behind these two, a man wearing the white crown of Upper Egypt is pouring water out of two jars. This is Aquarius.

Above Aquarius is the figure of a man, about to slit the throat of a gazelle, while just below him is a headless human figure on all fours. The headless being is above Capricorn as well as above Aquarius. The man is the god Anti. Anti was accused of beheading Hathor in the Jumilhac papyrus. His punishment was to be skinned alive and he became associated with the flayed skin or *imyut* fetish, a symbol of the god Anubis. Egyptian gods' flesh was gold and their bones were silver. Having no flesh,
Anti was associated with silver. On this ceiling, he is positioned over the decan Seret, which is the only decan whose metal is silver. Just below him is what looks like a headless animal, but which has human hands and feet. It may possibly be Anti's skin. Brugsch believed the Egyptians called the sign of Capricorn, "Skin."  

The figure behind Aquarius is the planet Venus, shown as a double-headed god holding a scepter. The front head is a falcon wearing the white crown of Upper Egypt and the rear head is a woman wearing the red crown of Lower Egypt. It is called Pa-netjer-Dua meaning "The Morning Star."  

Behind Venus, a figure in a circle holds a pig by the tail. Daressy thought this was a pun on the name for lapis lazuli, a semi-precious blue stone that was valued highly by the Egyptians, and the Nile, which was called "blue." Both were sacred to the goddess Hathor. The stars of the decans under this figure rise heliacally (just before sunrise) at about the time the water of river Nile would begin rising for the annual flood. These stars also rise acronychally (just after sunset) at the time of Inundation, so it is quite possible that there is a connection to Nile here.  

Above this figure in the circle are the two fish of Pisces. Willy Hartner thought that the square of water between the two fish represents the modern constellation Pegasus.  

Above the upper fish is a Udjat Eye in a disk. The Eye represents many things in ancient Egypt, one of them being the full moon. Éric Aubourg believes the Eye on this ceiling represents an eclipse that dates the temple's construction to the summer of 51 BCE, in July or August. He believes the planets' positions on the ceiling mark the stations of each planet for the year the temple was built. This is unlikely since the planets are all shown in their exaltations or hypsomata, and the hypsomata are so well documented, so old, and (in my view) so very Egyptian. The position of the Eye, north of Pisces and east of Aries, is in the right general place to represent the notorious demon star Algol. This star, the head of Medusa, was known as Ras al-Ghûl, the head of the demon or ogre to the Arabs. Despite Algol's dreadful reputation in later astrology, it is important to be aware of the symbolism of the gorgon's head in Greco-Roman times. Though fearsome and dreaded as a vision in Homer, the gorgon's head was used apotropaically in the Hellenistic world. It frequently appears on coins and amulets. The Eye of Horus functioned in Egyptian culture in a similar way to that of the gorgon's head in Greek culture. This representation, then, would translate the Greek meaning of the star into Egyptian terms. Furthermore, I believe that the star Algol was originally connected to the decan of the sun's hypsoma, supported by the strong link between the gorgon's head and the sun.  

The figure standing directly behind the two fish of Pisces, near the junction of their cords, is a lion-headed god. In Egypt, the sun was connected with lions as far back as the pre-dynastic times. This figure's placement is directly beneath Aries the Ram, the zodiac sign of the sun's exaltation or hypsoma. Since the planets are all shown in their signs of exaltation on this ceiling, it is likely that this figure represents the sun in its sign of exaltation. It is followed by the figure of a human-headed god, also carrying a scepter. The human-headed figure is positioned slightly ahead of Taurus, the sign of the moon's exaltation. Throughout Egypt's history, the moon was always represented by a god, never by a goddess. This figure is placed within reasonable proximity to the correct sign of exaltation for the moon. In addition, these two figures are the only figures on this ceiling besides the planets, the Orion figure, and the figure above Scorpio, which I identify as Nehebkau, to carry scepters, which are indicative of dominion.  

Just above these two figures is a recumbent ram, which is Aries.  

Above Aries and the Eye, there are two figures: an ape, with a falcon wearing the double crown over its head, sitting back to back with a gazelle. Based on his theory that the figures correspond to geographic locations, Daressy connects the ape with Thoth, standing in for the vilified god Seth, who was the god of the nome that Daressy would place here. Based on their position on the ceiling, these
figures may correspond to the spring equinox. They are placed so that they are bisected by the east/west line. These figures may also represent stars in Perseus and/or Auriga. New Kingdom Egyptian texts (c. 1200 BCE) mention a Baboon constellation. Besides being linked with baboons, the god Thoth has a connection to the Eye of Horus, which he retrieved from Seth and restored. The Egyptian baboon constellation may be the Perseus figure, without Algol. This ape could possibly be only the bright star Mirfak, while the gazelle may represent Auriga or perhaps only Capella.

The bull of Taurus follows these two figures and Aries.

The male figure following the baboon and gazelle and above Taurus is holding something unidentifiable. He is thought to be identical to the man who holds a serpent in the square zodiac. Based on his positions in both zodiacs, his holding of a serpent in the square zodiac, and his holding of what may be a bull's head in the round zodiac, this figure may represent the star Aldebaran.

After Taurus comes a striding man wearing the white crown of Upper Egypt and holding a wAs scepter. He is the constellation Orion.

Orion is followed by bird that could represent Lepus. Except for its tail, the bird resembles the nH bird, which was used as the hieroglyph to write the word "eternity." So, it may not represent a constellation or star. It may be meant to be read. It is uncertain.

In the very center of the circle, there is a jackal on a plough with a Hippo holding a mooring post on one side and the Foreleg, with possibly a lamb or a lion curled on it, on the other side. The Hippo is thought to be the constellation Draco, the Foreleg is Ursa Major. Both these figures are attested in the Old Kingdom Pyramid Texts (c. 2450 BCE) and both appear consistently in the astral art throughout Egyptian history. The reclining figure on the Foreleg is not seen earlier and remains unidentified. The jackal may represent a Babylonian fox associated with Ursa Major, or could possibly be the Babylonian wolf (alpha Trianguli), which was associated with a plow, made up of the stars of Trianguli and gamma Andromedae. If the jackal is meant as a pun for the word "star" this figure may mean "plow star," alluding to Ursa Major again. It also could be connected to Wepwawet, the Opener of the Ways, as marking another entrance to heaven, which was traditionally in the north in Egypt. In the square zodiac, this figure is placed between Libra and Scorpio, corresponding to the small jackal above Harpokrates on the Scales in this zodiac.

contact author of this Dendarah article (mailto:emawenut@hotmail.com)
"The inner circle contains the hieroglyph of Hemphta, the triform and pantamorphic deity. In the six concentric bands surrounding the inner circle are (from within outward): (1) the numbers of the zodiacal houses in figures and also in words; (2) the modern names of the houses; (3) the Greek or the Egyptian names of the Egyptian deities assigned to the houses; (4) the complete figures of these deities; (5) the ancient or the modern zodiacal signs, sometimes both; (6) the number of decans or subdivisions of the houses." (Manly Palmer Hall)
from Corpus Hermeticum: STOBÆI HERMETICUM VI - The Mead
Translation (dialogue between Hermes and his son Tat)

Hermes: We said, [my] son, there is a Body which encompasses all things. Conceive it, then, as being in itself a kind of
figure of a sphere-like shape; so is the universe conformed.

Tat: I’ve thought of such a figure in my mind, just as thou dost describe, O father [mine].

3. Hermes: Beneath the Circle of this [all-embracing] frame are ranged the Six-and-thirty Decans, between this Circle of
the Universe and that one of the Animals, determining the boundaries of both these Circles, and, as it were, holding that of
the Animals aloft up in the air, and [so] defining it. They share the motion of the Planetary Spheres, and [yet] have equal
powers with the [main] motion of the Whole, crosswise the Seven. They're checked by nothing but the All-encircling Body,
for this must be the final thing in the [whole grades of] motion--itself by its own self. But they speed on the Seven other
Circles, because they move with a less rapid motion than the [Circle] of the All.

Let us, then, think of them as though of Watchers stationed round [and watching] over both the Seven themselves and
o'er the Circle of the All--or rather over all things in the World--holding together all, and keeping the good order of all
things.

4. Tat: Thus do I have it, father, in my mind, from what thou say'st.

Hermes: Moreover, Tat, thou should'st have in thy mind that they are also free from the necessities laid on the other
Stars. They are not checked and settled in their course, nor are they [further] hindered and made to tread in their own steps
again; nor are they kept away from the Sun's light--[all of] which things the other Stars endure. But free, above them all, as
though they were inerrant Guards and Overseers of the whole, they night and day surround the universe.

5. Tat: Do these, then, also, further exercise an influence upon us?

Hermes: The greatest, O [my] son. For if they act in them, how should they fail to act on us as well--both on each one of
us and generally?

Thus, O [my] son, of all those things that happen generally, the bringing into action is from these; as for example--and
ponder what I say--downfalls of kingdoms, states' rebellions, plagues [and] famines, tidal waves [and] quakings of the
earth; no one of these, O son, takes place without their action.

Nay, further still, bear this in mind. If they rule over them, and we are in our turn beneath the Seven, dost thou not think
that some of their activity extends to us as well--[who are] assuredly their sons, or [come into existence] by their means?

6. Tat: What, [then,] may be the type of body that they have, O father [mine]?

Hermes: The many call them daimones; but they are not some special class of daimones, for they have not some other
kind of bodies made of some special kind of matter, nor are they moved by means of soul, as we [are moved], but they are
[simple] operations of these Six-and-thirty Gods.

Nay, further, still, have in thy mind, O Tat, their operations--that they cast in the earth the seed of those whom [men]
call Tanes, some playing the part of saviours, others being most destructive.

7. Further the Stars in heaven as well do in their several [courses] bear them underworkers; and they have ministers and
warriors too. And they in [everlasting] congress with them speed on their course in æther floating, full-filling [all] its space,
so that there is no space above empty of stars.

They are the cosmic engine of the universe, having their own peculiar action, which is subordinate, however, to the
action of the Thirty-six--from whom throughout [all] lands arise the deaths of [all] the other lives with souls, and hosts of
[lesser] lives that spoil the fruit.
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