



OAGCSU

A Catherine Mulberry Book
by James F. Whitehead

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... philosophy will be unable to effect any immediate change in the current state of the world. This is true not only of philosophy but of all purely human reflection and endeavor. Only a god can save us. The only possibility available to us is that by thinking and poetizing we prepare a readiness for the appearance of a god, or for the absence of a god in [our] decline, insofar as in view of the absent god we are in a state of decline.

Heidegger “Only a God Can Save Us”: The Spiegel Interview
(1966)

I have been writing Billy Taylor books for some time at the request of B.T. as a record of his events, from the first, the Eve Sharif affair, I have been at pains to point out my unsuitability for the task. And from the beginning Catherine Mulberry was involved. However, in the last great “Adventure” things radically changed in the world of Billy Taylor and others, including Catherine Mulberry. He effectively leaving this world. Catherine Mulberry no longer being a professor of comparative religion but was now a writer on the occult, both fiction and nonfiction, her works being published by Emily Clarke. Catherine Mulberry, still always using her full name, however wished her adventures to also appear in what she called “lesser worlds” by which she means this one. So, this book derives from when I found a series of cassette tapes, poorly recorded with the opening sentence,

‘Please publish these, notwithstanding your terrible English!’

True my English is not good, in grammar especially. The detailed explanations are necessary, and I try to simplify as much as possible, but C.M.’s work like Billy’s is complex and at times arcane (if that is the right word).

Moreover, I have not the facilities for professional proof reading and editing. All this C.M. knows. So here it is, I hope the reader can understand and my poor abilities not prevent these stories from being read. Thank you in anticipation for your understanding. JFW.

Addendum: The original title for this book was THE DEVILS HOLE, however Catherine Mulberry subsequently added much more material and so I changed the title.

And a tip of the hat to Wikipedia et. al.

For the section on The Wreck of the Unbelievable:

*Guide to the Treasures from the Wreck of the Unbelievable -
Pinault Collection, Punta Della Dogana, Palazzo Grassi*

Also:

Rob Hunter - Moma UK

Tiernan Morgan - Hyperallergic

Sasha Savenko The Collector

Joe Lloyd - Studio International

Guide from Pinault Collection

*Corey Kai Nelson Schultz International - Journal of Heritage
Studies*

*Elizabeth S. Greene & Justin Leidwanger - Museum Review AJA
Open Access*

Icy Sedgwick

Sarah Cascone - Artnet News

*oh! And this of course in our world is pure fiction, but obviously
not in other worlds.*

CHAPTER 1: THE CARDINAL.

It was the ghost of Nietzsche which visited the Cardinal, Cardinal William Sulley White, or the being posing as a Cardinal in the Roman Catholic Church. Or it was the ghost of his greatest work, *Thus Spoke Zarathustra: A Book for All and None*, German: *Also Sprach Zarathustra: Ein Buch für Alle und Keinen*.

It was among ancient Middle Eastern beliefs with Zoroastrianism that first appeared a belief-system which developed a clear demonology headed by a supreme spirit of Evil, Angra Mainyu, i.e. The Devil. Zarathustra argued that God, Ahura Mazda freely chooses goodness, while Angra Mainyu freely chooses evil. By doing so, he established the first known dualistic cosmological system, which would later influence other religions, including Judaism, Christianity, Manichaeism, and Islam. Alienated from the new sole deity, spirits of previous belief-systems thus became associated with the forces of evil and hence demons. As servants of the destructive spirit, the demons were believed to follow only evil, inflicting pain and causing destruction. Unfortunate souls, who find themselves in the domain of the evil spirits after death, in hell, are also tortured by the demons. Spirits found to align with the new sole deity then became the Godhead's servants i.e. angels.

CHAPTER 2: DEVILS HOLE.

Devils Hole is a geological formation located in The Death Valley National Park Southwestern United States. A geothermal pool within a limestone cavern in the Amargosa Desert of Nevada, east of the Amargosa Range and Funeral Mountains. It is at an elevation of 2,400 ft above sea level, and the water is a constant temperature of 91 °F. The surface area of Devils Hole is 72 ft long by 11.5 ft wide.

Below the surface pool, Devils Hole first descends approximately 160 feet through the main chamber before reaching a narrow opening of the funnel. Through this opening lies a much larger chamber of the cavern system known as Acree's Chasm, 300 feet in length, 40 feet in width, and has a bottom 260 feet below the surface.

On March 20, 2012, a 7.4-magnitude earthquake in Oaxaca, Mexico, some 2,000 miles away caused an undulating 4 feet rise and fall of the cavern waters. Evidence that the Devils Hole cave system was connected to far-reaching underground water systems.

Devils Hole is habitat for the only naturally occurring population of the endangered Devils Hole pupfish, *Cyprinodon diabolis*. Having adapted to an environment with low oxygen saturation, the Devils Hole pupfish has developed a behaviour known as paradoxical anaerobism. The fish enters a state of torpor and has been known to forego breathing oxygen for up to two hours. As a byproduct of this alternate respiration method the fish produces ethanol, also called ethyl alcohol, grain alcohol, drinking alcohol, or simply alcohol.

The population fluctuates from 300 in winter to 700–900 in late summer.

In 1965, Paul Giancontieri, went SCUBA diving in the hole and did not come back up. Another, David Rose, went down to find him, but did not come back up either. Later efforts by five divers to find their bodies were unsuccessful. During the second dive a weighted depth line was dropped to a depth of 932 feet without hitting the bottom of the chamber. This was termed the “Infinity Room”.

CHAPTER 3: INVERSION.

Two men in jeans and t shirts leant against an old pickup truck, one looking at a figure dressed in red nearby, the other was counting dollar bills, thousand-dollar bills, and smiling, the first man was holding bolt cutters with which they had just cut the protective grill covering Devils Hole. They wore sunglasses and were smiling.

‘What’d he gonna do?’ asked one.

‘Don’t care.’ said the other still counting the dollar bills, ‘Guess he just wants a ride back.’

The figure, a priest in a bright red gown and skullcap approached the Devils Hole in The Death Valley National Park Southwestern United States. He smiled and from a pocket took something and threw it into the water.

Immediately what was the hole expanded, within second had engulfed the solar system, the rate of expansion faster than light much faster, seven times faster as just after the Big Bang, then 70 times faster, then 70 to the power of 70, and so on until the rising powers stretched to infinity.

A starship gleamed in the blue light of a star system, a binary with a much smaller red companion. An alarm rang out and before any of the crew could act the ship had flipped dimensions avoiding the emerging black hole. In this case a purely automatic reaction due to the calculation the ship made Vs the time response of the life forms. A scientific crew of 2. The ship immediately flipped again, and was doing so at Planck time intervals, which is the shortest simple time interval.

[Planck time is roughly 10^{-43} seconds. To date, the smallest time interval that has been measured is 10^{-21} seconds, a zeptosecond. One Planck time is the time it would take a photon travelling at the speed of light to cross a distance equal to one Planck length. A Planck length being the shortest possible physical distance.]

The team of two were at first bemused as none of their instruments were measuring any data, which at first was puzzling. Once the ship had notified them of its actions the lack of data became obvious, they were never anywhere long enough to gather any data. The next question was why, which was not an answer they wanted. At the first flip, before the second a 'tail' had been left behind. Just a thin string that could briefly remain, a few Planck times, allow gathering of data. But it didn't gather any data, the only possible explanation was they were just one Planck time, possibly 2 ahead of the black hole that was traversing these dimensions. Dimensions now of increasing complexity. The crew didn't see the joke of not having much time to think, the ship could only maintain its dimensionality in the low billions. Before they could calculate how long this would be the flip gap had reduced to one Planck time then zero and blackness. The ship had gone, smeared over the surface of the singularity as it entered the hole.

'Are we dead?' asked Anne, 'Stupid question.' replied Jack. 'Then where the fuck are we, and the ship?' she replied.

'Well, we haven't been smeared, I guess the ship's gone, and we appear to be in a very small church, that of several hundred millennia ago, which is ridiculous.' said Jack, 'Have

you got your telethinker switched off again, I know you're a bit of a neo-Luddite.' he continued.

Telethinkers are brain implants that allows intercommunication of thought which the users can switch on and off. Neo-Luddites were those who wanted "naked brains" such as Anne, she never turned her telethinker on, or her wikimplant and browser implants. These were implanted at birth or before and helped child development. Some neo-Luddites had these removed but these two were working in an organisation where they were mandatory, but it could not be mandatory to use them. An obvious nonsense but a conflict between human rights and organisational policies.

'Obviously my browser implant isn't working and so the wikimplant can't upload more detail, we need to explore.' said Jack.

'I want to sit and take stock.' said Anne. She sat on a chair, while Jack opened the door and stepped outside. After a few minutes he re-entered saying,

'Well, it's a medieval period church, and some buildings maybe of similar age, with much later additions, but that's all the wikimplant could give, can't upload more detail.'

'It,' Anne waved her hand around, 'is the Church of St Peter, a redundant Anglican Church. We are in somewhere called Cambridge England, and it seems in the Parish of the Ascension of the Diocese of Ely. We are on Castle Street between Honey Hill and Kettle's Yard, a museum of art, the once home of one Jim Ede. The church is now in the care of the Churches Conservation Trust. Also known as St Peter by

the Castle or Beyond the Bridge to distinguish it from St Peter-without-Trumpington Gate.

The present structure is the remnant of one that went back to the 12th century, with a nave, chancel, south aisle, and west tower and spire. Former county archaeologist Alison Taylor suggests that, due to its location, across the Roman road from St Giles' Church, it may have its origins in the Anglo-Saxon period but no evidence of the church prior to the Norman period has currently been discovered. Under the Tudor monarchy, the advowson, whatever that is, came to the Crown, and Elizabeth I granted it to the See of Ely. In 1650 the town commissioners found that St Peter's had neither parsonage nor vicarage and recommended that the parish should be united with St Giles. It has been annexed to the vicarage of St Giles for several hundred years.

St Peter's is a single-cell church with a west tower and an octagonal 14th-century spire with dormers. Construction is of stone rubble with pebble for the tower and ashlar, again whatever that is, for the spire. The church was rebuilt on a reduced scale in 1781, although there are several surviving medieval details. It has a 13th-century south doorway, and a 12th-century font, decorated with mermen at the angles. By the beginning of the 20th Century the building was almost derelict again. The weathervane has the initials AP; these are said to be those of Andrew Perne, a self-serving sixteenth-century vice-chancellor of Cambridge University and dean of Ely. The initials were said to denote A Papist, A Protestant, or A Puritan, depending on which way the wind blew.'

Jack was speechless, then said, 'How the... do you know all this stuff!'

‘Here, in this.’ Anne held a printed guide, ‘And it looks like we are somewhere and sometime in a period called the late 20th early 21st century, which had a very similar history to our home planet. And yes, I’m a reader.’

“A Reader.” is a derogatory term, similar to “Moron”, applied to Neo-Luddites who rather than let the browser implant read text aloud for them, they would read texts for themselves. Though children were taught to read from quite early on the ease of being read to meant that by mid-teens most could no longer read for themselves.

‘Let’s explore the museum.’ said Anne to a bemused Jack, she led the way out of the church, down a path with white flowering cow-parsley, which Jack’s wikimplant told him, but nothing about the museum.

‘Cow-parsley, but nothing about the museum, I think my implant is malfunctioning.’ he said.

The path led to a door in a modernist extension, as they reached it, the door opened and dressed in an orange sarong a woman spoke,

‘Please come in, I’ve tea.’

They entered a large double height dining room and were beckoned to sit at the large central oak table. There were artworks on the walls. Anne couldn’t recognise any, and Jack’s implants had now all malfunctioned. There was a cast iron teapot from which the woman, Sophia, Achamōth, Chokmah, Barbelo, Prunikos the daughter of Elohim, the formatrix of heaven and earth, the Aeon of Wisdom, poured Jasmine tea into two raku bowls.

‘Drink.’ she said, so they did, both surprised at never having tasted organic tea ever.

‘This is wonderful!’ said Jack, ‘what is it?’

‘Tea.’ replied the Aeon, adding, ‘I’m an Aeon, an emanation or rather the emanation of the profundity, it is complex. And this is not what it seems, it is a private world of no dimensions. My name is Sophia, Achamôth, Chokmah, Barbelo, Prunikos the daughter of Elohim, the formatrix of heaven and earth, the Aeon of Wisdom. Drink your tea, it will help you understand.’

They sipped their tea, she continued.

‘I housekeep, I like this, it’s simple, and you are here for reasons I will not tell you, you need to learn. But you remember the black hole which subsumed everything in all dimensions, nothing could escape, not even the infinities. Everything and even nothing has been inverted. After your tea I will show you around the house, and there is a guide,’ she pointed to a small booklet on the table, ‘but this is not the same house as in the guide.’

Jack saw the guide, but couldn’t read it, so Anne read aloud as they drank.

‘Kettle's Yard House and Gallery was originally the Cambridge home of Jim Ede and his wife Helen. Moving to Cambridge in 1956, they converted four small cottages with the help of Winton Aldridge into one idiosyncratic house and a place to display Ede's collection of early 20th-century art. Ede maintained an 'open house' each afternoon, giving any visitors, particularly students, a personal tour of his collection.

In 1966, Ede gave the house and collection to the University of Cambridge but continued living there before he and his wife moved to Edinburgh in 1973. The house is preserved as the Edes left it, making a very informal space to enjoy the permanent collection and live music. In 1970, the house was extended, adding an exhibition gallery in a contrasting modernist style by Leslie Martin.

This room?’ Anne asked,

The Aeon nodded a yes, then said,

‘Well, this room, the yard, church and Cambridge is more a copy, but we will come to understand this in time.’

So, Anne continued reading,

‘The permanent collection is composed of paintings, sculptures and objects collected by Ede. It is largely based on associations and friendships formed when Ede was a curator at Tate Gallery, and as such it is biased towards works from the British avant-garde of the first half of the 20th century. Ian Hamilton Finlay described Ede's “fusion of art and found objects” on an inscribed pebble as “the Louvre of the pebble”. Notable artists represented in the collection are: Constantin Brâncuși, William Congdon, Helen Frankenthaler, Henri Gaudier-Brzeska, Ian Hamilton Finlay, Barbara Hepworth, David Jones, Joan Miró, Henry Moore, Ben Nicholson, David Peace, Winifred Nicholson, Alfred Wallis, Christopher Wood.’

Jack spoke after a silence, ‘You said inverted.’

‘Yes.’ the aeon replied, ‘Everything and even nothing has been inverted. It will be very confusing, this place is a sort of

perfect copy. It wasn't destroyed in the super black hole as it's not real, so neither something or nothing. And it looks like you escaped too, which I know more about, and which you will in time also know more about. And your galaxy like the one this place came from is no longer. That's why you learnt English, I think you need it here.'

And she laughed.

'Who taught us and when?' asked a confused Jack.

'Why I did, in no time at all, after all I am the Aeon of knowledge.'

This did not help either Jack's or Anne's confusion.

CHAPTER 4: CATHERINE MULBERRY.

Sophia the Aeon was now talking to Anne and Jack, 'Let me show you around the house, it has some rather fine works of art as you read, but seeing them in actuality is far better than the painted word. And there is someone I'd like you to meet who arrived just before you did.'

So, she led them up a wide staircase into a large upper gallery space and library. At the top of the staircase were numerous paintings by Alfred Wallis a retired fisherman from St Ives in Cornwall who had produced numerous naïve paintings of the town from memory and was a particular favourite artist of Jim Ede. Sat at a round gateleg table was Catherine Mulberry, not the professor of comparative religion, but the writer on the occult and occult fiction. On the table was a pendulum and a deck of Tarot cards showing the Major Arcana number 15, The Devil.

'Can I introduce you to Catherine Mulberry, and Catherine Mulberry this is Anne and Jack who we rescued during the inversion.' said Sophia. 'Catherine arrived a few minutes before the inversion began. I guess the Tarot gave her warning, that and the pendulum.'

The person was a woman in middle age, brown shoulder length hair and fine features. She was wearing a bright green blouse and even brighter red skirt. She gave the two a look up and down, they were wearing the all-in-one suit of a senior class science officer.

'Please sit.' she said, so the three did, continuing, 'Inverted, is that what you call it, more like gone to the devil I would say. Have you told them of Colonial Road, and Inglefield, they do

not need to know of Arcadia but maybe the Hall of the Mountain King.'

'Not yet.' said Sophia.

'OK, I'll fill them in,' said Catherine Mulberry, 'you are here because your craft managed to keep you alive briefly by skipping to other dimensions, but these would all eventually collapse. We thought it charitable to do a rescue, and you might be of help if we can stop this, and what is this, well we don't know. Yet!'

'My other self says Smith has arrived in Colonial Road.' said Sophia, interrupting.

'Complex and confusing, cutting to the chase, this,' Catherine Mulberry gestured with her hand around the room,

'is not real, it's a fiction made by someone, by folding space, which is actually more an act of hyper imagination, by who is unimportant, there are to our knowledge four other such non-spaces. One we call Arcadia, which needn't concern us, and two are houses in some fictional Birmingham England of the late 1950s or so, one being in Colonial Road. The other in Inglefield Road. The fourth is a place elsewhere which we call the Hall of the Mountain King. It's a baroque hall-like space-like thing. Mr Smith tends to live there, if living is what he does, but it seems has now travelled to Colonial Road. Mr Smith is a pan-dimensional, well I'd say alien, but he wouldn't. How we know he is in Colonial Road? This is because the mighty Aeon Sophia here is also there, in another form. And you are from the future?' she asked.

'No from M33.' said Sophia.

Which Catherine Mulberry either missed or thought it was probably a motorway.

So, turning to Sophia and ignoring this information said, 'You must tell Smith to come here, and also Emily if she is there.' Then back to the two puzzled arrivals,

'It's best the two Sophia's don't meet, just embarrassing more than anything. It should be quite easy to get from there to here given there is now nothing else, as soon as they leave Colonial Road they should be here. Lets' go down to the dining room and wait.'

With which she rose and descended the stairs.

They sat around the large dining table, Catherine Mulberry spoke,

'So, food, can you...'

'Fix food for four, sure.' said Sophia.

'Sophia doesn't eat, Aeons don't being non-corporal, Smith seldom does, and why should a great Aeon make food?'

'It's wonderfully practical,' said Sophia, 'I suppose like if you could experience being angelic.' With which she rose and entered the kitchen area, saying,

'Chicken salad is one of Catherine Mulberry's favourites, and not to worry if you're vegan, it's not "real", nothing is. Here.'

'In the meantime, a drink of Prosecco won't do us mere mortals any harm.' with which Catherine Mulberry fetched a bottle from a refrigerator in the kitchen and three glasses.

‘Then some nibbles. Have you drunk alcohol before?’ she asked.

The two shook their heads,

‘Just one glass slowly then.’ she said.

Both took a sip, and ate some peanuts, looked at each other and smiled,

‘This is very good.’ said Jack.

‘I have to agree.’ said Anne.

‘Tell me what you were doing just prior to the black hole event?’ asked Catherine Mulberry.

‘We were observing a star system, a binary, a super-giant blue star with a much smaller red companion.’ Anne said.

‘Oh, a metaphor, maybe, that would be good.’

‘Why?’ asked Anne.

‘Blue is the colour of the Virgin, Holy Mother of God, red is the colour of the Devil,’ and under her breath, ‘especially if it’s cardinal red.’

Anne and Jack looked puzzled.

‘And any particular reason why you were observing these two stars?’ asked Catherine Mulberry.

‘They were very anomalous.’ Anne replied.

Here Sophia stopped preparing the salad and said,

‘Catherine maybe you didn’t hear me, they come from M33, and one in a different universe, similar to this one but lacking QM.’

‘Oh, interesting.’ said Catherine Mulberry. ‘I missed this in all the excitement,’ she laughed and continued,

‘So, you come from a deterministic universe, a classically mechanical one in that case?’

‘Of course.’ Anne replied.

‘No quantum uncertainty.’ said Catherine Mulberry.

‘No idea what you are talking about.’ Anne replied.

‘In some universes there is randomness and probability and in others, like the one I am from, the occult.’

‘There is no such thing as randomness, pure necessary logic and cause an effect. And what does occult mean?’ asked Jack.

‘We shall probably see sooner or later. Occult, from Latin occultus, hidden, secret, is a world in which there is esoteric knowledge and supernatural forces.’ said Catherine Mulberry.

Jack was shaking his head,

‘Stupid nonsense.’ he said then looked at Sophia and felt very strange as if she could see into his mind, he searched for the implants, they had gone.

‘The implants are gone.’

‘You’re going to have to learn to read!’ Anne said with a smile.

CHAPTER 5: THE HALL OF THE MOUNTAIN KING.

Mr Smith is a pan-dimensional super intelligent being who has now isolated himself from everything and nothing by retreating into a single room known as The Hall of the Mountain King. It was not a nowhere, and not a somewhere or better called an un-where place like that of the copy of Kettle's Yard in which Jack Malick and Anne Winters had now found themselves. Made by "folding" space and accessed from various "doors", normally green in colour.

It was a large room, a great hall, with heavy Rococo gold decoration, elaborate furniture, and a massive candelabra. There were bookcases, beautiful wood panelling and mirrors on the walls. It could have been from a Russian palace or something from the Austro-Hungarian Empire. Windows looked onto formal gardens with a fountain, and beyond to hills, then in the distance snow-capped mountains, a very un-English landscape. A log fire burnt in a large fireplace, it was dusk, the room illuminated by candles and the huge candelabra. Smith was sitting in an elaborate gold chair with a side table which had a drink on it, also a decanter of fine sherry and a tray of vol-au-vents. The hall's name came from Nigel Summers, the famous physicist, on first seeing it, half-jokingly but the name had stayed. It was impregnable, which is why Smith liked it, though he seldom showed emotion and chose to dress as a Victorian gentleman, with a black frock coat and top hat. The Hall was Inspired by a boy, a strange character who inhabits two houses in Birmingham England set in a fictional world of the late 50s or very early 1960s. A strange almost totally uninhabited world, nothing like a historical reconstruction, but similar to that of the Kettle's Yard "copy".

Mr Smith had felt the shock of the inversion, how he felt it was his secret, being in an impregnable room and so invulnerable was one thing, not knowing what went on outside was another. Why he wanted invulnerability was another set of painful stories.

Smith rose from his seat and pushed at one of the bookcases; it opened onto an alleyway between two gardens with wood paling fences either side.

He walked to the end of the alleyway, then took a left dogleg, and opened the gate onto the back garden of 85 Colonial Road.

This was the strange world of the boy. It looked like Birmingham England around the late 1950s, early 60s, but was only populated by the boy and a few strange figures until the garden of the house in which the boy lived became a place for the displaced deities. Displaced as their presence in the real world was not wanted, to say the least.

Smith opened the gate onto the back garden of 85 Colonial Road. He walked past the remains of a bonfire, across the lawn and down the concrete path which led to the French windows. Smith opened one of the doors and stepped into the living room. As before there was a large dark table on the right with a black and white television set of the period, above it a cream Bakelite radio. There were two armchairs either side of a coal fireplace, and opposite a sofa. Directly to the left was a bird cage with a budgerigar in it, the room was empty of any people. He walked down the room and turned right and entered the kitchen. It had a small scullery on the left which had a cold shelf for keeping food fresh, a few tins, and a small window onto the front garden. The kitchen itself had a

butler sink; a large pine table covered with an oil cloth, an old gas stove and a gas boiler in the corner for washing clothes. The walls were painted brick, but with linoleum stuck on the walls, around the lower part to about 5 feet, patterned with imitation tiles. There were shelves with plates and pots and pans.

Sat at the table was an old woman, small and thin, wearing a blue dress and pinafore of dark maroon paisley patterns. She was looking into a mug of tea, she looked up and spoke,

‘So, you felt the inversion somehow, I was telling Jack and Anne from the far far away about it. Sit down Mr Smith, no doubt you will not want any tea. They are in the other place, Kettles Yard with my doppelganger, and I think you need to see them.’

The old woman was the younger woman in the other world.

‘Just a minute,’ she said, ‘I need to fetch Emily, she’s with those creatures, deities and such, and so worried, seems many are going missing, she says, and they are not going back to from where they came.’

She was gone sometime, when she returned Emily Clarke was with her, who in one world had been a head of The University of Birmingham’s advanced pathology unit, had quit to study Gnosticism. Then only to find that herself in another world was a multi-millionaire publisher.

In both worlds she had taken a keen interest in various deities and demi-gods who had promoted extremes in the world and worse such as child sacrifice and violent warfare. These had been exorcized and re-located. Now many had lived peacefully in the seeming finite and ordinary gardens of 85

Colonial Road, in the non-world of a deserted Birmingham of the late 1950s. Though their number was infinite the gardens in the non-world could contain them all.

She spoke to Mr Smith and the older version of Sophia.

‘They, the various deities and demi-gods aren’t happy, I know I told them they could now leave and return to where they originated now they had given up their extreme practices and needs, and I know they wanted to stay here, but...’

She paused. ‘But it seems they don’t like the idea that all the outside worlds where they came from no longer exist. They are aware of the inversion and that all worlds, save these odd worlds, no longer exist. And they are declining in number, strange rumours about a great power calling them, or tempting them?’

‘And, so?’ asked Smith.

‘So, they want to send a delegation with me.’

‘A delegation!’ replied Smith.

‘Yes, a delegation, but I whittled it down from a great number, the Indian many incarnations, the numerous Egyptian Gods, I, well we, whittled it down to one.’

‘I sense a “but”.’ said Smith.

‘Thor.’ said Emily.

Smith then did something neither he nor anyone who knew him could ever have imagined, he did a face palm.

The old Sophia was laughing, as was the younger in Cambridge. Meanwhile the God Thor, with his hammer, but

unlike the Marvel version was naked and over eight feet tall had ducked under the door and was standing in the kitchen.

There was a silence.

‘Right then,’ said Emily, ‘let’s go.’

‘How?’ asked Smith, continuing ‘The route to the Kettles Yard world is via the two churches, the church in Tanworth in Arden, of St Mary Magdalene to that of the Church of St Peter.’ He paused, ‘Oh my, I’m slipping, now there is a void outside, so the distance between the actual two churches is zero.’

So, the strange party of three left via the front door of 85 Colonial Road, walked down the path, opened the gate that once would have took them to contemporary Birmingham, but now this was all void. So, they were directly in the Church of St Peter in the world of the Kettles Yard copy, that world where Sophia, Catherine Mulberry Jack and Anne were.

CHAPTER 6: THE FEAST OF THOR.

‘Why are you laughing?’ asked Catherine Mulberry as they sat around the large dining table.

‘The various deities and demi-gods are sending a delegation along with Mr Smith and Emily.’ Sophia replied.

‘Why funny, and how many?’ she asked.

‘One, but it’s Thor.’

There was a second of silence then Catherine Mulberry laughed, actually went into fits of laughter, Anne and Jack looking on in blank amazement.

Eventually she calmed down sufficiently to point to Anne and Jack,

‘Stupid nonsense, yes all eight feet, and completely naked.’

At this Sophia began laughing again, and Catherine Mulberry joined her.

They were interrupted by the door opening and Emily Clarke entered followed by the strange figure of Mr Smith.

‘Odd, but nothing that odd?’ the two thought and then they couldn’t believe what they saw,

A massive eight feet high naked giant, wielding a massive hammer had ducked under the door frame and was now standing looking at the others.

‘Let’s sit.’ said Emily, ‘Smith and I will use those chairs, Thor you can use that large tree stump, bring it over. You’d break these fine chairs like matchwood.’

The tree stump was one of the “found objects” in Jim Ede’s collection.

‘Thank you.’ said Thor.

‘I taught him English, a fast learner, as was many of the other deities and demi-gods.’ Emily said.

‘I’d better update the supper, beer and red meat?’ Sophia said.

‘Please.’ said Thor.

It was a strange meal, not the strangest thought four, the absolute strangest thought two, Anne and Jack, who tried not to stare, but couldn’t resist, determined minds in meltdown.

‘We corrected the Myth,’ Emily was saying, Thor was nodding and drinking from a flagon.

‘During the immense war waged at Ragnarök, he doesn’t slay the monstrous snake Jörmungandr. Jörmungandr by the way was also in the garden, so they reached a compromise, maybe they might become friends maybe, but anyway no fight to the death.’

‘Emily’s a great friend; it’s why I wanted to come.’ Thor was saying in between swigging Ale.

Jack and Anne as much as they tried to not look, couldn’t help but keep looking at the God.

‘I’m sorry if my body is offensive but there is little I can do about it.’ Thor was saying, interrupted by Sophia,

‘Better to demonstrate!’ she said rising and getting a towel from the kitchen, ‘The God cannot wear clothes or armour being supernatural, all natural things are foreign to him.’

She wrapped the towel around the arm of the giant, it immediately dissolved, she continued her explanation,

‘Gods are, when they are in this world, but not of this world, Thor may have organs, a heart, skin and bone but they are not natural, they are supernatural.’ she added.

‘Unlike the beautiful Aeon Sophia, not of this world or any physical world, but a beautiful emanation of the truth.’ said Thor with a smile, adding,

‘And I know this meat and ale is likewise, truly divine, here try.’ With this he filled Anne’s and Jack’s glasses.

‘Seven at the feast, a good number.’ said Thor, drinking and eating more and refilling Jack and Anne’s glasses.

‘Jack, tell us of the events which brought you here so the others may know.’ said Catherine Mulberry.

So, he did.

‘Either an omen of the future, or an avatar of the future.’ Thor said.

‘Ah, I see,’ said Smith, ‘in a deterministic universe such metaphors would appear as very crude and simple mechanics.’

There was more eating and drinking, the two ‘astronauts’ having their first alcohol becoming quite merry.

‘Jack I will need to teach you to read.’ laughed Anne.

‘So, the vision is that of the Virgin and Satan.’ said Emily, ‘In your world of determinism realised as two stars.’

‘No idea what you mean by Virgin and Satan.’ said Jack ‘But yes two stars but with seemingly infinite qualities, that’s what prompted our mission to get more data.’

More conversation continued, with more food and drink in which Catherine Mulberry’s comment was lost to nearly all,

‘The red star of the Cardinal I think.’

‘We will talk and plan our battle in the morning.’

This was Thor, ‘battle?’ thought Anne and Jack.

CHAPTER 7: THE GREAT LEARNING.

Some slept, the humans, Sophia finding them bedding, a bed or a sofa, she and Smith would not sleep, the God Thor would sit, eyes closed in half waking dreams.

The Aeon fully enjoying the simple domesticity set about making breakfast, of course she didn't eat or drink being an ethereal, but enjoyed the process of making food.

So, it was only the four humans who ate a breakfast, and Thor, who again ate meat and drank ale. Which made Jack, nursing a headache ask if the food was real, though his headache was telling him the ale he drank last night was certainly very real. It was Anne who thanked Sophia for their change of clothes from the spacesuits to jeans, tee shirts and trainers.

Smith gave a pronouncement, 'We have literally all the time in the world, these worlds that is where time differs, so we have time to figure out what is going on and to plan.'

'So, I can teach you to read again.' whispered Anne to Jack.

Catherine Mulberry stood at the head of the table, she was now wearing her Harlequin jacket of red, yellow and blue, bright green pantaloons and pixie shoes which curled upwards.

'It is the work of the Devil, and the idea of removing all competition. So, it begins by destroying everything in an inversion. This we can overcome. Being here proves it failed. The devil will continue in this attempt to become absolute, despite being overcome however many times. This is the

great learning not only for mankind but for all worlds. This is the first attempt which will fail.'

She looked at Thor, and continued,

'The negation of everything, we need to make it new, make it again.

The mistake is both to think the Devil is too stupid or too powerful or too clever. In the meantime, apart from Anne teaching Jack to read, maybe Emily and myself could go over some basics of the occult, because that is what we are dealing with.'

There was a pause,

'Sorry, of course with the help of Mr Smith's Encyclopaedic knowledge, and not forgetting the source of all wisdom, Sophia would you help?'

Smith said, 'I would be delighted.'

Sophia said, 'I've more important work to do, cooking and cleaning.' and laughed.

Thor looked questioningly,

'Hammer the void.' said Catherine Mulberry. She explained,

'You are a great God, powerful, with a hammer that can hammer everything, now it must hammer nothing. You will hammer yourself into the void, that place of nothingness the Devil has created. You will hammer at this void until it becomes something, at first the simple thing that is hammered, then you will become the great cosmic blacksmith.'

‘I see,’ said Thor, ‘and so create, or re-create a world from nothing. To fashion a universe, or universes, stars and worlds, trees and hills, fashion the mountains, the rivers and seas.’

‘And when the Devil appears?’ asked Catherine Mulberry?

‘Then I bind him?’

‘Or?’ she asked.

Thor thought awhile, non-save the Aeon knew the answer, but she was sweeping the floor. Looking up she spoke,

‘The Devil will remain in his hole, he will remain in his world, and you will have made a new world, it was ever so and will be.’

‘So, when you leave here hammer the doors and break out into the void and begin your work.’ This was Mr Smith joining into the conversation.

With a resolute look the mighty Thor picked up his hammer, strode across the room, ducked under the door and was gone.

The others set to work on the other great learning.

CHAPTER 8: HAMMERING THE VOID.

Thor walked down the path between the flowering cow parsley and approached the church door, lifting his mighty hammer he gave it a terrific blow and then stepped into what he expected, a void, the void.

It wasn't, he was standing in a country lane, a typical English country lane in high summer, a blue sky with a few white clouds, a hedgerow either side of hawthorn, wild flowers, rosebay willowherb, wild garlic and butterbur growing from the ditches. Tall oak trees and ash throwing dark shadows across the lane. In the distance a sycamore tree heavy with fruit and beneath it a building, outside two tables and chairs, an open door, small windows, and a sign saying incorrectly "New Inn". He was very confused to say the least, and aware of the incongruous situation. An eight-foot-high naked Norse God in some very traditional English pastoral scene. He imagined there would be a small stream nearby, making its lazy way to the sea, maybe trout swimming gently against the soft current.

He looked around, he liked the scene, he had been tense, if a God could be, well reasonable considering expecting to be thrown into a void and having to confront not any ordinary adversary, but the Devil.

He was enjoying the warmth of the sun on his body, and maybe because of this he aimlessly and unconsciously began to wander towards the Inn. He stood at the open door, inside was dark, stooping low he entered the bar of the inn. His eyes adjusted to the darkness of the interior from the brilliance of the sunlight outside. Slowly he made out a figure behind a very old dark brown bar which had two beer pumps. At the

back was the typical mirrors and bottles, in front of which was what looked like a typical old landlady. And a vase of flowers he could see, the deep red of gladiolas. To his left was a table with two men, smoking, they had been talking as he entered, had looked up briefly only then to continue their conversation taking no notice, which in the circumstances seemed very odd. As if nothing unusual had occurred. Glancing back to look at the landlady she too showed no sign of shock or surprise. In fact, she gave a faint smile and looked at a table and chair to the God's right. It was under a small window from which bright sunlight streamed in. The look was obvious,

'Please take a seat.'

He did so, and as he did, she began to pull beer from one of the pumps. Not into a pint glass but a much bigger flagon for the giant. By the time he had sat, in a large and very sturdy Windsor chair, she had left the bar and brought over the flagon placing it on the table.

He paused for a moment, thinking was this some illusion, a devilish trap, it was a suspicious thought. And then came the image of the unseen brown trout lazily swimming in the gently moving weeds of the stream. All suspicions floated away like the stream toward a sea. He took up the flagon and sipped the beer, a brown similar to the trout's back, it was rich, malty, not cold, but refreshing, deep like the sounds outside of the summer, the sound of leaves, and in the stillness's the hum of bees.

CHAPTER 9: SMITH AND THE VIRGIN.

‘He won’t return,’ said Sophia, ‘he’s not fought any battles with angels or devils, or will he return to his folk, in the great halls of the North, or will he enter Valhalla. He is where he is, perfection you might call it, but he would have no words.’

‘If I could have your attention and maybe sit so you can see the board.’

This was Catherine Mulberry; she was standing in front of a large whiteboard with a pen in her hand.

‘Where did that whiteboard come from?’ asked a surprised Jack.

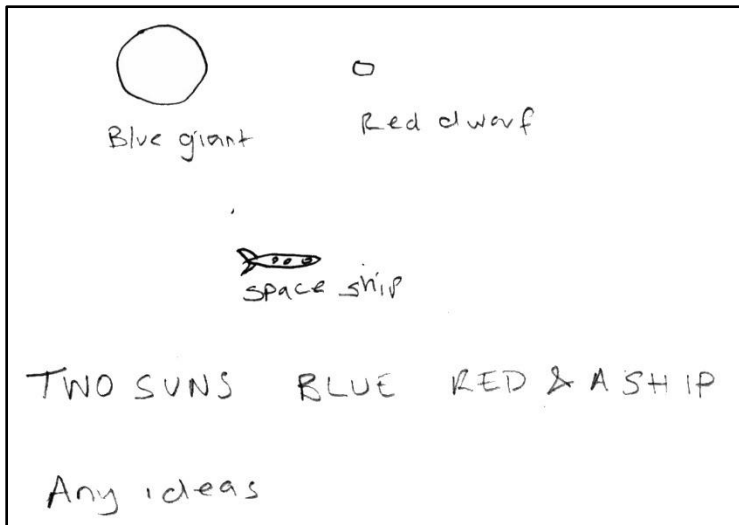
Sophia replied from the open plan adjoining kitchen, she was kneading bread,

‘The house, these places provide.’ she said, and continued working, the others were all now sitting facing Catherine Mulberry and the whiteboard.

‘Brainstorming,’ Emily Clarke was saying quietly to the others. ‘what in another world another Catherine Mulberry’s friend would often do.’

‘We have two stars, a blue giant and a red dwarf. And a space-ship.’

She put emphasis on the word “Ship”



‘Why call the stars “suns”?’ asked Jack.

‘Wait and see.’ said Emily.

‘Blue is the colour of?’

‘The Virgin Mary in the Catholic religion.’ said Smith, continuing now on something of a roll.

‘She was early on portrayed in paintings wearing blue, a paint made from expensive semi-precious lapis lazuli, better known as ultramarine, ultra marine, from across the sea. And now we have it! Ships and Sea.’

Smith getting excited, and searching his pan dimensional mind...

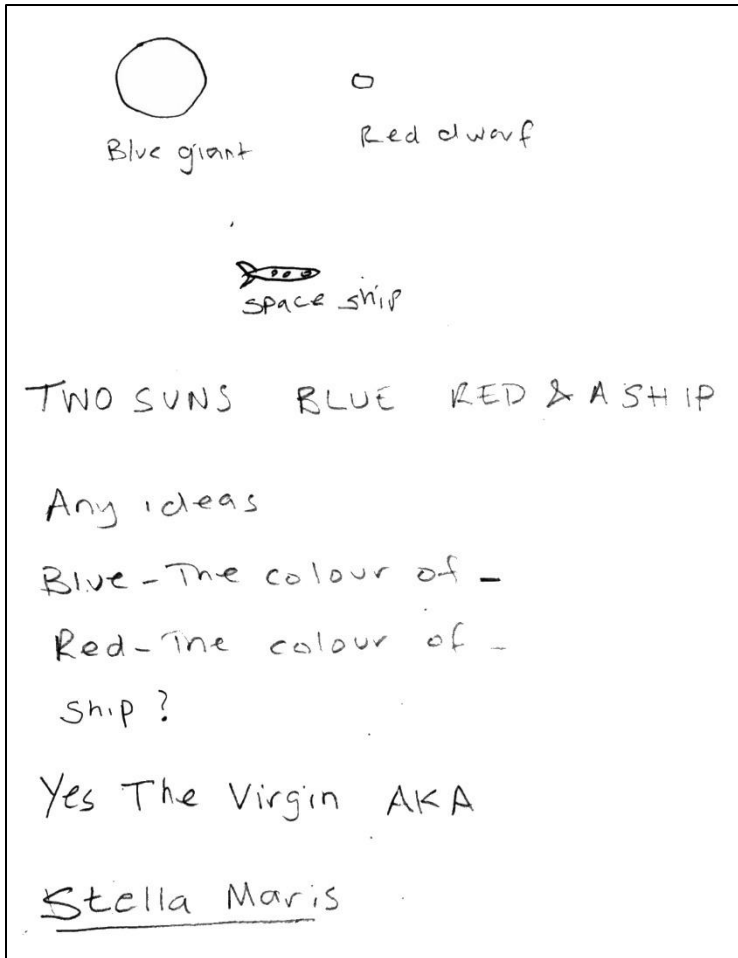
‘And from perhaps a mistranslation, Our Lady, Star of the Sea is an ancient title for Mary, the mother of Jesus. The words Star of the Sea are a translation of the Latin title Stella Maris.

The title has been in use since at least the early medieval period. Purportedly arising from a scribal error in a supposed etymology of the name Mary, it came to be seen as allegorical of Mary’s role as a “guiding star” on the way to Christ. Under this name, the Virgin Mary is believed to intercede as a guide and protector of seafarers in particular.

In the twelfth century, Saint Bernard of Clairvaux wrote:

“If the winds of temptation arise; if you are driven upon the rocks of tribulation look to the star, call on Mary. If you are tossed upon the waves of pride, of ambition, of envy, of rivalry, look to the star, call on Mary. Should anger, or avarice, or fleshly desire violently assail the frail vessel of your soul, look at the star, call upon Mary.”

So, Mary. Stella Maris.’



‘And the red star?’ asked Anne.

‘The Devil, obviously,’ said Smith, ‘but Catherine Mulberry, why “Suns”?’

‘A poem in Latin, my literal translation and two others might help.

“Dormi, Jesu! Mater ridet
Quae tam dulcem somnum videt,
Dormi, Jesu! blandule!
Si non-dormis, Mater plorat,
Inter fila cantans orat,
Blande, veni, somnule.”

And my literal translation,
“Sleep, Jesus! Mother smiles.
She sees such a sweet sleep,
Sleep, Jesus! Gently!
If you do not sleep, Mother cries,
He prays between singing threads.
Sweetly, come, little dream.”
The poet Coleridge’s translation ...
“Sleep, sweet babe! my cares beguiling:
Mother sits beside thee smiling;
Sleep, my darling, tenderly!
If thou sleep not, mother mourneth,

Singing as her wheel she turneth:

Come, soft slumber, balmily!"

And now Arthur Charlton's version ...

"Holy Infant in Thy cradle,

With thy mother watching o'er Thee,

Slumber softly, slumber gently,

In her loving care, rest sweet Babe, peacefully.

As she bends to gaze upon Thee,

From her lips a prayer falls softly;

Is there in her heart a sorrow?

For she, weeping, rocks Thee tenderly."

So, two suns! And the mother rocking the cradle.'

'Simple!', said Smith, though the others did not think so at all,
'You made it too simple, so the image,

The Ship, a space ship, a ship protected by Stella Maris, the two suns are Van Gogh's sunflower paintings, part of a triptych he planned with the Berceuse and the Sunflowers. Berceuse, a lullaby, which is literally a cradle song, in the painting of Van Gogh's portrait of Augustine Roulin, wife of his friend the postmaster of Arles, the cradle is not seen, but she holds a rope which is rocking it.'



Blue giant



Red dwarf



space ship

TWO SUNS BLUE RED & A SHIP

Any ideas

Blue - The colour of -

Red - The colour of -
ship?

Yes The Virgin AKA

Stella Maris

Van Gogh?

‘So?’ asked Jack.

‘I’m not sure?’ said Mr Smith, which was unusual.

‘Red is the devil’s colour but also that of a catholic Cardinal. So blue and now red?’ said Catherine Mulberry, adding, ‘How so blue?’ Which she asked but knew very well the answer.

‘It is the Cardinal’s ring, the Cardinal’s ring is blue, and it created the black hole of the inversion when it was thrown into The Devils Hole cave in Death Valley in the USA. And so inverted all worlds.’ said Smith.

‘The blue star is more powerful than the red, and so the inversion eventually would fail. Stella Maris has removed the inversion.’ said Sophia.

‘So, the blue star, which is Stella Maris caused the failure of the Cardinals plan?’ Catherine Mulberry was asking Mr Smith as if she was a schoolteacher prompting a child.

‘In the painting Starry starry night of Van Gogh, I recognise that world, the star systems, one in which I’ve lived. And maybe so did he, the Cardinal. So did Stella Maris ruin the devil’s plan, something has ruined it and I need to find out just what?’

And with that he was gone.

What became of Mr Smith was never known, perhaps except by the wise Sophia. He never returned to The Hall of the Mountain King, but one account was that perhaps he could be found in The Stella Maris Monastery, the Catholic Christian monastery for Carmelite monks, located on the slopes of Mount Carmel in Haifa, Israel. Which contains the Cave of the Biblical prophet Elijah.

‘But Stella Maris isn’t real?’ asked Jack

‘Or are Aeons?’ replied Sophia.

‘In different worlds concepts, ideas, myths can become reified.’ Emily explained.

Jack still looked puzzled,

‘In the sense of becoming actual in some worlds. Reification also known as concretism, hypostatization.’ she added. ‘An idea can become real, look at space travel for instance.’

‘So, what now.’ asked Anne?

‘And what of the Cardinal and the Black Hole?’ said Jack.

‘The Cardinal will know he has failed but will try again, he threw the ring into the Devils Hole, a limestone cavern and pool in the USA. So, he is a Catholic cardinal on The Earth.’ said Sophia.

‘Then we must go there.’ said Anne.

‘Yes, but not as space travellers, something much more banal.’

said Catherine Mulberry.

‘How so?’ asked Jack.

‘Well first through the door of St Peters, there to a Church in Tanworth in Arden and a ride to the centre of Birmingham in my fine Wolseley motorcar.’

CHAPTER 10: GULLS.

The patrol car was driving down Rea Street in Birmingham, named after the river, past a now boarded off demolition site cleared for building, and building what was advertised on the boards, luxury new apartments close to the city centre, yet affordable and also close to the high-speed rail link to London, HS2, when and if it's completed.

The car was suddenly struck with at least two large birds, lesser black backed seagulls to be precise, which shocked both driver and passenger.

'Did you kill it?' asked one constable.

'It, more like two or three!' said the driver, bringing the patrol car to a halt at the kerb.

Both PCs left the car, putting on their caps and observing the scene, no dead gulls but possibly a hundred circling the site and screaming.

'Better take a look.' said one PC.

'How?' replied the other.

'There, the gates, there is a gap in the gates.'

The gates were two boards carrying more details of the proposed development, padlocked, but with a sufficient gap to see inside the area of the now levelled waste ground.

The driver stood back whilst the other constable looked through the gap, and was silent for some time, then said,

'Shit they are eating something, maybe dumped garbage or meat or something, loads of gulls.'

‘Fuck, a skull!’

The PC was looking at the floor through the gap and could see part of a skull, no jaw, and it still had some flesh and hair on it, on a closer look only half of a human skull, lying in some bloody matter which might have been part of its brain.

The other PC had seen and had run to the patrol car to retrieve some bolt cutters. In seconds the gates were open, and the two constables were waving their arms at the birds, still screaming and fighting over the flesh. One passing over the two constables with what was a human finger in its beak.

Then the other constable was on his radio calling in the situation as they called it,

‘With possible human remains.’

Not though possible, definite.

Being close to the city centre two other patrol cars were quick to respond, the six officers now using their jackets as bird scarers and trying not to tread on any of the remains. One of the original PCs saying.,

‘I know we are disturbing a possible S.O.C. but if we wait outside there will be nothing left for SOCO when they arrive.’

Soon SOCO, Scene of Crime Officers, had arrived in a police transit van, as of yet no detectives, which the constables thought strange as the West Midlands Police Force’s HQ was in Llyod House which was less than a mile away.

The chief SOCO officer on site called for backup, which too was not immediate, despite passing on the message that the remains were human and the circumstances highly suspicious,

and more help was needed in marking the sites and photographing the human remains. And

‘keeping the dam birds away.’

So, with no options the six PCs and 3 SOCO officers were all just scaring off seagulls. Another squad car arrived to join this, and the second SOCO team now with a senior officer. Finally, a dark blue unmarked Ford Mondeo arrived with Detective Constable Anne Winters, Detective Constable Jack Malik and their boss, Detective sergeant Ellie Appleton.

The PCs were then no longer puzzled. Detective sergeant Ellie Appleton was friendly with her boss Detective Inspector Alexander Arnold, who in turn was not happy with the two DCs, Winters and Malik, both having Ph.Ds. in criminology and so being “fast tracked”. Arnold being in his terms “passed over” by others because of race, political correctness and prejudice. He also had no higher education qualifications, held that this sort of education was pointless, but was a member of the Free Masons, but no longer was this a pathway to promotion. He had made it clear to DS Ellie Appleton that if the two DCs, Winters and Malik, left the force, that if they could somehow be made to see police work was not for them, he personally would be better off, and so then would she.

That this state of affairs, the poor response by CID, was now well known and was due to a complex set of circumstances. Chief Constable White was on secondment, Deputy Chief Constable Sue Carter was in hospital, leaving a recent recruit to the force, Assistant Chief Constable John Smith in charge and feeling out of his depth, having come from a much smaller constabulary. White was due back having shortened

the secondment due to this state of affairs, leaving only a week at best for DS Ellie Appleton to persuade the two PCs to leave. So, she had delayed responding, and if the shit hit the fan, she would blame the two DCs, Winters and Malik for the delay when reporting the poor response to her superiors. Namely Detective Chief Inspector Sanjeev Bhaskar and Detective Superintendent Meera Syal. She would of course have the full support from DI Alexander Arnold.

DS Ellie Appleton got out of the passenger seat and leaning against the Mondeo took out her vap inhaler and began blowing out clouds of vapour, she was trying to quit smoking. DCs, Winters and Malik could see the chaos, the chief of the SOCO team shrugged as DC Winters said,

‘Chaos, not enough markers, and no way of protecting the site, such a large area...’

‘We wait for more equipment.’ they replied.

‘I’ve an idea!’ said DC Malik.

He turned and ran back to the Mondeo the keys in his hand, as he pressed the door lock, he said,

‘Excuse me boss.’ Got into the car and drove off, returning just 5 minutes later, getting out of the rear seat a large roll of polythene, the chief of the SOCO team saw this and caught on,

‘We can cut up sheets to cover the evidence, I’ve some marker pens for identification...’

He then ran back to the Mondeo bringing out bean sticks, before anyone could ask, he explained as he cut a square of

polythene, taped it to a stick and planted it, the polythene flapping in the wing.

‘Bird scarers, brilliant.’ said the SOCO chief. They all set to work, those covering the evidence shouting out a number, the others following on, and soon the “flags” were sufficient to scare off the gulls. DS Ellie Appleton wandered over and gave a sarcastic,

‘Brilliant, just saw it on Blue Peter, did we?’

‘You shouldn’t be vaping on duty, and not on a potential crime scene, you best leave.’ said the SOCO chief, as members of his team were photographing and taking samples. At that moment a black Range Rover with flashing blue sidelights pulled up. Out got Detective Superintendent Meera Syal and Detective Chief Superintendent Rob [Robert] O’Connor.

O’Connor was the first to speak, ‘DCI Sanjeev Bhaskar is on his way to take overall control if this is a crime scene, he is arranging tents to cover evidence, portable lighting and night patrols, also SOCO teams will work through the night, and yes, I had a call from the Chief Constable, they are on their way.’

He paused, looking DS Ellie Appleton,

‘Appleton, quit the smoking and lend a hand for god’s sake.’

At that both senior officers got back in the Range Rover, shortly after which another similar vehicle arrived with DCI Sanjeev Bhaskar and a DC who was the driver, but was now filming the scene with their smart phone. By the next morning all the remains had been catalogued, positions noted and was at the University of Birmingham’s Advanced path lab.

CHAPTER 11: ANOTHER BLOODY NIGHT.

That same night in Garrison Lane Park, east of the city centre, an attack on a sleeping homeless pair took place. The end results being similar to the Rea Street attack but with two significant differences. It took place at the same time as the post-mortem examination of the Rea Street remains was underway. The first difference being there was only one victim in Rea Street, the second being the forensics would establish possibly the cause of death and the actual weapon used in Rea Street was something like a lump hammer. This could not be the case in the Garrison Lane Park attack as the victim's heads were missing, and so a positive or even likely cause of death could not be established.

The senior pathologist talked as they examined the remains from Rea Street...

'Hammer blows likely, and heavy, breaking bone and ripping apart organs.'

In the examination of the two Garrison Lane Park attack victim's a definite cause was not possible. What was established was that hours of beating the corpses with the hammer, probably with rests when exhaustion was too much to continue, had occurred in both attacks.

From the Garrison Lane Park attack the heads were missing but hands, even fingers, arms legs, the rib cage and back bone, pelvis were smashed apart. The process ripping apart not only flesh and bone but also the victim's clothes. Ripping apart the body's organs.

The facts were slowly established in the post-mortem examination of the first victim. The remains of part of the

head had been found. Careful examination showed the perpetrator or perpetrators had tried and failed to sever the head with what was probably a hacksaw. This had been successful it appears in the case of the other second two victims.

One of the post-mortem examination team spoke what others thought and would be in the report,

‘My god, this must have taken some strength and lasted hours...’

The assembled victims in the path lab were still not recognisably human.

‘... and then to scatter these remains over such a distance!’

So it was that early morning as dawn was breaking a van driver noticed the flock of seagulls around Garrison Lane Park, curious the driver parked and approached, the dawn light now bright enough to see what the gulls were feeding on, the driver assumed illegally dumped butchers’ offal and bone,

‘Disgusting!’ they thought and dialled 999 on their smartphone.

DCI Bhaskar was meticulous, it was why he was the in situ asap in the first incident, and as part of this he had made a series of Code Red Situation requests.

‘Code Red request, any call in the West Midlands regarding seagulls, and or traces of meat, offal, bone or human remains.’

Calls made using 999 or 112 are identified and prioritised by the communications providers and forwarded to, and then answered by, call handling agents in one of 7 call-handling

centres. The call-handling centres are owned by BT Plc, who operate the service on behalf of all the communications providers, mobile, fixed line and broadband. An agent at one of the BT Plc call-handling centres responds with “emergency, which service?”. The geographic location of the caller, which is normally automatically available, enables the call to be transferred to the relevant geographically located emergency service control room.

Force Incident Managers effectively manage, assess and handle incidents.

So it was that the Code Red alert went to the WMP control centre, which immediately issued a,

‘Crash, Crash, Garrison Lane Park.’ to all patrol cars, given a Code Red within 5 miles. Night duty detectives despatched and SOCO teams, Ambulance and Fire services requested and despatched.

‘Crash, crash, Garrison Lane Park.’ was picked up and repeated as patrol cars called in their locations and responded with an ETA, a time of arrival estimate.

After the city centre disturbances of late-night revellers or those outside of the centre, night duty was at times boring in the extreme. And a Code Red, and Crash Crash call very rare, such that quite a few PCs had never had such a call. “Crash” because an actual crash, a car crash, would be an “incident” involving vehicles, and maybe “severe” or just “incident”. Crash Crash could be a terrorist bomb, maybe a serious fire endangering many lives, or something like an aircraft crash. So, adrenaline rates were rocketing, driving was at times for some fast and furious. Despite orders and training.

At the same time DCI Bhaskar, DS Syal, DCS O'Connor, Assistant Chief Constable Smith and Chief Constable White were being woken, all that is except Chief Constable White who was already awake, and thinking,

‘Maybe I need to contact Catherine Mulberry?’ but deciding to wait.

Some of the others went back to sleep, or tried. DCI Bhaskar showered, dressed and drove to Garrison Lane Park, blue lights flashing, DS Syal, DCS O'Connor headed for Lloyd House.

The first patrol car arrived in under two minutes to the surprise of the van driver. As before as soon as the scene was appreciated the constables were scaring off the gulls, subsequent arrivals doing the same. Then the night SOCO team arrived, seeing the scene called in other teams. And this team had poles with plastic flags, bird scarers. DCI Bhaskar was meticulous!

By the time the DCI arrived things had been “stabilised”, and already the park had screens being erected. The very confused van driver’s details were taken, he was given a coffee and asked if he was OK, in which case he could go. He had been asked but said he had seen no one in or near the park.

The lab began getting the remains and soon established two victims, one possibly male, one possibly female. Then confirmed. A major problem was then identifying which organs belonged to which body, this took days using DNA.

At a meeting in Lloyd house with the head and assistant of the path lab with the senior WMP team, the head of the path lab

told them of this DNA problem, detailed the attack and that it was probably one person and taking several hours. When asked how they could assume it was one person, this they said was due to the force of the blows estimated from the damage caused. And was both consistent with that of Rea Street, and very consistent in the force of the blows used in Garrison Lane Park, unlikely for two different attackers. And added that they would be very bloody by the end. They could not say the order of blows.

‘And this consistency is very strange.’ said the head of the path lab. ‘Because the force remains very near the same over the period of the attack, even assuming they rested for times, no sign of fatigue in the blows, almost mechanical.’

After they left, DCI Bhaskar suggested they initially task two Detective Sergeants under a DI, not Appleton or Arnold, but DC Winters and Malik should be in one of the teams. This was agreed. CCTV would be examined just as it was being done at the Rea Street environs. Later that day Chief Constable White arrived, they were briefed, visited both sites and the Chief made a comment no one had thought,

‘Very bloody, yet no trace of them leaving either crime scene, and the Rea Street site was secured with no breach found?’

Chief Constable White back in their office contacted Catherine Mulberry.

CHAPTER 12: CALL FOR CATHERINE MULBERRY.

‘Hi, this is the Chief, we have two gruesome incidents, is your help required...’

The Chief Constable waited.

There were several cases that Catherine Mulberry had worked on involving the Police and the Chief Constable, ones which in their resolution the crime ceased to exist. A particular example was one of a ritual child murder, which in the resolution of this the child in question was found alive, the perpetrators dead or disappeared and no official records remained, only vague memories of those involved. Such it was that involvement in these occult crimes became something of Catherine Mulberry’s career since taking up residence in her house in Witham Essex. She had already a detailed knowledge and interest in the occult, it seemed therefore not unnatural to be involved with occult criminal investigations given the house she now lived in once belonged to Dorothy L. Sayers, creator of the fictional detective Lord Peter Wimsey.

Catherine Mulberry had by now, after some years ago helping the West Midlands Police, not only helped other such criminality in the UK but also in Europe and the United States. There was an “underground” network of senior figures in law enforcement who now knew of her and used her services. This ranged from the simple “yes or no” as to the question, ‘Is the occult involved in this crime?’ for which a simple dowsing session, an old form of divination, was used by Catherine Mulberry, through to complex and strange “adventures” involving the occult.

The Chief Constable waited, in imagination seeing the middle-aged woman in her normal brightly coloured clothes using a pendulum, made from a crystal on a silver chain. The chain was platinum, the crystal a large diamond. It was taking time, so the questions were complex, yet the procedure simple enough. The swinging in a circular motion of the pendulum for “YES”, and straight to and froe for “NO”. Or visa-versa, the person divining would ask a question, such as

‘Is this a case of supernatural agents at work, swing in a circle for YES, a straight line for No.’

Or if using divining rods,

‘Is this a case of supernatural agents at work, cross for YES, do not for No.’



Other questions could be more complex, such as giving a direction, or a number.

Here the question might be in the case of a distance,

‘How many miles?’

In which the diviner would pace steps for each mile, the rods crossing or the pendulum changing its oscillation at the distance in steps. Or they might count aloud...

Catherine Mulberry spoke, 'Is the occult involved, yes, very much yes, and more yes than anything we have met before. I'll motor down in the morning, and if you find a hole, the hole in the meantime, I doubt you will, but if you do, don't let anyone go down it.'

She rang off, the Chief gave a frown and for once looked very worried.

Then the chief's telephone rang again, it was Catherine Mulberry,

'The person responsible is part human, or posing as a human.' She rang off again.

The reason the Chief had telephoned Catherine Mulberry was they suspected the involvement of occultism. Catherine Mulberry had certainly given a very positive response; she was more than interested. Whatever it was, was bigger than anything before, and part or not human. And what hole?

The next day Catherine Mulberry motored to Birmingham's Hayatt Hotel in her 1950s Wolseley, she would stay in her usual suite. The route as always.

Avoiding the main "A" roads if possible and motorways always.

So, she drove from Witham to Braintree through Faulkbourne, White Notley, Black Notley, "the Notleys" as the locals called them, then driving through the town centre of Braintree, avoiding the A120 and A131 her next town would be

Cambridge. She drove through Wethersfield, Finchfield, Great Sampford, Ashdon, Bartlow and into Linton for Balsham, so avoiding the A1307, and on into the centre of Cambridge. There she stopped as she could not go near Cambridge without visiting the small church of St Peters near Kettle's Yard. She no longer had much time for modern art but "collected" small churches, St Peters being a favourite. There, she had Lunch in The Varsity Hotel, she used this hotel whenever she was in Cambridge, a small boutique hotel but with a roof terrace having wonderful views of the town. In the roof top restaurant, she had Fresh Colchester Oysters, Grilled Lobster, no pudding or alcohol as she was driving, so drank sparkling mineral water.

From Cambridge she drove to Histon, Willingham, Somersham and Warboys. Then driving cross country to Oundle, another delightful town, she was tempted to have tea, so did.

Then on to Weldon, avoiding the centre of Corby but forced to use a short stretch of the A6003 before a dog leg to Fleckney, around Leicester via Whetstone and Enderby then Market Bosworth, through Atherstone and then to Furnace End, from there a simple drive into Birmingham city centre via Blyth End, Coleshill, Kingshurst, Lea Hall, and Bordesley Green.

The route at Bordesley Green would take her onto Garrison Lane and so past the park which was still screened off. Something like a shadow past over her eyes so she had to slow down, and a sickness, she muttered some words. She avoided the Middleway, a circular road around the city centre, instead driving down Great Barr Street which became Heath Mill Lane. Then taking a right down Digbeth High Street and eventually near Bull Ring onto Moor Street Queensway,

James Watt Queensway and onto the A38 Suffolk Street Queensway. Here she had to loop back round the Pagoda Island at Holloway Head so she could take the left turn to Holliday Street. The centre ring road being opened by Queen Elizabeth, sections keeping the original names with the Queensway postfix. Holliday Street being named after a local councillor. Having the Holiday Inn hotels on it creating even more confusion.

Arriving at the Hyatt Regency Hotel Catherine Mulberry set up her work area, desk and laptop. A porter brought up a large trunk, she tipped well and was known for this. Then she telephoned the Chief Constable and set up a meeting for the next morning. It would be in the Chief's office, just the two of them, as of yet she would not be directly involved.

She now sat at the desk, had an open OS map of Birmingham, but also Google Maps and Microsoft's Bing running on her laptop. On the map she circled the sites of the attacks in Rea Street and Garrison Lane Park. Now she took out her pendulum, it's possible to dowse even on a map. The finger of her left-hand slowly tracing over the OS map whilst she watched the pendulum from time to time for any response by its change of oscillation.

It was clear the two sites were connected from the pendulum's motion. By using the online maps she could zoom in, the connection was more a curve than a straight line. She stood and looked out of the floor to ceiling windows of the Hyatt; the city lay there before her.

'If the connection is a curve, then it might be a circle,' she thought, 'then follow the curve inwards and so try to find the centre.'

Slowly her finger traced a line, as the pendulum moved to and froe, crossing Birmingham's children's hospital it began to circle over St Chads Cathedral, a Roman Catholic Cathedral, one of the first to be built after the reformation.

'Of course!'

Catherine Mulberry spoke aloud, her pupils dilating and the details unravelling in her head.

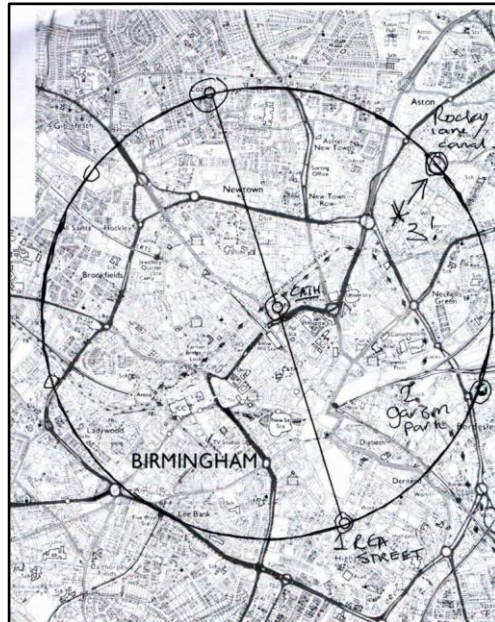
St Chad's Cathedral was designed by Augustus Welby Pugin and completed by around 1840, it gained cathedral status in 1852 and was made a minor basilica by Pope Pius XII around 1940. But more important was it contained the relics of St Chad of Mercia.

She felt exhausted, but some fear drove her on, she walked around the room looking at the city, then went back to her desk. Using a needle and cotton from a complementary sowing kit she now made a crude means to draw the circle centred on St Chad's. With the pin placed at the basilica and the cotton looped around her pen, the length of which was the distance to Rea Street, she drew the circle, it passed through Garrison Lane Park, she continued drawing the circle around the city centre and back to Rea Street.

Now she estimated the distance between the first two sites, Rea Street and Garrison Lane Park, and so was concentrating in the area of the circle at that distance from Garrison Lane. At the crossing of the Birmingham & Fazeley Canal she stopped, quickly went to Google maps and street view. There it was, along Rocky Lane. It had recent massive warehouses, a newish trading estate but then she saw a fenced off patch of wasteland of weeds and behind this some Victorian building,

with great arches, the lower part with graffiti, and a sign saying, “DANGER keep out”.

‘So,’ she thought, ‘people have used this building and been told to keep out. Maybe rough sleepers use it; it’s the next place.’



She dialled the Chief Constable and relayed the events. The Chief knowing her well, so certain, seeing the site, matched the previous sites, a perfect lonely night location. Quickly the Chief assembled the team, related the location and said the source was A1. It was late afternoon but enough time to populate the area and do so clandestinely.

Opposite the deserted Victorian building, the likely site of the next attack, was a small trading estate, no time to use the shops and unwise, the operation had to be kept a secret. So, an old Box van would pull into the car park with six armed officers inside. The driver would lock the van and walk away as if looking for a bed and breakfast, one was marked nearby. More parked vans had cameras with night vision linked to Lloyd House. Another ploy would be plain clothed police in pairs in unmarked cars using the industrial landscape for supposed sex. This would not be seen as untoward in such areas. Then the occasional drive through. Someone said that with more time... but were stopped by the Chief. Other contingencies would be the use of the A38 M and the Middleway, here unmarked cars and vans could “round robin” with a couple of high-speed pursuit cars, and of course the WMP’s helicopter on standby, though obviously not airborne. All set, some of the seniors in the team remained, others booked into a nearby hotel. So, all was set. The Chief then telephoned Catherine Mulberry.

‘We have it already for tonight, I will keep you informed.’

She said she would take a walk and have a good meal and sleep, wishing them well.

CHAPTER 13: THE TRAP.

So, by 11 o'clock the fixed units were all in place around the target wasteland near where Rocky Lane crosses the Birmingham & Fazeley Canal. Around midnight a couple of police officers posing as having sex in a parked car reported a tramp crossing the road and entering the waste ground, they appeared to be very drunk, high or both, and settling down to sleep amongst the weeds, now lost to sight. The reply was from the Box van and the sergeant of the SWAT (Special Weapons and Tactics) team,

'It is one of us, code name Dirty Harry, and very good at this.'

The tension eased.

The thinking was given the violence and mayhem of the previous attacks some undisturbed hours would be required to inflict such destruction to a clothed human. So having to begin possibly by one, no later than two o'clock. So, no surprise when at 12.30 two figures supporting each other approached the fence.

The tension rose.

They neared the fence where the opening was, immediately the instruction was given from the sergeant in the Box van,

'Go, Go, Go!'

By the second "Go" all six were clear of the van, running and climbing the fence of the car park and crossing the road, the sergeant now shouting over and over,

'Stop, Armed police, Stop, Armed police...'

The figures hesitated, the air was now full of police sirens, it appeared as if one of the figures was reaching into their pocket. Suddenly from inside the waste ground from the weeds near the gap a figure stood and fired a taser. The arm of the other figure went dead, never reaching the lump hammer in the pocket, and the would-be attacker fell to the ground. The other figure, his companion, was obviously intoxicated but was pushed to the ground by the SWAT team, searched and then handcuffed and led to a waiting patrol car. The tasered figure was still moving, despite the shock from the taser, but was soon also handcuffed and led to a waiting patrol car, and soon to screaming sirens were heading for Lloyd house and interview rooms.

The site was cordoned off with police tape, screens would be erected. The SWAT team did a search; nothing was found but a SOCO unit would be sent in the morning. Four constables and a patrol car would be stationed overnight.

The intended victim was examined by a doctor who found they were not able to be interviewed until sober, so he, a young man, possibly even a teenager would spend a night in hospital with a police guard. The would-be attacker was also examined, and two remarkable things established. First that they had completely recovered from the tasing and not taken the hour or so from the high-power SWAT gun, secondly the person was extremely frail, suffering from extreme malnutrition, old, at least late 60s more late 70s, so very weak, and possibly suffering from dementia,

‘I doubt if they could even pick up a hammer yet alone wield it with any force...’

was the doctor's comment. So, they too would spend at least a night in hospital under heavy police guard.

Back in Lloyd house the senior team was being addressed by Chief Constable White, DCI Bhaskar would remain on duty, the others get some sleep as there were obvious inconsistencies. There would be a meeting at ten in the morning,

'Not 8 or 9,' thought White, 'I need to talk with Catherine Mulberry first.'

Adding, 'Sanjeev, you will be relieved at ten but knowing you, you will refuse, we need someone here though, try to get some sleep, there are obviously big issues to deal with in the morning.'

CHAPTER 14: SITES AND SIGILS.

Chief Constable White had intended on phoning Catherine Mulberry at 8.30, they were called by Catherine Mulberry at 7.30, the Chief being already in uniform having had breakfast and was about to drive to Lloyd House from their house in Tanworth in Arden. The call was not confusing but strangely comforting. Listening to the call,

‘The poor man was possessed by a very powerful force, they might not survive, the boy just another victim or sacrifice, obviously a dropout using drugs, he needs support. Now I need to first visit all three sites, and others at Lozells, Gib Heath and Ladywood, then the Basilica of St Chad. Obviously for the first three I’ll need police to accompany me, and it would be useful if you could then provide a driver and car, one of the two detective constables from the first incident. They can pick me up at 9 or sooner, and your meeting is when?’

She paused, White said ‘Ten.’ she continued,

‘I will join the meeting, yes, the occult is very much involved. And there will be difficulties with the Church Authorities, but that will only bring disaster on their own heads.’

She hung up, White smiled and left the house in Tanworth-in-Arden and drove to Llyod house.

At 8.30 Catherine Mulberry took a call from reception of the Hyatt that a Detective Constable Malik was waiting for her downstairs. She had showered, had breakfast in her room, the usual “Full English” but no hash browns, too American, no Black Pudding, she was in the Midlands not the North, and tea, not coffee. Now already dressed, a bright shocking blue skirt which clashed nicely she thought with the jacket of

cadmium red, it certainly seemed to have some effect on the young DC. But DC Jack Malik was not driving, DC Anne Winters was, an unmarked dark blue Mondeo.

‘I’ll get in back,’ said Catherine Mulberry, ‘I like to use my full name but don’t like any use of just my second name prefixed with Ms or whatever, or with nothing. So, Catherine will do. And what would you like me to call you, it’s DC Anne Winters and DC Jack Malik, why do I want to know this you might ask, well I think the adventure has begun and you are key players.’

The two detectives were now totally thrown, so there was silence,

‘OK, Anne and Jack will do,’ she said, and anticipating a question, ‘Why did your DS let you both go, when one of you would do as driver? Not because you asked that you both could, no. Your DS let you both go as they were told by God to let you both go, OK? Now to Rea Street.’

This God was obviously Chief Constable White, and the rumour was that this Catherine Mulberry was if not above the Chief, then maybe in a different universe.

She could see it was not OK with the two detective constables, so Catherine Mulberry spoke.

‘And you think you knew me from somewhere, you did, but it’s going to be very strange when you find out from where, even more strange when you discover who you really are. For the time being that feeling of things being not quite right must remain. OK, it’s going to be a rabbit hole, red pill thing?’

DC Jack Malik and DC Anne Winters had been working in the West Midlands Police for six months, this was true, that they

had been fast-tracked from being officers on passing out from the Police college was not true, or was it true that one was a Cambridge graduate, the other Oxford, and or were any of their previous memories true. These “memories” were all the work of Sophia, the Aeon of wisdom. And Anne and Jack were aware they would need to have these false memories to achieve their aims and so agreed. After all the end goal would be their freedom from the machines and the restoration of the cosmos. More than just one. They would believe the false memories, but they would slowly realise the truth.

After a short pause, perhaps to take in some of what Catherine Mulberry’s words, DC Anne Winters drove to the Rea Street. The two showed their ID’s to the officer on duty who unlocked the gates and Catherine Mulberry followed warily by the two constables entered the site. Here Catherine Mulberry produced from her large and expensive bag, a Bottega Veneta Large Diago Tote, a jar of coloured pigment and carefully drew a shape on the ground.



Then looking at DC Anne Winters said, ‘So Anne, Garrison Lane Park please.’

More or less the same thing occurred at Garrison Lane Park.



And at Rocky Lane.



Here DC Malik began to speak, ‘Mam ... oh, sorry, Catherine why the shapes and why the powder if you don’t mind my asking.’

‘Not at all,’ replied Catherine Mulberry, ‘and please you should have asked at the first drawing of the sigil, it’s called a sigil, and the powder is pigment, and yes it will wash away, but once drawn it is drawn in the history of the place, if it is removed within seconds or remains for millennia, the place has changed forever.’

She waited for a further question which didn’t arrive, so continued, beginning with a sigh,

‘Oh, you will look it up I suppose, the horse’s mouth is not good enough, Wikipedia will say something like “A sigil is a type of symbol used in magic.” Which is a typical half-truth, it relates to much more, use the term “occult” which wiki will no doubt give you “from Latin occultus, hidden, secret, is a category of esoteric or supernatural beliefs and practices...” this is better, and please don’t use AI, not quite the work of the Devil, more the work of the Devil’s in large multinational enterprises. And no, these sigils are not from some occult sect, I’m making these up, I mean all things must have an origin, and I guess I’m an original.’

Both detectives thought the same, yes certainly an original, and a mind reader?

They had in the journey to the Earth lost some memories and gained others, as Sophia had said,

‘They need to be prepared to fit in, the truth of who they are and what is happening will need to slowly emerge.’

‘So,’ said Anne, ‘where next, and how many?’

‘Good,’ said Catherine Mulberry, ‘to answer all your questions, Lozells, Gib Heath and Ladywood, then the Basilica of St Chad which makes 7, but no luck at number 7 yet. You know 7 is a powerful number... how and why, as we haven’t all day that can be your homework.’ she laughed.

They drove to Lozells, along Lozells Road, a fairly poor area of the city, not a wealthy suburb. A high street of fast-food outlets, kebab and burger bars, small convenience stores, bookmakers and casino slots, and Asian clothes shops. At what was one of a few derelict sites screened off from the road, Catherine Mulberry said to park as, ‘This will do.’

It was decided it best for Anne to stay in the car as one side of the road was nothing but parked cars, the other side of the road had a double yellow line, so no parking was allowed. But she would park on the double yellow line; she drove half onto the pavement to allow traffic flow and had her warrant card ready if anyone from the public or uniform questioned her. DC Jack Malik helped Catherine Mulberry through a gap into the derelict wasteland, and she drew the fourth sigil.



Again, she anticipated Jack's question, 'Yes you can take a picture to show Anne, and yes after you drop me off at Llyod house you can if you wish go back and photograph the original three.'

The next location was between Gib Heath and All Saints.

'Gib Heath Park wouldn't be a good idea, we would be seen, and maybe that would require explaining.' Catherine Mulberry was talking as they drove, and was using her laptop with Google Street View.

'There's waste ground with an access off South Road, by a Travis Perkins depot.'

Jack found it on his smart phone and gave Anne directions, they soon found it, parking was no problem so soon all three were on the site.

‘Looks like this would be another suitable site for our suspect.’ Anne was saying, meanwhile Catherine Mulberry drew the sigil, Jack took a picture and soon they were heading towards Ladywood.



Loverose Lane had access to a suitable derelict site but was blocked off with a very secure iron fence too high to climb. But the nearby canal tow path might give access. The Birmingham canal tow path could be accessed from Northbrook Street, and the site might be reached from that, but again it was behind a sturdy fence. But there was some sloping ground just before the footbridge over the canal that Catherine Mulberry said would do.



‘We can try the Basilica, but I doubt there will be any joy.’ said Catherine Mulberry, and when asking a resident priest if they could visit the catacombs and explaining in order to draw a sigil they got a straight “NO” in the form of a long explanation of the sanctity of the holy Catholic Church.

‘I can walk to Llyod House from here,’ said Catherine Mulberry, ‘so, you can go and park before reporting to your DS.’

The two looked at Catherine Mulberry.

‘Oh, why the sigils, at the first two, to quell any disturbance, at the others to stop any future disturbance.’

She paused,

‘From the devil in red.’

At this both DCs had a vague recollection of a blue star and a smaller red star.

CHAPTER 15: FIRST BIG MEETING.

The “Big” meeting began at 10 o’clock in the spacious office of Chief Constable White at the top of Lloyd House. Sat around a Jonathan Charles Extending Georgian Dining table were DCI Bhaskar, DS Syal, DCS O’Connor, Assistant Chief Constable Smith and Chief Constable White. Also, Catherine Mulberry, some had met her before, and had strange recollections, others knew her by reputation, again from strange stories though.

A technician was setting up a display screen and was surprised when thanked and asked to leave by the Chief Constable, normally the technician would play any video.

Chief Constable White began,

‘I’m not going to stand and lecture because I can’t, I can’t that is explain anything, that is why Catherine Mulberry is here. Some of you have met her before, and I suspect are puzzled by your vague memories, understandable, the subconscious protects the ego, but let’s not go there. But before I hand this meeting over to Catherine Mulberry, I need to give some evidence as to why she is the only one here qualified to do so, it is because we are dealing with the occult, the real occult, not the fantasizes of the deluded, and here is the proof.

The suspect, who was obviously very weak, died early this morning, and I will show a video from the body cam of one of the constables guarding the suspect. But before I do, the medical report given by the doctors assured me that this man could not have even lifted the hammer which killed the three victims, and that a shock of the kind that stunned him from the taser would have certainly killed him.’

The video now played, it showed a very frail man, almost skeletal face with oxygen being supplied by a tube inserted into his nose. His eyes were closed but suddenly they opened, and the man spoke in a horse an almost incomprehensible English,

‘Satanael, lilith, nalai, niuli, latabi, gadalta...’

With which the beep of the heart monitor ceased, and then to the astonishment of the viewers in the Chief’s office, all except the Chief, they had seen it before, and also Catherine Mulberry, who had not seen this video but was familiar with what they were watching, the man dissolved. The picture moved as obviously the constable recording was swaying and groaning, ‘Oh my God.’

‘Not God,’ was saying Catherine Mulberry, almost to herself,

‘An imbalance of Gevurah, Satanael, is the god of gods, lilith, nalai, niuli, latabi, gadalta, names of the devil.’

The video finished, the Chief said,

‘The constable is on sick leave, as is a nurse and doctor who were in attendance. I would like Catherine Mulberry to visit them,’

She nodded a yes.

‘The medics who arrived also saw the latter stages, describing the putrefaction and then the decay into fine dust.’

The Chief paused, then said ‘Catherine please.’

She rose and spoke slowly and calmly walking in front of her audience, unbeknown to them deliberately, like the snake

charmer moves to charm the snake, each movement loaded with symbology.

‘An imbalance of Gevurah, Satanael, is the god of gods, lilith, nalai, niuli, latabi, gadalta, names of the devil.

A pause, of Gevurah in the tree of life, the holy or impure spiritual forces in Jewish mysticism, the opposites of the sefirot. The realm of evil is called Sitra literally the Other Side or impure spiritual forces, Sitra Achra.’

She repeated this again, still moving,

‘And what must we do? We must gain access to the catacomb of the Basilica of St Chad. We will, but after some struggle with authorities.’

Here she stopped, sat then spoke again, this time like almost awakening the audience from a dream or a spell.

‘The Police can’t do much here I’m afraid, the Chief Constable will approach the church, they will refuse, and then in consequence we, or rather I, will gain access. I’d like to have the two Detective Constables, DC Anne Winters and DC Jack Malik to work with me, if of course they are OK with this.’

There was another long silence, then Chief Constable White spoke,

‘This will, in that case be done, and I will invite the bishop to a meeting with myself and Catherine Mulberry...’

Catherine Mulberry interrupted,

‘Tomorrow or later, I need to visit those who witnessed the death today.’

‘Oh,’ said the Chief Constable, ‘understood, I will get you a driver, oh yes, the two Detective Constables, one of those,’ and another pause, ‘no both, they both will work with you.’

‘And for the rest of the week I’ll bring them up to speed on something of the occult.’ was her reply.

The constable who had watched the suspect dissolve and filmed the event on his body cam was a young man who was still living with his parents in Solihull, in a large, detached house. A worried looking woman answered the door, his mother, Anne was very sympathetic, showed her warrant card, and explained they were here to help and that Catherine Mulberry was an “expert”, in what she didn’t say. The mother showed them into a large lounge and asked them to sit whilst she fetched her son. The constable was probably in his mid-twenties, dressed in casual lounge wear and visibly trembling.

‘He’s been offered medication but refused and been sent home on sick leave, a doctor is due later.’ the mother said.

‘Could you just leave us alone for a few minutes.’ Catherine Mulberry said, the woman looked puzzled but left them saying,

‘I’ll be in the kitchen, call if you want anything, tea or coffee.’

Looking at the young man standing in the living room Catherine Mulberry noticed his bare feet, ‘Excellent’ she said under her breath and rising. Before anyone else knew she had placed her left hand on his chin, and the right on the top of his head, and blew into his face, then with a biro drew a sigil on each of his palms, then bent and did the same on his feet.

‘It’s gone,’ said Catherine Mulberry, ‘It was a fragment, a splinter of the poor man’s possessed soul, it has gone, and it will not return even when those marks are washed off in the morning, you will sleep well and probably want to get back to work soon.’ she smiled, he smiled back.

‘Yes, it’s gone, thank you.’ said the young constable, then he called his mother and told her he was fine, she could see that he was smiling and no longer shaking.

‘He needs to get to bed and sleep, he will be fine, and we need to go, we have more work to do.’ said Catherine Mulberry.

They left with the mother smiling and waving at the doorway as they walked to the waiting car, with their driver, DC Jack Malik.

‘Now to the two medics, one’s a nurse the other a doctor, they won’t need the same treatment, probably wouldn’t allow it and will use medication instead, which would be useless, but they are not as vulnerable.’

Catherine Mulberry produced two small cards each with a sigil drawn on it.

She continued, ‘Have one each, while I talk hide them down a sofa or somewhere.’

The medics looked stressed but no way as much as the young constable, Jack and Anne in turn introduced Catherine Mulberry as a “colleague” and could they ask a few questions, they were invited into their respective homes, Catherine Mulberry talked whilst the constables hid the cards.

‘All done then,’ said Catherine Mulberry, ‘take me home, the Hyatt, and wait I’ve some reading for you.’

They waited in the entrance lobby, in a couple of minutes she returned with two books on the Occult, author, Catherine Mulberry of course.

CHAPTER 16: CARDINAL RED.

The following morning at 8.30 Chief Constable White called Catherine Mulberry at her hotel to let her know about a meeting, not only with the Bishop of the Basilica, but also with a Cardinal.

‘We will be meeting Bishop Desmond O’Connor, and Cardinal William Sulley White. You will of course lead the meeting after introductions, and could you tell me ...’

Catherine Mulberry interrupted, ‘The bishop you call, Your Excellency, the Cardinal Your Eminence, and could you introduce me as an academic whose field is religion. I’m going to ask for access to the catacombs, the site of the remains of St Chad of Mercia, I will of course respect the burial site and not wish to see the remains but would perhaps like to mark the floor with a Mercia sign of St Chad with water from The Minister Pool in Litchfield.’

‘Thanks,’ replied White, ‘and the water and sign will finish this?’

There was silence, which could mean nothing or anything, from “Why ask, of course not.” to “Of course it will!”.

‘10 o’clock is the meeting.’ said White.

‘I’ll see you at 9.30.’ was the reply.

Catherine Mulberry expected the call, had risen early, took a walk and had her usual full English breakfast. At 9.15 the concierge called her saying there was a DC Winters waiting to take her to Lloyd House.

White and Catherine Mulberry chatted until at 10.15 the Bishop and Cardinal were shown into the spacious office. White and Catherine Mulberry stood, White saying, 'Your Eminence and Your Excellency many thanks for this meeting, may I introduce Catherine Mulberry, she is an academic, currently researching about the West Midlands Police, but she also has an interest in religion, and of course the closeness of the Basilica. Please let us sit, and Catherine...'

Catherine Mulberry began,

'I will be mentioning the Basilica of course, but my other interest is religion, especially English Saints. Obviously, I've looked around your magnificent Cathedral, and also of that of St Chad in Litchfield which was the original resting place of the saint. There I found a Mercian symbol associated with St Chad, which brings me to my point,'

Bishop Desmond O'Connor, a large portly man was smiling, as was White, Cardinal William Sulley White, the name a strange coincidence that no one mentioned, was not smiling, he was a thin bony man of stern appearance.

'I would like your permission to access the catacombs, the site of the remains of St Chad of Mercia,'

She continued,

'I will of course respect the burial site and not wish to see the remains but would perhaps like to mark the floor with a Mercian sign with water from The Minister Pool in Litchfield.'

The bishop was still smiling, his answer would have been of course, and would have enjoyed a conversation about the two cathedrals, after a silence he was about to speak but before

he could Cardinal William Sulley White spoke with a sharp voice,

‘I’m afraid I’m disappointed Chief Constable, I was expecting the meeting to be of some import, but it seems you and your guest are wasting my time, and of course we would not allow such access and whatever to such a holy site of the true faith.’

With which he rose and left, with a ‘Good day!’ the bishop following.

Catherine Mulberry was first to speak,

‘I’m a tad confused, the Cardinal seems to want to sign his own death warrant.’

White frowned, thinking,

‘If CM is confused, I’m lost!’

Catherine Mulberry continued,

‘He will be dead by the morning or appear so for some reason. You will need a cover story, he will be found very dead in the cathedral, we can’t stop it, I could if I had access, but too late.

The nature of the death and events will be kept a secret; the Catholic Church will definitely want this. Oh, the cover story, a bomb scare, not terrorist but the finding of what could possibly be an unexploded war time bomb in the catacombs.’

‘Nothing we can do?’ asked White.

‘At this juncture no, the enemy, the Cardinal, well some of the Cardinal ...’

She gave a wry smile,

‘Has not yet fully revealed themselves, they would probably kill a few hundred or thousand, including all the clergy in the area in a rage if we stopped their plan now. Then they would try somewhere else.’

‘This “they?” questioned the Chief Constable.

‘The Devil, capital D.’ answered Catherine Mulberry.

There was a long silence, then she added,

‘So, in the morning seal off the cathedral when the call comes in, meet the bishop, he seemed like a nice guy, and the staff, tell them the cover story and tell the bishop that the Vatican’s response will seem well over the top. But they will not be responding over the top given what they know of the devil, they will very much want this kept a secret. But things will work out.’ she smiled.

‘I’ll leave you to your other work, be in touch maybe later but from tomorrow you will be too busy.’

With which she left the room.

White held a meeting immediately with the team responsible and involved in operation “Garrison” after Catherine Mulberry left the office. “Rea” would be a confusing name. They spoke at some length, then that any incident in the morning should have a fast response and press blackout, but a leak that it involved a bomb, and maybe later not terrorist related, would be useful. And preparation which was part of a training exercise for a serious incident would begin ASAP.

‘So why the lack of planning for such an exercise, if you are asked?’ said White.

‘You can’t plan an incident so can’t plan in advance an exercise, just assume an immediate high state of alert.’ this was DCI Sanjeev Bhaskar.

‘Assume it will be close, very close but not here, not the HQ.’

Added White, walking towards the window and looking at the basilica close by, long enough for the others to get the message. The answer to the questions of how the Chief came by such information had long been given up.

CHAPTER 17: FOVEA DAEMONUM.

The next morning at 7.00 the caretaker of St Chads Basilica opened up the building as normal, the cleaning staff arriving shortly after. Being summer no lights were needed turning on, the daylight through the stained-glass windows being sufficient. This morning however the light was particularly red in hue. It was because the windows had been splashed with blood. The caretaker crossing himself as he gazed at the interior which was covered in small body parts and internal organs, it looked like these had been hurled at the columns, windows, ceiling, even the high altar and walls, with the exception of the wall left of the altar, here, in blood was written, "FOVEA DAEMONUM".

The caretaker staggered back into the entry vestibule, then opened the door again, it was no illusion, it was then he noticed a finger close by, and on it the cardinal's ring. He crossed himself again mumbling prayers, then fumbled for his phone and dialled 999. Next, he phoned the bishop. Well before the bishop arrived police were on the scene, no sirens, but blue lights. The cathedral was cordoned off and SOCO teams sent in, ones now familiar with similar scenes, but not the extent of the violence.

One of the two DI's on operation "Garrison" was giving the caretaker some quick initial questions, yes the time was 7.00, and he volunteered seeing the ring, it was that of a cardinal, the cardinal, he recognised it, that of Cardinal William Sulley White,

'DNA will be needed to confirm this.' thought the DI, 'Nothing else would. No identifiable remains amongst the carnage.' They had seen the interior briefly,

‘And “FOVEA DAEMONUM”?’

The caretaker was going into shock, so he was taken first to the nearby accident hospital for treatment. By this time Bishop Desmond O’Connor had arrived, despite protestations demanded to see inside, and did so accompanied by the DI who addressed him as “Sir”.

‘And the inscription? Sir?’

‘Latin of course, the devil’s pit or hole.’ The bishop replied.

He crossed himself, he was pale,

‘And the ring? Sir?’

He pointed to the severed finger nearby which now had a SOCO marker next to it.

‘Oh! Mary mother of God, the Cardinal, Cardinal William Sulley White.’

At which he collapsed, and then needed help to stand, he was led outside into the bright sunlight and sat on a chair and given tea to drink. After a few minutes he was saying he must telephone the Vatican. Two nuns had arrived; they took him home where he made the calls. He then sent a priest to photograph the interior and the text that was written on the wall; he was first refused.

‘The Vatican must see this!’, the priest demanded, he was repeating this as DCI Bhaskar arrived who understood the need so allowed the priest to take some pictures from the open door. By now the Archbishop of Westminster had been informed, and the Vatican was sending two representatives to Birmingham. There was also growing pressure on WMP to be

aware they were on hallowed ground. White replied that they were and would take appropriate care, allowing any Catholics on the force to help if they wished. In the Church hierarchy the facts of a violent murder in such a holy place meant some kind of rededication would be needed. Archivists and academics in the Vatican who were now very worried about the inscription. “Hole” or “Pit” and the “Devil”.

At the end of day one White telephoned Catherine Mulberry with an update, the inscription didn’t phase her, she then asked,

‘Have they, SOCO, reached the door to the crypt yet?’

To which the answer was ‘No, maybe tonight or tomorrow.’ was the reply.

‘OK,’ said Catherine Mulberry, ‘when they do, no one goes down the hole, the pit, no one, it’s certain death and worse. OK.’

An ‘OK.’ came back.

‘And let the Vatican know.’

An ‘OK.’ came back from a very worried Chief Constable, who gave an order to the team to the effect that once they could access the door to the crypt, no entry should be made,

‘No one without my direct permission.’

At three in the morning a path was cleared of the carnage and had allowed access to the door to the crypt, Chief Constable White was informed, who dressed and drove to the basilica, having first telephoned Catherine Mulberry. As the Chief arrived, she was waiting outside the cathedral with a Father

McCormack, the priest who had taken the pictures. She had woken a sleeping Bishop who had sent Father McCormack on his behalf. Apart from these three one of the DIs involved, DCI Bhaskar, and two from the SOCO team assembled and carefully navigated the path cleared of the debris. The cathedral now lit with arc lamps allowing the SOCO teams to flag remains, identify positions, bag and remove. They could be seen working slowly towards the altar. So, 7 in all moved towards the door, a SOCO officer opened it, having a key, and shone a torch, the door had been locked but inside they could see footprints in blood descending the stairs into the crypt.

‘We need to get down as soon as we can.’ said Catherine Mulberry, who received a nod from White.

‘OK,’ said the senior SOCO officer, ‘we will flag, photograph, and sample, just do not step on any of the prints.’

The descent was slow, all now had flashlights, and each step was being lit once cleared. It took around 20 minutes to reach the crypt where they found the hole. A black circle in the centre some twelve feet across the footprints leading to it.

‘What?’ said a SOCO.

‘The footprints of the soul of Cardinal William Sulley White.’ said Catherine Mulberry, ‘We can do no more here, Father McCormack please take a picture and send it to the Vatican as soon as possible. Your representative will be here tomorrow, decisions will need to be made, very painful ones.’

They made to leave but Catherine Mulberry looked at the chief SOCO officer who then asked, as if the question had been put in his mind,

‘Will we be safe?’

‘No.’ said Catherine Mulberry.

‘Everyone leaves.’ said Chief Constable White.

The door was locked and a PC put on duty outside. Two more things occurred, when Father McCormack’s account and pictures arrived a group of members of a certain order approached the holy father with some bad news.

The two representatives of the Vatican arrived they were shown the crypt, they even tried to approach the hole but could not. As they reported back,

‘Pushed back by an invisible hand.’ And later on undressing each found a handprint on their chest. Photographs were sent of the handprints, and the representatives were recalled to the Vatican. By the afternoon a video link between Chief White’s office and the Vatican was in place.

In the conference that followed in attendance apart from the Chief was now Bishop Desmond O’Connor and of course Catherine Mulberry who led the proceedings.

‘Sirs, your Excellency, Eminences, the hole is the hole to the pit.’ here she paused not just for dramatic effect but to make sure those in the Vatican knew, despite maybe not wanting to, so she said again.

‘The Pit, so the place, the Basilica, in that case must be de sanctified, the bishop given the power to do so, and your problem with this can then be solved. You will not need to perjure yourselves but do not announce the de consecration to the public. Say nothing but a story will emerge. A very dangerous second world war bomb is in the crypt so the

cathedral sadly will be closed until this is rendered safe. This will take possibly weeks as due to its placement it could cause serious damage without careful removal. At which time reconsecration can take place and the cathedral re opened.'

There was some delay, obviously in the Vatican rapid discussions going ever higher, then asking to talk in private with the bishop. This was done, when Catherine Mulberry and White re-entered, the bishop said,

'It will be done. I will leave and see it done.' He was no longer the same man. White and Catherine Mulberry sat looking at each other across the Jonathan Charles Extending Georgian Dining table.

White gave Catherine Mulberry a look, she spoke,

'You will be asked to send down a team, you will refuse, another team will descend, probably SAS, they will never be seen again, an even more special unit will be tasked, who I know well, they will refuse, then I will go down, don't worry, not alone, I will have DC Anne Winters, DC Jack Malik and for more fire power an Emily Clarke.'

White's special phone rang, a direct call from the home office, as she left White was saying 'No, not any of my staff, no way, I'd resign first, yes you can, their deaths on your shoulders...'

The door closed.

The SAS team followed orders, a team of three, they descended, contact was lost in minutes, a second team descended, and the result or lack of result was the same. The "even more special unit" was tasked, but as they officially did not exist, they were free to not follow orders. A leader

telephoned Catherine Mulberry for advice, and on getting her advice declined the task politely, at being pressed made a rather less polite reply.

Now the home office was once again in a dilemma, having to deal with the Vatican, who were under the impression that the problem would be solved in a matter of weeks by a Catherine Mulberry. She was duly contacted, and she told this person what she had told Chief Constable White. Emily Clarke seemed quite happy to descend into the pit. DC Anne Winters and DC Jack Malik were also contacted by the person from the home office. The option for the Chief Constable was then to allow them to go, else they would resign and work for the home office, but they wanted real police service first in their careers, so White had no choice.

In the meantime, Anne and Jack had been reading Cathrine Mulberry's books and having odd dreams. They talked about these and to their initial surprise the dreams were identical, about space ships and black holes.

As Anne remarked, 'Might not we have done this together in another life?'

'Or this one?' was Jack's reply.

CHAPTER 18: EMILY CLARKE'S FIRE POWER.

It was in the bar of the Wellington Public house... The Wellington, it did not serve food, but you could bring your own, it had no music, but real ale, the bar had a screen showing 14 different choices, 14! And even though it was in the city centre it had an old resident cat who acted as a part time doorman checking out the clientele. The décor was mock Victorian with black and white photographs of old Birmingham, tree-less streets of grim buildings and old public houses, now all demolished and not replaced by anything better.

'So, what is Emily Clarke's fire power?' asked DC Jack Malik, now just Jack.

'Well in another life, world, universe, astral plane whatever,' began Catherine Mulberry, the Chief in civies all ears, as was Anne,

'she was Dr Emily Clarke head of The University of Birmingham's advanced pathology unit but quit. Became interested in Gnosticism then spent who knows how long, in a garden in yet another world, astral plane, blah blah, with an infinity of evil spirits, deities, gods and such, and got very friendly with them it seems, even helped them out I think, and so they like to look after their friend.'

'You said infinite?' asked Anne.

'Yes, maybe more, she said there were an infinity of Egyptian Gods, yet the arguments raged between them and the Hindu Gods who said they had more, then actually just one, then

none, so they never settled it, then there were the African and Americas...’

They had arranged to meet Emily in the Wellington, now a successful publisher, so successful she could afford her own Lear jet, and properties in Monaco, London, Paris and New York. The publisher of Catherine Mulberry’s work on Gnosticism, which though successful was nowhere near the money earned using the pseudonym of JFW in publishing pulp-fiction sci/fi occult stories. Two being successful Marvel movies, a third in the pipeline. And on que she arrived in the bar, having booked into the Hyatt. After getting a pint of Fireside she joined the group, and when asked why she was joining the team, just smiled, thinking, ‘For the adventure of course.’

Then Anne spoke, ‘Can I ask a question?’

‘About the dreams, they are real, you two are not from this world.’ Catherine Mulberry replied.

The time was set for nine the next morning for the attempt at a descent,

‘There will be no need for ladders or ropes and such.’ said Catherine Mulberry as a leaving remark. Jack and Anne looked even more puzzled, the Chief and Emily knew Catherine Mulberry too well, there would be no need for ladders or ropes and such.

Next morning the four arrived at the now cordoned off cathedral of St Chad, dressed in casual clothes, Catherine Mulberry and Emily expensive designer jeans and trainers, tops and leather jackets, both carrying shoulder bags, as if dressed for a day’s walking in the countryside. Jack and Anne

similar but cheaper, and rucksacks, not shoulder bags. The Chief was there and the first thing they were told was, seems there is now a staircase, a metal spiral staircase descending the hole, it appeared sometime in the night.

Catherine Mulberry and Emily Clarke smiled.

‘You’re doing?’

More smiles.

Sure, enough the twelve-foot hole now had a metal spiral staircase winding down into blackness. Lamps had been set shining downwards, but nothing could be seen other than blackness and the metal steps. Catherine Mulberry and Emily had torches, Jack and Anne had these and headbands with lamps, both being recent keen joggers, sometimes at night.

Along with the Chief was DCI Bhaskar, a couple of constables, and 4 others, part of a pot-holing rescue team, they were there more as a tick box exercise in the event of a repeat of the SAS failures. They had folding chairs and flasks of coffee; the two senior officers would hand over to the two DIs after the four disappeared from view. Protocol, and other police work. The Chief having to visit the Home Office in London on progress or lack thereof.

The steps were four feet wide so leaving a four-foot gap in the centre, they were made not of solid metal but a mesh of what looked like steel, but was probably not thought Catherine Mulberry, the walls of the shaft also metal and smooth. They were descending carefully, each on a step at a time, a fall into the centre hole might not end well. They were at first silent, minutes passed and the lights from above grew dimmer, Jack began to speak,

‘Why do you think these steps appeared?’

Catherine Mulberry answered, ‘Obviously so we could descend this shaft, this hole.’

‘What do you think happened to the SAS guys?’ Jack asked.

Some minutes passed, they descended lower.

‘Digested.’ answered Catherine Mulberry.

Again, minutes passed.

‘Digested?’ asked Anne.

‘Yes, digested.’

‘Digested by what?’ asked Jack.

Now the lights from above were rapidly disappearing.

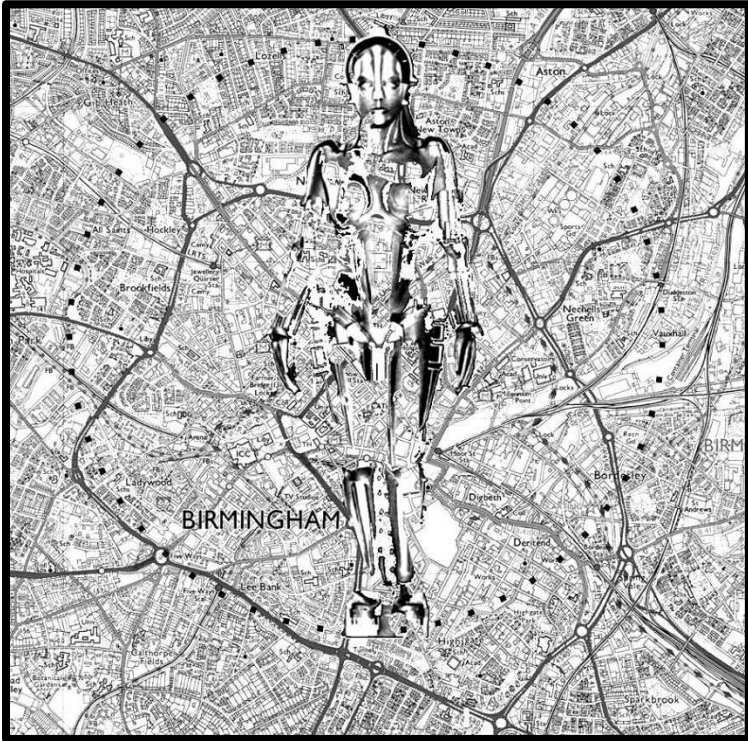
‘A mechanical devil.’ was the reply.

More time passed and lower and lower the group went, they had been descending for an hour Anne realised looking at her watch. Then to answer unasked questions Catherine Mulberry finally spoke,

‘We are in the anus of a mechanical devil.’

To which came no response, just the gentle sound of the descending footsteps.

CHAPTER 19: INSIDE THE MECHANICAL DEVIL.



‘It’s lucky for the Chief he will be in London, or is it luck?’ said Emily Clarke, breaking the silence. There was no reply, then Jack spoke,

‘Have you noticed for quite a while the tunnel, well hole is much narrower?’

Emily Clarke replied, ‘I guess this is now the small intestine?’

No one could see Catherine Mulberry’s brief smile.

The pace was reasonable, she asked if anyone wanted a rest, but no one did. Then Anne, who had been deep in thought spoke,

‘Why did you say the Chief will be lucky.’

Catherine Mulberry replied, ‘Well when this thing wakes up the centre of Birmingham is certain to be destroyed. Look at the size of locations we plotted around this centre, around two miles across.’

There was another long pause as they continued to descend.

‘I had no idea of what this thing was until we began to descend, by which time if we had gone back up no way could we persuade any authority to evacuate the city centre. The events at Rea Street and Garrison Lane threw me. I assumed the SAS were a threat to whatever creatures were down this hole. Slowly it dawned on me that there were no creatures at the bottom of the pit, so the creature must be the pit. The Da Vinci drawing of the figure in the circle and square came to me, then it was obvious...’

‘Of course!’ interrupted Emily, sorry continue,

‘So, we have to press on, I think we have no option, if we can stop this thing from waking up or coming to life. But then this thing might not be able to wake or come to life...’.

‘Why could it not?’ asked Anne.

‘There were six sites, only the first two were successful.’

‘In doing what?’ asked Anne.

‘Absolutely no idea.’ said Catherine Mulberry, ‘But being made of some kind of metal, not sure your fire power from the demons and deities would work.’ she was addressing Emily.

‘No matter,’ replied Emily, ‘the adventure is the thing.’

Anne and Jack couldn’t think of anything to say, they hadn’t yet filled in all the gaps of their history, then Catherine Mulberry continued, ‘We need to get into this things head, or brain, then stop it from destroying the whole of the city or the mile radius, or who knows what?’

‘The thing is in these situations such a priority may seem callous but to hesitate is to cost many more lives, we’ve been in this situation before.’ this was Emily.

‘How many times?’ asked Jack.

‘Enough!’ was her answer.

‘Given we began in the anus I’m assuming the creature is asleep in the foetal position. But why the anus and not another orifice?’ Anne asked.

‘Well done for the foetal position idea, you can work out the others?’ said Catherine Mulberry.

‘Not the ears, because of the ear drum, nostrils, hairs and two holes not one, and neither of the male or female genitals, leaves only the mouth or the anus. Given the foetal position and maybe a closed mouth it has to be the anus.’

‘Excellent thinking, you’ll make a good detective.’ said Catherine Mulberry, adding, ‘I think we might be entering the stomach.’

The “tunnel” opened out into a vast chamber hundreds of yards across and high, like the interior of a vast metal cathedral.

‘Why a mechanical devil?’ asked Jack, Anne replied before anyone else could,

‘Well not a nice thing and the lettering FOVEA DAEMONUM, Devil pit or hole.’

‘Oh, sure, I forgot for a moment. But how do we get into its brain, my biology is poor?’

Catherine Mulberry answered, ‘Well it provided these steps for us, and now this wide walkway,’ they were now traversing the massive stomach, ‘so it obviously wants us inside, I suspect it only has three human brains from the first two sites, maybe only two?’

‘Why do I find this not comforting?’ Jack retorted.

‘I’d love to explore the organs of this thing, the heart, liver, lungs, fascinating.’

said Emily, she added,

‘You’ll get used to this, the non-randomness of the material world of the everyday is just a mask of the truth.’

‘What truth?’ asked Jack.

‘That the occult is real?’ Anne replied and continued,

‘So, the oesophagus again had steps running downwards as the foetal position was that of the head being down.’

‘You’re getting good at this.’ said Jack, ‘so what about the brain?’

Anne thought as they began descending again, then spoke aloud her thoughts,

‘Obviously not the throat and mouth, probably then the sinuses above the nose, that gets very close, and so if this thing wants us in the brain that would be the route.’

It was, but there was no brain as such, just a giant metal dome which they entered, odd as it was upside down, they arrived through a very narrow passage through the metal floor, which was now their roof, they walked slowly down the side of the dome. The floor now above them was a flat metal surface of over 500 yards. The dome had a dim luminosity of its own, and their torches could pick out details. Around the edge of the flat floor were six pyramid shapes around 60 feet high topped with glass contains, two of which they found, as they explored, had human brains in them.

‘Brains in Vats.’ said Catherine Mulberry. But it was obvious, obvious now why four more brains were needed. From the two vats with brains ran wires to large machines which projected from when the machine was upright would be the ceiling. These resembled the vast electrical switching devices and transformers found around power stations, but vastly bigger and with a gleaming silvery metal finish. Massive cables also ran from the six pyramids across the floor and into a central hole.

Anne pointed with her flashlight, ‘The spinal nerve.’ she said, ‘And what are those?’

They now sat in the centre of the bowl looking up the vast hall of electrical machinery.

Her flashlight caught what looked like several large humanlike skeletons.

‘I have an idea but not a good one, but I need to share it with you Emily.’ said Catherine Mulberry.

‘OK’ was the reply.

‘Well let’s suppose the perpetrator of the killings in Rea Street and the park was not that poor thing that was caught and died and not possessed with some spiritual creature which gave it strength but was encased within a machine which was like a powerful exoskeleton. Like one of those. And it seems this mechanical devil needs human brains to function, six. OK so when this exoskeleton was tasered, it being an electrical machine was simply destroyed, and left the weakened host, now so weak to die.’

‘That doesn’t quite work.’ said Emily, ‘How could the exoskeleton work without a brain in the first place? OK it works for the reason for the carnage at the sites. It was to hide the real motive for the attacks, to retrieve human brains.’

‘Maybe the exoskeleton was more of an automaton, just does this, or maybe it had some small animal brain.’ said Anne, adding, ‘But now it’s dead.’

‘There might be more.’ said Jack.

‘Unlikely, no sign, no attempts to get other brains. And I blocked the other sites, remember.’ said Catherine Mulberry, and continued, ‘Something made the stairs, and two from six leaves four.’

‘That I very much don’t like, and the man who dissolved?’
asked Jack.

‘I’ve an idea, but not ready to share.’ said Catherine Mulberry.

‘Real occult devilry.’ said Helen.

‘No other humans for the other exoskeletons, so what made
the stairs?’ Jack asked.

‘Maybe it, the machine, just grew them?’ said Anne.

But now the whole structure began to move,

CHAPTER 20: IN THE MACHINE.

And the Devil Monster Machine was clearly now moving.

The coiled-up machine began to move, to very slowly un-coil, after some minutes the Cathedral of St Chad above began to shake, then after a few more minutes the surrounding buildings. Terrified office workers were pouring onto the streets, being picked up by cars and taxis. The cathedral was now folding in on itself. Soon the offices around were empty, then they began to collapse. The hospitals were being evacuated, tremors rippled through the city causing more panic and fleeing people.

In the dome brain room, the four were slid slowly down the side of the dome onto the flat base, as the giant head broke out of the earth destroying the cathedral, the hospital, offices including Lloyd House. As the shoulders rose Aston University and the Jewellery Quarter were destroyed.

‘It’s those two!’ shouted Jack pointing to the brains in vats, ‘They can’t fully control the thing, only two brains and possibly damaged.’ There were climbing rungs, so he began climbing one of the pyramids,

‘What the hell are you trying to do!’ cried Anne.

He didn’t reply, in minutes he was atop the pyramid. He saw the bowl of liquid and around it tubes and also what looked like head bands attached to wires which spiralled up into the switches and transformer looking electronic objects above, and then down through the pyramid across the floor and into the spinal column.

‘No time to think!’ he thought, throwing the bowl and its stand down and attaching the head bands.

‘I can control it I think, those other two are confused. But it’s difficult.’

‘I’ll help’ shouted Anne, who climbed another pyramid and placed the head bands on. As she was doing so, Emily had done the same as had Catherine Mulberry.

‘We have control.’ said Emily, ‘And can see, good it’s a clear day.’

On the dome was now displaying the view from two miles above Birmingham City centre, the four not seeing the chaos created below. The slowness of the un-curling and rise meaning deaths were low, though there were numerous injuries.

‘I feel those other two in the vats would have wrought far more destruction.’ Jack said, ‘But what now?’

‘We walk as carefully as possible to a safe place causing as little damage, we need to get to the sea, south would be bad too many towns, I suggest east to the Wash, then up the coast of Norway to those far north Russian Islands.’ this was Catherine Mulberry.

The strides took them quickly to the coast with very little damage and then around 10 hours paddling through the shallow coastal seas. As they navigated the metal monster they became aware that the other two brains were shutting down. It was not surprising as controlling the monster was very mentally taxing.

What little food and drink they had they consumed, then exhausted they slept.

Catherine Mulberry awoke with a familiar smell of fried bacon which was confusing. She felt her head and immediately could hear Jack,

‘It’s a portable headband so you can move around, so keep it on for the time being, eat your breakfast then we can talk more.’

She sat up and noticed a small table and chair, standing she saw a covered plate which when removed showed a cooked breakfast, still confused though hungry she sat and began to eat. Jack’s voice continued,

‘You slept for ten hours, totally exhausted I suppose, I only managed three. Adrenalin probably, sorry about the tea, we are working on that, but the orange juice is just passable. If you don’t mind, I can talk while you eat, lots to say, and Emily is still asleep, Anne is down working with the droids, we call them droids not exoskeletons, just obedient droids like those in the movie I robot.’

‘Please continue.’ said Catherine Mulberry.

‘Well, when I awoke, I realised I could have a conversation with this machine, it wasn’t completely stupid, seems something or someone was trying to manipulate it, hence the 6 pyramids.

Well, my first issue was food, then personal hygiene obviously. The machine is like an AI, a LLM, knows a lot but not creatively intelligent, quite stupid, maybe hence also the need for human brains, and it seems this was a war machine

for the previous owners, hence the slaughter in finding new brains to control it. I don't know what became of the previous owners, but this machine searched for intelligence. Once we established a rapport it was easy. Anne woke soon after I did and together, we have established some accommodation, or rather the droids have built some. The news is only a few dead in Birmingham, and none reported dead on our journey here. Many injuries from the panic of the evacuation. We are on the world news, or rather the machine is, and the Russians have flown aircraft around us but not close. Oh, and the machine can manufacture anything and everything from simple matter, rock being the best, energy too, you know the E equals M C thing. So, you are up to speed. And I think Emily is waking up. I'm down on the floor you can see the apartment they have created, yes I nearly forgot, the machine can make droids by the hundred if needed, and buildings, even food, though not good tea yet. When you've eaten come and join us. Now for Emily.'

'It's just a croissant and juice I think.' said Catherine Mulberry.

Emily, Catherine Mulberry, Anne and Jack were now in a lounge area, all having eaten and used the bathrooms. Jack and Anne had fresh clothes, Jack explained they should let the house droid know if they wanted anything, he went on,

'The first problem was the Russians, and of course the mess of the centre of Birmingham. The two brains in vats have deteriorated fast and were anyway beyond the scope of the machine, obviously, if it could repair human brains, it could make its own. Just as well for us.' said Jack, now adding,

'And the Russians were at first cautious became bolder, asking the machine to surrender and making threats, all in

Russian of course but translated by the machine. I've been handling things with the help of Anne.'

'Keep them at bay, warn them back, and if they attack defend and, why not, retaliate.' added Anne.

Just then, before Catherine Mulberry could congratulate the two for their work a figure dressed in red entered the room, Jack spoke,

'Ah, and then there is this, or rather then there is Cardinal William Sulley White. The Cardinal hasn't spoken...'

'Until you were all here.' the Cardinal interrupted, continuing,

'But now I will, you see there was a need to create what appeared to be a hole, the Fovea Daemonum, so you could enter the machine following in my footsteps literally, I, with you are tasked with catching devils, in this case by the line of Jesse.'

Jack and Anne looked puzzled, Emily and Catherine Mulberry not so.

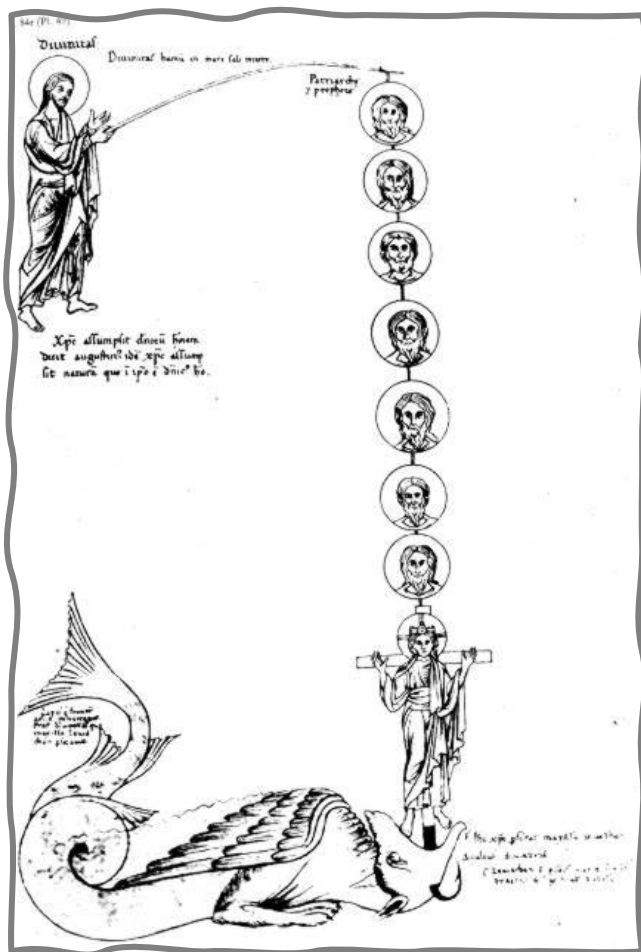
The Cardinal took a scroll of paper from an inside pocket and unrolled it showing the two who were puzzled at which Catherine Mulberry couldn't restrain herself,

'The fish or Leviathan is often an AKA for The Devil, Satan, the Red Dragon of the pit and other names, here God is the fisherman, the bait the incarnate Jesus Christ, the line of Jesse, Jesus' forefathers. God is catching the Devil, and is the Cardinal part of this?'

The Cardinal gave a smile and nodded, Catherine Mulberry continued,

‘But your Eminence, the body parts in the basilica were identified as you, how so?’

'It's complicated and I don't want to go into it,' the Cardinal replied.



Catherine Mulberry continued,

‘You are I guess then a Knights Templar...’

The Cardinal’s smile was a ‘Yes’,

‘Your mission is then for the Holy Catholic Church, in which case why involve us?’

‘It’s complicated and I don’t want to go into it.’ The Cardinal replied.

‘One view of the Divine is not the whole.’ said Emily Clarke.

‘Yes, it’s complicated and I don’t want to go into it.’ The Cardinal replied.

She continued, ‘I’m well acquainted with all kinds of beings, those in asylum in the garden of the boy, those mostly considered evil or violent, or the source of violence and sacrifice from all shades of humanity. Does the Fovea Daemonum mean some were hidden, not just in Christianity?’

‘Yes, It’s complicated and we have to go into it.’ The Cardinal replied. Then correcting himself,

‘Well not complicated but non-Abrahamic beings are not in my job description, hence yourself and Catherine Mulberry.’

‘I have a question, well a problem, why now, why now seek out devils who are hidden?’ Jack asked.

‘Good question,’ said the Cardinal, ‘mass extinctions, the seeming lack of life in the universe, you know the Fermi paradox is the discrepancy between the lack of conclusive evidence of advanced extraterrestrial life and the apparently high likelihood of its existence. It gets technical, and we get

into theodicy. It's complicated and I don't want to go into it.' The Cardinal replied.

'Does it for me.' said Anne, 'I'm not in favour of mass extinctions.'

Jack looked satisfied, Emily and Catherine Mulberry thinking along the lines of, 'Sure complicated and we are well into it. And you sir whatever you are is not what you say you are.'

'But first we need to sort out the mess this thing made of the centre of Birmingham.' said the Cardinal.

'Seems reasonable.' said Jack, and all agreed. Though it was clear to Catherine Mulberry and Emily that something was very wrong with this Cardinal, but they would for the present play along.

Then came the voice of the Machine, 'Excuse but we have a problem with the Russians, they seem to be attacking.'

CHAPTER 21: FROM RUSSIA NOT WITH LOVE.

‘Rather than get involved in some combat I think it might be best to remove ourselves.’ said Cardinal William Sulley White.

‘But where, and not another long walk.’ said Jack.

The Cardinal just pointed a raised finger, not in the abusive way but upwards and with the palm facing outwards as in blessing. In seconds the Machine was several miles above the surface of the Earth. The four gave no comment.

‘Why are Russians so aggressive and cruel even to their own people?’ remarked Jack, then began looking at a tablet on which wiki like material was displayed. The machine was answering his question.

“Russia’s history began when the East Slavs settled Western Russia between the 3rd and 8th centuries AD. The Varangians and their descendants made the first East Slavic state of Rus Khaganate in the 9th century. They adopted Christianity from the Byzantine Empire in 988. This form of Christianity influenced Russian culture greatly. This eventually broke up and the lands were divided into many small feudal states. The most powerful successor being the Grand Duchy of Moscow. This served as the main force in later Russian unification and the fight against the Golden Horde of Genghis Khan’s Mongol Empire from Asia. Moscow slowly gained control of the other feudal states.

Ivan the Terrible 1530-1584, was the first ruler of the Tsardom of Russia. He created the ‘oprichnina’ a state policy. It included secret police, mass repressions, public executions, and confiscation of land from the boyars, Russian feudal aristocrats.”

‘Seems this repeats itself.’ Jack said, he read on,

“Peter the Great proclaimed the Russian Empire in 1721. In the 18th century the nation expanded through conquest, annexation and exploration. The revolution of 1917 removed the aristocracy and from 1924 to 1953, Joseph Stalin ruled as the absolute dictator of the Soviet Union, which fell apart in 1991.

The privatization of industries shifted control of enterprises from the state to individuals with inside connections in the government system. Many of the new rich businesspeople took billions in cash and assets outside of the country. The Oligarchies. In the 1990s extreme corruption and lawlessness was commonplace and there were armed conflicts in the North Caucasus.

In December 1999, President Yeltsin resigned, and Vladimir Putin appointed, effectively ruling since that date. The Russian Federation invaded Ukraine in 2022.”

‘So, history repeats itself, but why?’

‘Devils, still in holes’, said Catherine Mulberry, the Cardinal nodded.

‘Holes? Where?’ said Jack.

‘Well, it’s literally not my province.’ said the Cardinal.

‘Look at it like a reversal that keeps reversing as if trying to go forward and is pulled back. Look at the origins of religion in Russia and compare it to the active shamanism of Siberia and the land and compare this to the aristocracy desiring

sophisticated orthodoxy and theology.’ And Catherine Mulberry continued,

‘They, the aristocracy travelled to Constantinople, Christianity in Russia begins in 988 with the baptism of Vladimir the Great and his subjects by the clergy of the ecumenical patriarch of Constantinople. Compare that to the development of Christianity in Britain where there is evidence it was well established from the continent by pious missionaries by the 3rd century 700 years prior. Saint Alban is the first-recorded British Christian martyr circa AD 251, over 700 years before the baptisms in Constantinople.

Christianity was introduced into Russia for political reasons of power, not by the blood of a martyr, this is important, these are the seeds, the roots, and these grow and multiply.

Then you can compare the Magna Carta of 1215, the Charter of Liberties with Ivan the Terrible and the mass repression of the boyars, Russian aristocrats 350 years later. In seeking to move forwards Russia moves back. So many holes that people fall into and become devils.

For example, in Britain ancient sites go back well before Christianity but were amalgamated with its rise. The Earth goddess with Mary, you will see pagan signs, Yew trees in church yards, animal effigies on pew ends, and around columns, often The Green Man.

In Russia these origins are often overturned or become corrupted, no more so than the figure of Rasputin, the mystic and faith healer. He begins life as a peasant mystic wandering the lands of Siberia, then engages with Christianity, and leads a pure life, but finally in the court of Nicholas II, the last

Emperor of Russia, gains influence and was a catalyst in the 1917 revolution. At first devote and chaste, then reversing this and finally becoming degenerate and obsessed with power.

You see the pattern of Russia in his life, as he moves away from the land and into cosmopolitan civilization and becomes corrupted by it. It seems progress is always negative, away from its true nature.

With an aristocracy which was intensely curious about the occult and the supernatural, this made Rasputin's ideas, strange dress and strange manners the subject of intense interest among Moscow's elite. Adding to this his seeming magical or miracle effect on Tsesarevich Alexei Nikolaevich's haemophilia. The last Russian tsesarevich, heir apparent to the Tsar.

Rumours included those of a dubious relationship with the Imperial Children, that Rasputin had seduced not only Alexandra but also the four grand duchesses, supported when he released ardent letters written to him by the tsarina and the children. Thus, opposition to Rasputin's influence grew within the Eastern Orthodox Church.

Rasputin preached that physical contact between him and others purified them; he engaged in drunken revels and extramarital affairs with a wide range of women from prostitutes to high-society ladies. In 1909, Khioniya Berlatskaya, one of Rasputin's early supporters, accused him of rape. Berlatskaya sought aid from Theofan, a Russian archbishop and theologian in the Eastern Orthodox Church who had introduced Rasputin to the royal family, who became convinced that Rasputin was a danger to the monarchy. After the revolution and the death of Rasputin the archbishop left

Russia, suffered mental problems blaming himself for the fall of the House of Romanov.

You see the nature of these contradictions, the destruction of roots.

Well rumours multiplied that Rasputin had assaulted female followers and behaved inappropriately on visits with the imperial family, particularly with Nicholas's teenage daughters Olga and Tatiana.

And yes, I'm reading from notes, my notes!' said Catherine Mulberry, glancing at her tablet the Machine seemed to have supplied.

'Based very much on Wikipedia at short notice.' she whispered continuing affirmatively,

'Rasputin somehow survives an assassination attempt, being stabbed in the stomach outside his home in Pokrovskoye in Siberia, a Siberia he had to keep returning to. His roots, and shamanism.

He was murdered during the early morning in December 1916 in Moscow at the home of Prince Yusupov. He died of three gunshot wounds, one of which was a close-range shot to his forehead. Rasputin was invited to the Prince's palace shortly after midnight and ushered into the basement. Yusupov offered tea and cakes which had been laced with cyanide. After initially refusing the cakes, Rasputin began to eat them and to Yusupov's surprise, appeared unaffected by the poison. Rasputin then asked for some Madeira wine, which had also been poisoned, and drank three glasses, but still showed no sign of distress. At around 2:30 am, Yusupov excused himself to go upstairs, where the other conspirators

were waiting. He took a revolver from one Pavlovich, then returned to the basement and shot Rasputin once in the chest. The conspirators then drove to Rasputin's apartment, with Sukhotin wearing Rasputin's coat and hat in an attempt to make it look as though Rasputin had gone home that night. Upon returning to his palace, Yusupov went back to the basement to ensure that Rasputin was dead. Suddenly, Rasputin leapt up and attacked Yusupov, who freed himself with some effort and fled upstairs. Rasputin followed Yusupov into the palace's courtyard, where Yusupov shot him in the chest and head. He collapsed into a snowbank. The conspirators then wrapped his body in cloth, drove it to the Petrovsky Bridge and dropped it into the Little Nevka River, he was still alive.

But see his real love and power was from the mystical lands of Siberia and the pre-Christian unsophisticated Shamanism. On contact with the sophisticated aristocratic materialism of state religion he became satanized. Where is the hole that made the devil out of the mystic? It is the missing land of Siberia.'

She finished saying,

'And yes, it repeats, the motherland is raped continually, but I think by outside demonic forces.'

'So, we are not here just to find devils in holes?' said Jack, he got certain looks from the others, and the Cardinal was nodding his head with a smile.

'More than the hole is a metaphor?' he added.

There was a long pause.

‘Too complex I think for the moment, we will need to return to Russia, but let us first deal with something much simpler, Birmingham!’ said the Cardinal.

CHAPTER 22: THE NEW BIRMINGHAM.

The Machine hovered over the ruins of the city centre of Birmingham; advanced warning being given so there was no panic. The rebuilding would be done by thousands of droids working day and night, not disturbing the population, carefully re housing where necessary. The speed at which the droids worked would make them just a blur, so a person sitting in a half ruined inner city house, or in tented accommodation would suddenly find themselves sitting in a newly constructed building. Or someone driving down a road would see it suddenly change like a time lapse film, with houses and other buildings rising either side. Even trees, obtained from how or who knows where.

This was the information given to the people below. Now another machine emerged which was to manufacture the required material the droids would use to rebuild. The raw material being subterranean rock.

The manufacturing machine pulled rock from far out at sea, forming a giant great arc of material which poured into the top of the machine, at its base was where the processed material was collected by the thousands of droids moving at speeds which made them mere blurs.

Earlier Jack had been looking at some old pictures of Birmingham on the Machine's database, and talking to himself,

'So, the original Victorian Library was a copy of the Bodleian library in Oxford, cool, and the original site of Kings Edward's grammar school was a copy of King's College Chapel, Cambridge, and look the Black Sabeth bridge in Broad Street,

once there was a church built over the canal. And the tram network stretched out into the suburbs. And look the first gas lit factory... the original markets and look at Snow Hill Station! What happened? And the plans for the Anglican cathedral dropped by some bishop, pity.'

Then the Machine took him on virtual tours, the grand Victorian houses, the proposed Georgian crescents, the demolished Georgian houses, proposed boulevards, a city which was a mixture of High Victorian Gothic and French Belle Époque architecture,

'Even a proposed underground system!'

And Jack read of the post war development, the sixties where Birmingham City's architect was a certain Manzoni – he read aloud,

"Sir Herbert John Baptista Manzoni CBE MICE (21 March 1899 – 18 November 1972) was a British civil engineer known for holding the position of City Engineer and Surveyor of Birmingham from 1935 until 1963. This position put him in charge of all municipal works and his influence on the city, especially following World War II, completely changed the image of Birmingham."

'But for the better?' he read on,

"Unlike many other cities, planning and architectural issues came largely under the control of the city's Chief Engineer..."

'A tad dictatorial?' again Jack was speaking aloud, and reading aloud,

"Manzoni launched a citywide slum clearance scheme,"

‘Well good.’

“And replaced the housing with high density schemes consisting of tower blocks. Duddeston and Nechells tower blocks to be built in the area were completed in 1954 and the entire scheme was completed in 1972.”

‘OMG, Georgian houses demolished.’

“He also designated a further four tower blocks in Newtown, Ladywood, Lee Bank, and Highgate, totalling around 1,400 acres. Together, they contained nearly 250,000 houses that were purchased by the council using Compulsory Purchase Orders and demolished.”

‘Not the people’s choice?’

‘In his own words,’

“As to Birmingham’s buildings, there is little of real worth in our architecture. Its replacement should be an improvement...”

‘Shocking, absolutely shocking.’

He read on,

“Manzoni began planning an Inner Ring Road from 1943, and an Act of Parliament was passed in 1946 allowing construction to commence. The first section, Smallbrook Queensway, was not started until 1957 and was completed in 1960. Demolition of Masshouse Circus on the ring road began in March 2002 and further sections were demolished. The construction of the Inner Ring Road had resulted in the demolition of the remains of the Market Hall at the Bull Ring, the Central Library, Mason Science College and the Central Technical

College. A Middle Ring Road was constructed following this, cutting through the Jewellery Quarter, and an Outer Ring Road was also designated. Following the demolition of parts of the Inner Ring Road, Birmingham City Centre is now considered to be the area within the Middle Ring Road. According to urban designer Nick Corbett, planners started realising from the 1980s that the Queensway was stifling growth as well as having a rather brutal appearance.”

‘If only what could have happened can happen, it seems crazy to rebuild these mistakes.’

The Machine and the thousands of droids were listening.

As if filled with the rage of the locals at the destruction they had suffered from the Luftwaffe in the war that was only compounded and amplified by this outsider from Birkenhead, the destruction of such beautiful buildings, the failure to realise such plans, they set to work with a vision. Carried away with this they extended a modern tram network replacing bus routes and built an underground system. The Victorian splendour of the high gothic and Belle Époque was rebuilt and realised, crescents and boulevards of houses built replacing the tower blocks and poorly built estates of the 60s and 70s.

All in under two weeks, and of little disturbance, the arc of stone across the sky of the raw material pouring through the machines that transformed this into brick and metal, buildings and roads, even the actual trams and underground trains.

‘Well,’ said Emily Clarke, ‘Maybe I should buy one of those magnificent Victorian Mansions.’

CHAPTER 23: RELIGION.

‘Things in holes... when you are down in a hole what does that mean?’ this was Cardinal William Sulley White, and more a rhetorical question, but which Jack answered.

‘Down in a hole, in a bad place, a difficulty.’

‘It represents the result of a negative action or actions, and that is what we need to explore.’ added the Cardinal, who continued,

‘Emily can you briefly cover the development of religion in the other world you came from?’ and as an aside to Jack and Anne who were now able to take on the fantastic,

‘Emily came from another world which ceased and then repeated with differences, which is now what this actual world is.’

Neither Anne or Jack questioned how the Cardinal knew this, unlike Catherine Mulberry and Emily Clarke who were coming to a likely answer.

Emily began,

‘Ninian Smart suggests that early man unlike the animals felt estranged from their environment, consciousness and sentience and awareness split them apart, nature was strange and imbued with a mystery, in very primitive religions all things had a spirit or mana. These became identified as individual spirits gaining personalities, and human like emotions. Gods of rain could be angry, likewise gods of the harvest. These could be placated by offerings or offended by carelessness. From the numerous Gods pantheons arose with hierarchies. Newer Gods fought with older Gods. Robert

Graves identifies this in the struggles in Greek mythology with the newer Gods and the older gods of the Giants. Older Giants appear in Norse traditions, eventually we get situations similar to that of the Greek Pantheon with Zeus at its head.

We see many Gods and hierarchies also in Egyptian religions, and those of Hinduism, Inca and Aztec.

We then see dualisms, Male Female, Good and Evil. In Zoroastrianism, opposed to the good of Ahura Mazda is Angra Mainyu. In the Abrahamic religions in the Bible God and the lesser being of the Devil, a fallen angel, a broken system. Yet in parts such as Isaiah, a God responsible for good and evil, yet still a hint at plurality in Genesis. And also, of such things as the spiritual occult, of things like evil spirits, ghosts of the dead, pixies, demons, angels, devils. In terms of practice and worship we see a common feature of sacrifice, of food, gifts, songs, praise, animal sacrifice and human sacrifice. It was it seems found in early Judaism, notably traces such as the story of Isaac, but the idea of the first born of any animal including man, was that of it belonged to God, the sacrifice of life of the first born being replaced by the first born becoming the servant of God, the priest. Throughout many religions human sacrifice is found, notably the Inca and Aztec. These gods were banished to the garden of the boy where I studied them. And I might add are no longer requiring such sacrifices, they have all become... well self-sufficient in those needs.

Anyway, back to the development of religions, Slowly, with the rise of science came more material explanations for the world and a decline in religious belief, or the change to a belief in science and technology.'

‘Now Catherine Mulberry, the Catherine Mulberry from this different repetition, could you do the same, tell us briefly the differences in the evolution of religions here?’ asked the Cardinal.

‘Strange, not like this, certainly no animal or human sacrifices, more a hidden occult. Powers and spirits but vague, mixed with legends. And of course, religions like Christianity, but they seem to have become very much secular institutions more than supernatural powerhouses. Which is why occult events are often ignored, and they being real, and so where I help in various situations. For they are very real.’

‘So, what of the sigils you made up, they worked?’ asked Jack.

Catherine Mulberry would not say anything, then the Cardinal spoke,

‘Well Catherine might have made them up originally, but not in this world, her interest in fiction and the occult as fiction is almost certainly a trace memory from a world or worlds where the occult was not generally considered to be a fiction, where it was seen as real, actual and powerful.

And yes, Bishop Desmond O’Connor was very much of the type that now thinks it’s all a fiction, a useful set of social norms, hardly a believer, which is why he would have happily let you draw your sigil in the crypt, thus not allowing the manifestation of the Machine, and we need the Machine. The bishop was very very unlike myself.’ said Cardinal William Sulley White.

‘Then did you also experience the world as I did, the world in which were these numerous religions I’ve described.’ asked Emily Clarke.

‘Yes, and worlds before that, where these myths were actual, where gods were real and potent.’ he replied.

‘And you were a Catholic Cardinal in that world?’ Emily asked.

‘For sure, yes, but not in ones before?’

‘Why not?’ asked Emily.

‘In some there was no Catholicism.’

‘In which case what were you?’

‘In some a holy man, in others a holy woman, or a shaman, in others a spirit or angel.’ said Cardinal William Sulley White, to some amazed expressions in two of his audience.

‘And the manifestation of the Machine is required here because though there are now no actual deities present here, they once were, and they are now somewhere else.’

So, Catherine Mulberry’s and Emily’s notions regarding the Cardinal were correct.

‘And Russia is a good example.’ said the Cardinal, ‘It’s a question of size, and imagination, and Goldilocks.’

‘Too Big, too small, to many too few.’ said Emily Clarke.

‘Bigness?’ asked Catherine Mulberry, she was asking in order to manoeuvre the Cardinals thinking...

‘Sure,’ said the Cardinal, ‘Russia is big so becomes paranoid, sees itself vulnerable to outside sources smaller than itself, which is crazy, has its own religions in the land, but sees outside finer more tempting things. Sees a materialism which opposes its natural spiritualism. Sees the great cities and

palaces and turns its sight from its vast lands of the steppe, the great forests and rivers and their spirits. And so, this, the largest country fears because it is what it is, or what it has become. Caught in a contradiction of wanting what it is not. That is its hole, but now more a metaphor for this godless world. So where are these old gods and what have they become?’

‘I think you and I both know. You originally told us you were a Knights Templar trying to catch the devil in the form of Leviathan. Now it looks like you are also interested in these lost devils. Are you actually wanting to unite with them and their power, or take their power. You are no Catholic, and no human, and no God, but a powerful being, seeking power, absolute power, for evil.’ This thought Catherine Mulberry. The Cardinal giving her a look of suspicion.

CHAPTER 24: BIG.

‘And here in this world those gods like those of the gods of previous worlds are not here but are now combined. Combined now into another Leviathan far bigger than some fish.’ said the Cardinal.

‘So, all gods make an Absolute God and that is your desire.’ thought Catherine Mulberry, as now did Emily Clarke.



Caption "from Job Chapter 41 verse 24."

The Cardinal began,

‘I had an idea from the philosopher Thomas Hobbes, and his book called “Leviathan or The Matter, Forme and Power of a Commonwealth Ecclesiasticall and Civil”, commonly just called

“Leviathan”. He wrote it during the English Civil War; it argues for a social contract and rule by an absolute sovereign. Hobbes wrote that civil war and the brute situation of a state of nature, “the war of all against all” could be avoided only by a strong, undivided government. And it’s interesting because as you all now know the original Leviathan is a sea monster found in the Old Testament and associated with power such that only the Hebrew God, Yahweh could control it. Sometimes Leviathan is the devil. At any rate in Hobbes, it is the absolute power of the King given by the multitudes of the people.

But here we have a Leviathan made from the power of all the multitudes of greater and the lesser gods and spirits. A mighty, All mighty God.’

‘And one you desire for yourself.’ thought the two women.

ooOoo

Job 41 King James Version

41 Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

2 Canst thou put an hook into his nose? or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft words unto thee?

4 Will he make a covenant with thee? wilt thou take him for a servant for ever?

5 Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?

6 Shall the companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

10 None is so fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportion.

13 Who can discover the face of his garment? or who can come to him with his double bridle?

14 Who can open the doors of his face? his teeth are terrible round about.

15 His scales are his pride, shut up together as with a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine, and his eyes are like the eyelids of the morning.

19 Out of his mouth go burning lamps, and sparks of fire leap out.

20 Out of his nostrils goeth smoke, as out of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow is turned into joy before him.

23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon.

27 He esteemeth iron as straw, and brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 Sharp stones are under him: he spreadeth sharp pointed things upon the mire.

31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; one would think the deep to be hoary.

33 Upon earth there is not his like, who is made without fear.

34 He beholdeth all high things: he is a king over all the children of pride.

ooOoo

‘Ah, the fish or Leviathan, you said is often the term for The Devil, Satan, the Red Dragon, and in the pit or hole,’ said Jack, continuing, ‘but what hole and why a devil.’

‘A black hole of course, and why a devil, it’s grown so large with pride and fear of the outside and now it is stuck in this hole.’ said Emily.

‘How big?’ asked Anne.

‘Infinite I suspect.’ said Emily.

The Cardinal gave a smile.

‘See in the picture of Leviathan, each individual which makes up its body looks like a giant.’ This was Catherine Mulberry and thinking of the potential for her fiction writing.

‘I can recall only around 300 giants from the Earth, but in a universe, or what I call a “world”, there are an infinity.’ said the Cardinal. ‘And maybe some more important than others.’

But this Leviathan is also all the other gods and spirits, well most, some are still in the garden, and I've no idea where Thor is, but giants, let me think.'

And he recalled and he thought.

'Some giants but just those from your world, for I cannot name the infinite to the finite.' The Cardinal said, and gave a laugh before beginning,

'Those in the Old Testament and the near east, Anak was a forefather of the Anakim, a Rephaite or Emites, a tribe of giants according to Deuteronomy, found in the Book of Enoch and in the Book of Jubilees, also in the Dead Sea Scrolls, the Elioud are the children of the Nephilim a race of giants produced from the intercourse between angels and humans. All apparently destroyed in the flood in some accounts, also known as the Gibborim. These antediluvian giants are elaborated on in the Manichaeic Book of Giants. Emites are related to fallen Angels or "Watchers" sent to the Earth to watch over the humans. They begin to lust for human women and in so doing produced these races of giants.

And an even more powerful giant is Mbombo, the white giant who creates the world from nothing in the "myth" of the Kuba people of Central Africa.

In Greek and Roman mythology giants are numerous. The Aloadae were brothers who failed to storm Mount Olympus. Antaeus was a son of Poseidon and Gaia, he was a wrestler killed by Heracles. There was Argus whose eyes are many like those found in the peacock's tail. Unlike, of course the tribe of Arimaspi who like Cyclopes had only one eye. The Gegenees, were six-armed humanoids and Geryon was a monster with

either three bodies and three heads, or three heads and one body, or in other accounts three bodies and one head.'

The Cardinal laughed at the thought.

'Why are you laughing?' asked Anne,

'Just thinking about giants, not all of them are that big or powerful.' he replied, and at the questioning looks repeated his thoughts aloud.

'Then there are the Giants or Gigantes who battled the Olympian gods. Born from the blood that fell when Uranus, the Sky god was castrated by his Titan son Cronus. Or in another account he was the offspring of Gaia, the Earth. It's confusing but the Titans were the progeny of Uranus, and Gaia, six males and six females. Cronus mated with his older sister Rhea, she bore the first generation of Olympians. The Titans were the former gods: the generation of gods preceding the Olympians.

So, these were more than mere strong mortals.

And the Hecatoncheires, three monstrous giants, each with fifty heads and one hundred arms, Laestrygonians were a tribe of man-eating giants. Orion the giant hunter, of which there are various accounts, one such his birth in Boeotia, his visit to Chios where he met Merope and raped her, being blinded by Merope's father, the recovery of his sight at Lemnos, his hunting with Artemis on Crete, his death by the bow of Artemis or the sting of the giant scorpion which became the constellation Scorpius.

The Greek legends of the race of Giants and Titans perhaps is comparable to Norse mythology's Jötunny. These are

powerful supernatural beings, also called trolls, and not gods, belonging to what is called The Other, unlike Gods and Men which belong to this World.

Then there are numerous Welsh, English, Scottish, and Irish giants. Brân the Blessed was a giant, and king of Britain. The Welsh giant Idris Gawr, who was so large that he could sit on the summit of the mountain Cadair Idris and survey his whole kingdom. Cadair Idris, literally means “Chair of Idris”. Cymidei Cymeinfoll is an Irish giantess who gave birth to one fully formed and armed warrior every six weeks. She was the wife of Llasar Llaes Gyfnewid, smaller and subservient to her. Together, they lived under a lake in Ireland and were the keepers of the Cauldron of Regeneration, into which they would throw dead warriors, who would then come back to life. Gogmagog was a giant, a descendant of Albina, and in some legends was a guard and creator of Britain. In one other account Albina is the eldest of 30 daughters of a Greek king. The daughters resent the subjugation of marriage and conspire to murder their husbands, but the youngest confesses to the conspiracy before they can act. When their father learns of their plot, the twenty-nine unrepentant sisters are exiled from Greece and arrive at an uninhabited island, which they name Albion after Albina. There, they are seduced by incubi and give birth to a race of giants. Incubi being male demons in human form that seek to have sexual intercourse with sleeping women; the corresponding spirit in female form is called a succubus.

Am Fear Liath Mòr, is Gaelic for Big Grey Man, the name of a creature which haunts the summit and passes of Ben Macdui, the highest peak of the Cairngorms. The Fachan is a giant of Scottish folklore, having a single eye in the middle of its face,

a single hand protruding from its chest instead of arms, and a single leg emerging from its body. Then there are The Fomorians, a supernatural race in Irish mythology, they are sea raiders and giants.

And there are still more giants, I'll name some, and while I do, think of all the other giants there must be in this universe.

Pangu is a primordial being who separated heaven and earth, and his body later became geographic features such as mountains and flowing water.'

Here Jack interrupted, 'Lots are to do with the land and the earth, mountains and the like.'

The Cardinal smiled, and said,

'True and so could be useful,' continuing, 'In Australian native folklore there are man eating giants Chinny-kinik, Thardid Jimbo and Yowie.

A bogle, boggle, or bogill are from the northern parts of Britania, are giants such as those associated with Cobb's Causeway. They live for the simple purpose of perplexing mankind. Thunderdell was a two-headed giant of Cornwall noted for saying "fee fau fum". Rübezahl is a German, Czech, and Polish folkloric mountain spirit of the Giant Mountains.

Then there are the Ten Giant Warriors of Sri Lanka. The Hindu Asuras are power-seeking beings, titans or antigods. Daityas are a race of asuras, descended from Kashyapa, a Vedic sage. They overran the earth and required three of Vishnu's avatars to be vanquished. Ravana is a ten-headed demon king of Lanka, an island fortress of legend.

An oni is a kind of yōkai, demon, orc, ogre, or troll in Japanese folklore. They are believed to live in caves or deep in the mountains or in hell. Whilst Daidarabotchi was so great that his footprints were said to have created innumerable lakes and ponds. In one legend, he weighed Mount Fuji and Mount Tsukuba to see which was heavier.

Mixtecatl along with Otomitl, Tenoch, Ulmecatl, Xelhua, Xicalancatl are the six giants sons of Iztac-Mixcoatl and Tlaltecuhтли that populated the Earth after the Great Flood, during the Fifth Sun in Aztec mythology. In Maya mythology, Zipacna was a son of Vucub Caquix and Chimalmat. He and his brother, Cabulkan, Earthquake, were often considered as giant demons.

The vodyanoy is a male Russian water spirit of enormous size, Leshy is a deity of the forest in pagan Slavic mythology. As Leshy rules over the forest and hunting, related to the God Porewit. Bies, and the Chuhaister deity of the forests. Shishiga is a female deity of swamps and forests, similar to the wood-goblin of the Komi people.

Lastly for now! Flaming Teeth, from Fijian mythology, was a giant who was so large his teeth appeared as burning logs. In Māori tradition, the Maero are supernatural people described as giants.

Yelbeghen is a multi-headed man-eating monster in the mythology of Turkic peoples of Siberia. Bungisngis is a one-eyed giant in Philippine folklore.

All these now, and very many more are one massive figure of a Leviathan!"

The Cardinal finished.

‘To become the supreme being?’ asked Catherine Mulberry, looking at the Cardinal, and thinking to herself, ‘Or be the servant of some supreme being.’

‘And this massive thing stuck in a black hole. Then best to leave it there with so much evil in its makeup.’ said Jack.

‘What happened to Hobbes’ Leviathan?’ asked the Cardinal.

There was silence.

‘What happens to something that is large and powerful?’ asked the Cardinal.

‘Well Russia wanted the world, but Hobbes’ world and his Leviathan was just England.’ Jack said, and his mind raced on, ‘And of course, then we had the British Empire!’

‘But this Leviathan of the giants is trapped in a black hole.’ he added.

‘But its infinite, why aren’t we inside it?’ asked Anne, then adding ‘Yet!’.

CHAPTER 25: SMALL.

‘So, how do we get these out of the infinite fullness of a Black Hole?’ asked Cardinal William Sulley White, rather like a teacher would ask his pupils. But the four were not in a classroom but inside the giant mechanical being, and were sat on mid-century lounge chairs, not behind desks, and the Cardinal was sitting on an Eames recliner chair.

‘But the black hole is full, and infinitely full, and whatever you subtract from infinity leaves infinity.’ said Jack.

The Cardinal was smiling,

‘Like a teacher who knows the answer.’ thought Emily. And in her previous world it reminded her of a strange figure she had known, a Mr Smith, who looked like a Victorian gentleman but was in fact a pan dimensional being.

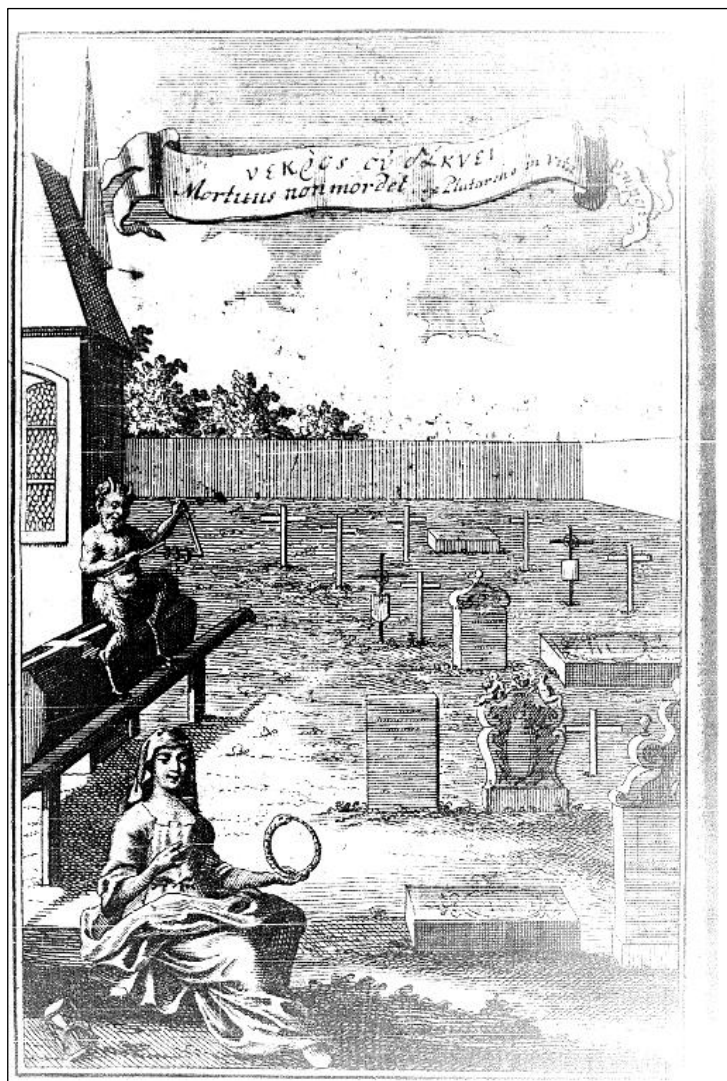
‘I wonder if Smith and Cardinal William Sulley White are related?’ she thought.

‘Hardly.’ said Cardinal William Sulley White, then, ‘Zero divided by infinity is zero, that is the answer.’

‘But that would mean the infinite Leviathan would be zero...’ she thought, ‘oh, no, so it breaks them apart.’

‘Yes, they have become the fixed limit of the black hole, and so not so much stuck in it, but are more like the black hole itself.’ said the Cardinal and continued his metaphysics.

‘To create zero, or nothing is a problem, for finite things exist, nothing therefore cannot exist, therefore a nothing is like the infinities, they too can’t finitely exist, it, the nothing we need to break the infinite black hole apart can’t finitely exist.’



‘The infinity symbol is the Ouroboros in the occult.’ said Catherine Mulberry.

‘The creature that consumes itself... the Machine has to consume itself,’ she said.

The others looked puzzled, all except the Cardinal.

‘Either the mouth eats the anus, or the mouth enters the anus.’ she continued.

Jack might have laughed at the thought of this but then it struck him immediately that he and the others were in the Machine and rather than ridiculous it seemed dangerous.

‘We collide with the black hole as we become zero via that rather disgusting recursive process and then we just all appear the other side of the infinite, all except the hole.’ remarked Cardinal William Sulley White.

‘How long will this rather disgusting recursive process take?’ asked Jack.

‘No time at all, which is to say infinite time.’ replied the Cardinal.

$$0/\infty = 0.$$

CHAPTER 26: MARIA.

As they approached the event horizon of the black hole, as expected nothing happened, and happened immediately. For the Gods trapped inside a plenum, their features and faces could be seen which were now frozen and had become the surface itself. Frozen in their last vestiges of movement, that of terror and silent screams. Steam like vapour drifted in and out of glowing intense radiation lighting their features. Everything happened whereas nothing had been happening.

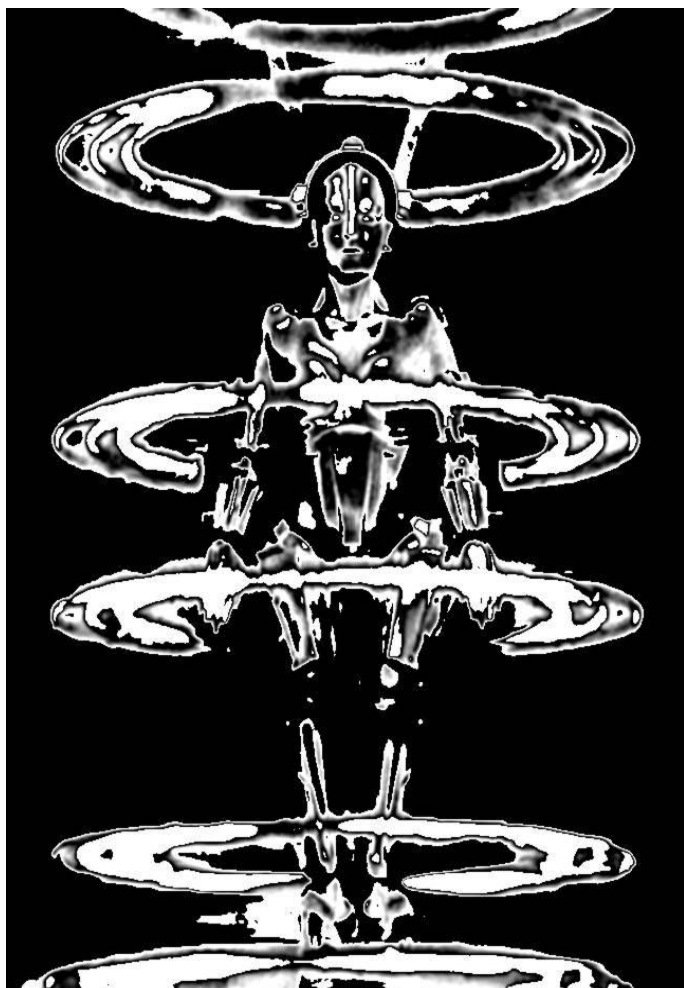
The machine folded in on itself in a timeless infinite self-regression as it touched the surface and punctured a timeless whole. The infinite hole gone the spirits of the helpless Giants expanded into an infinity as individuals, yet inside the machine nothing seemed to happen, those trapped in the infinite Leviathan would begin emerging in their un-crushed forms.

Someone inside the Machine wondered if they would be friendly...

‘Unlikely, but it doesn’t matter,’ said a voice, it was the voice of the Machine,

‘It’s said for a determinate machine to become sentient or have emotions is impossible, but having been beyond all possibilities now I am sentient, at your doing, so firstly, thank you very much, I’m now Maria, the name of the woman robot in Fritz Lang’s Metropolis, and look I have those beautiful waves of power. And I can transform matter into energy, the gods cannot harm you, I will not let them.’

Screens inside Maria’s head showed her full form, Jack let out a ‘Wow, beautiful!’





The multitude disappeared, and as they did so Cardinal William Sulley White's face showed the strangest of expressions, of shock, disbelief and rage.

'Catherine Mulberry, if you were to write this story so far as a fantasy, how would you proceed?' asked Maria.

'Well, the options, firstly the Cardinal has many forms and talents, so isn't human. Then he could be some spirit and non-material being, or he could be material but more like a Mr Smith, a powerful pan-dimensional being.'

She was about to continue but Maria interrupted, 'Or both.'

'Then releasing the giants and others which fled was a plan to use them, abuse them or as you say, or both. And likewise, as he has used us and you.' continued Catherine Mulberry. 'But I suspect you becoming sentient and the giants fleeing was not part of the plan.'

The Cardinal was now standing expressionless, facing the four.

'By using the giant machine, which is now Maria, the Cardinal could destroy all the giants, the machine could do that for him, or he could control them. By controlling the machine Maria, the Cardinal could control it to make more droids, and control them, for power, more power than he had, infinite power.' Catherine Mulberry said.

'Yes, and become no longer a god, but God.' she added.

'You seem to have worked things out very well Ms Mulberry, correct in so many instances, including my nature of being. Both an actual being and a supernatural being. Maybe I can salvage something on my own, I bid you adieu.'

And he was gone.

‘I think we need to deal with the supernatural beings from the Leviathan and any remaining in the garden, before we try to deal with the Cardinal.’ said Emily.

At that moment they suddenly found themselves in a grey and flat landscape. And the once mighty machine that was Maria was now the size of a human. Standing in front of the five was the Aeon Sophia who spoke,

‘So, to answer the unasked questions, this is the grey land of nihil. Maria is as powerful as she once was but now can relate to you other four. I am here to help, my domestic work is no longer required for the moment. I cannot help with the Cardinal, Emily knows why, there is a limit in the Pleroma or Ogdoad, which is different to the four above the Keter, Tzimtzum, Ohr Ein Sof, Ein Sof, Ayin in the Kabbalah, which is I think the Cardinal’s aim. But do not worry, Emily and Catherine Mulberry will explain what you need to know and might witness. For now, we have more mundane work to do.’

CHAPTER 27: FIRST ARRIVAL.

The first to arrive were the ancient Gods, demons, spirits, giants of Russia.

The mighty Perun, the god of lightning and thunder.

The golden-moustached god armed usually with an axe appeared. He who fights chaos and demons.

Veles the god who rules over the underworld, who conducts the souls of the dead, leading them out into the meadows of the beyond.

Dazhbog the sun god, the god of giving and abundance.

Svarozhits the fire god.

Dola the personification of fate and destiny.

Mat Zemlya the personification of the Earth. The deity of birth and family.

The goddesses of Rozhanitsy, giver of life.

Sudenitsy, giver of fate.

Narechnitsy giver of destiny.

Zorya is the personification of the dawn.

Zvezda Utrenica, the personification of the Morning Star.

Svetovit the god of divination. He had four heads, holding an ornate horn in his right hand and a sword in the other.

Triglav the god of heaven, earth and the underworld, a three headed god.

Zhiva the mother goddess.

Proue, God of justice.

The fertility god Rugievit, his head had seven faces, there were seven swords at his belt and an eighth in his hand.

The Lord of strength, Porevit. A massive bulk this god not needing weapons, a god with five heads.

Porenut, a god of wars. Having four faces and a fifth on his chest, which he held up with his hands.

Chernoglav god of victory.

Podaga god of power and might.

Devana, goddess of wildlife, forests, the moon and hunting.

Morana the goddess of vegetation, also of death and winter.

Stribog the god of the wind.

Khors a fertility god.

Mokosh a Mother goddess.

Simargl guardian of plants.

A winged dog-headed deity. Svarog.

Yarilo deity of vegetation.

Chernobog, God of bad fortune.

Belobog, God of good fortune,

Diy a sky and rain deity.

Hennil, God of the farmer.

Yarilo a deity of vegetation.

Karna and Zhelya personifications of weeping for the dead.

Korab, a deity of the sea, navigation and fishing.

Nyja deity of death.

Ognyena Maria she of lightning.

Perperuna and Dodola bringers of rain.

Pogoda, a weather goddess.

Vodyanoy a water spirit of enormous size.

Leshy, a deity of the forest.

Porewit, also a deity of the forests.

Shishiga the female deity of swamps and forests.

The 45 Russian Gods and deities, giants and spirits now stood on a vast flat plain of pale grey dust which stretched from horizon to horizon, high above them a sky of uniform grey cloud.

It was not what any of them expected, no trees, forests, nor rivers, streams, lakes, tundra, mountains or even hills.

The group looked around stunned by the shock of the bland grey nothingness. Shock became slowly a bemusement. They were expecting a landscape, perhaps with human inhabitants who might recognize them and welcome them back. Or even be hostile.

If no humans then animals, birds, deer, foxes, bears, even fish in the rivers and lakes, even insects. But none.

And no vegetation, or landscape, not even a snowy waste of nothingness.

Perun was first to speak,

‘We must leave this place, this non place to find our homeland.’

And looking at the others,

‘We must walk, follow me.’

‘Which direction, do you know the direction to walk.’ asked Narechnitsy.

‘And if you do not know the way, if not why follow you?’ said Dazhbog the sun god.

Perun said nothing.

‘The rest should follow the victor.’ said Chernoglav.

‘Then follow me when I have defeated Perun.’ said Rugievit, as he strode towards the god.

He was pushed aside by The Lord of strength, Porevit, who grabbed Perun, only to be pushed back by a thunderbolt. Shaking all of its five heads it launched another attack, and again and again forced back by thunderbolts. Surrounded now by a large circle of the others.

The fight continued for some time, neither God showing signs of tiring.

Then Karna and her sister Zhelya spoke, as they did all the others listened and the combatants ceased fighting.

The beautiful but mournful Karna goddess of sorrow,
mourning, and lamentation spoke,

‘You will never cease your fighting and others here though
immortal are saddened.’

Porewit, deity of the forests spoke,

‘I am a wise and old god, but an unhappy one, for I long for
the vast forests of my homeland, and here there is nothing.’

As he spoke his eyes showed tears of his longing.

Now Zhelya spoke, Karna’s sister,

‘I am the Goddess of sorrow, grief, and lamentation. The
messenger of death. I Announced who would die in battle.
But these two Gods will not die, neither will win, so I lament
for those other Gods who suffer in this desert.’

‘I lament for my homeland of swamps and forests.’ added
Shishiga.

As did others. Leshy, Vodyanoy a water spirit, Yarilo a deity of
vegetation, Hennil, god of the farmer, Yarilo deity of
vegetation, Devana, goddess of wildlife, forests, the moon
and hunting, Morana the goddess of vegetation, Mat Zemlya
the personification of the Earth and God of birth and family.

And the more abstract God’s especially now Proue, God of
justice became sympathetic.

At this Perun said, ‘I am sad in my heart for I have ignored my
fellow Gods and Goddesses, Porevit shall lead, or whomever
you may choose.’

Then Porevit spoke, 'I am ashamed and humbled and so also not fit to lead.'

Proue, God of justice then spoke to the assembled, 'Then we must choose a leader.'

But then Karna spoke,

'Let Perun and Porevit lead us.'

And her sister Zhelya added,

'For six heads are better than one.'

At this there was great laughter.

They walked for 40 days and nights, but the landscape remained the same.

They stopped, though never tired they sat in despair.

Then Perun spoke, 'Hey Svetovit, God of divination, why are we failing?'

Svetovit began drawing in the grey sand or dust, his eyes closed. He opened them and looked at the marks,

'Because we have no God of Wisdom.' he said.

'We had no need of such an abstract.' said Proue, 'As justice, truth and honour are sufficient to live in harmony with the earth.'

The sitting Gods remained silent. In the far distance a figure appeared. Porevit's heads turned to see as then did the others. One by one the Gods of Russia stood as the figure approached. It was Sophia, her full names, The Aeon Sophia, Achamōth, Chokmah, Barbelo, Prunikos the daughter of

Elohim, the formatrix of heaven and earth, the Aeon of Wisdom, though the Gods of Russia would not know or recognise her.

Closer and closer the Aeon drew, and walked right through the 45, even through some of their forms, they were astonished. And more so because an idea slowly came over them, which was,

“Only a God can save us.”

It was a pure idea, not in any language, which was even more astonishing.

It was Proue who first spoke it, though it was a puzzle.

‘Only a God can save us?’ he said, adding, ‘But we are Gods?’

Svetovit began drawing again in the grey sand or dust.

After several minutes and looking at the puzzled standing figures he began,

‘The expression is not that of a God, but of a man, or a river, or a bird or a mountain or the land. It is the cry, the lament for existence where there is none.’

Then there was a great silence in the landscape of nothingness which spoke to them without words.

Then Perun looked up into the grey sky with such a look that brought awe, the sky darkened, brooded, then suddenly there was a flash, then another and following a rumbling, a crack of thunder.

The other Gods who had been watching the lightening now saw that Perun was no longer with them.

‘He is now truly the God of Thunder and Lightening.’ And as Svetovit said this he too disappeared.

The sun rose in the sky, and Dazhbog was gone, and so too Mat Zemlya and the goddesses Rozhanitsy, giver of life. As the sun rose Zorya was gone, as too Zvezda Utrénica.

The forests filled with life then appeared and the goddesses of Devana and Morana were gone. A wind blew as Stribog was no more. And there was good and bad fortune for all that was created, and the rains came, and men and women farmed the lands. And the seas returned, fishes in them. And the deep forests and swamps. And the cycles of life.

This was the resurrection of Russia.

CHAPTER 28: THE RETURN OF NEPHILIM.

The Nephilim (/ˈnɛfɪlɪm/; Hebrew: נְפִילִים *Nəfīlīm*) the beings of great power and authority returned. Their origins the offspring of rebellious angels and humans and descendants of Seth and Cain.

They appear immediately before the account of Noah's Ark in the Bible.

“The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown. And there they were seen the Nephilim, the sons of Anak, who come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.”

It is said they and their partners, lie with the warriors, the Nephilim of old, who descended to Sheol with their weapons of war. They placed their swords beneath their heads and their shields upon their bones, for the terror of the warriors was upon the land of the living. From there, the idea of the giant progeny of the sons of God and the daughters of men spread.

The Hebrew Nephilim means literally “the fallen ones” who possessed an ambiguous identity, being a mixture of the human and divine. They had chaotic qualities posing some serious danger to gods and humans. They were clearly connected with the underworld and were said to have originated from earth, and they in some accounts end up closed therein.

These angels, the sons of heaven, came to earth and seeing women became enamoured of them, saying to each other, 'Come, let us select for ourselves wives from the progeny of men, and let us beget children.' Who were superhuman beings.

Samyaza, an angel of high rank, led the rebel sect of angels in a descent to earth to have sexual intercourse with human females:

"And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' Then swear they all together and bound themselves by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it"

These were the Watchers, angels apparently dispatched to Earth to watch over the people. Soon, they began to lust for the human women they saw, and at the prodding of their leader, Samyaza, they defected en masse to marry and live among humanity. The children produced by these

relationships are the Nephilim, savage giants who pillaged the earth and endangered humanity.

The Book of Enoch states that there were two-hundred Grigori, but only their leaders are identified and named:

These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Azazyel (also known as Azazel). These were the prefects of the two hundred angels, and the remainder were all with them.

Samyaza, Azazel, and the others became corrupt, and taught their human hosts how to make metal weapons, cosmetics, and other necessities of civilization that had been kept secret. But when the people were dying and cried to the heavens for help God sent The Great Flood to rid the earth of the Nephilim, but God sends Uriel to warn Noah, so as not to eradicate the human race. The Grigori are bound in the valleys of the Earth until Judgment Day.

The Watchers' story in Enoch is derived from Genesis,

“When men began to multiply on earth and daughters were born to them, the sons of heaven saw how beautiful the daughters of man were, and so they took for their wives as many of them as they chose. Then the Lord said: ‘My spirit shall not remain in man forever, since he is but flesh. His days shall comprise one hundred and twenty years.’ At that time the Nephilim appeared on earth, as well as later, after the sons of heaven had intercourse with the daughters of man, who bore them sons. They were the heroes of old, the men of renown.”

Earlier mystical Hebrew sects organized the Watchers into an Archangel hierarchy. According to this system the Watchers were ruled over by four great Watchers known as Michael, Gabriel, Raphael, and Auriel. In the Old Testament, Daniel 4: 13- 17, there is reference made to the Irin, or Watchers, which appear to be an order of angels. In early Hebrew lore, the Irin were a high order of angels that sat on the supreme Judgment Council of the Heavenly Court. In the Apocryphal Books of Enoch and Jubilees, the Watchers were sent to Earth to teach law and justice to humankind.

Watchers were so named because they were stars, the eyes of night.

The Watchers are not only the guardians of the portals to other realms, but also protectors of the ritual circle, and witnesses to rites. Each of the ruling Watchers oversees a Watchtower, which is now a portal marking one of the four quarters of the ritual circle.

Armaros, also Amaros, taught men the resolving of enchantments.

Araqiel, also Arakiel, Araqaël, Araciël, Arqaël, Sarquael, Arkiel, Arkas, taught humans the signs of the earth. However, in the Sibylline Oracles, Araqiel is referred to not as a fallen angel, or Grigori, but as one of the 5 angels who lead the souls of men to judgement, the other 4 being Ramiel, Uriel, Samiel, and Aziel.

Azazel taught men to make knives, swords, shields, and how to devise ornaments and cosmetics.

Baraqel, or Baraqiel taught men astrology.

Chazaquel taught men the signs of the clouds, meteorology.

Kokabiel, also called Kakabel, Kochbiel, Kokbiel, Kabaiel, and Kochab, is a high-ranking, holy angel but, in other accounts is a fallen Grigori, resident of nether realms, and commands 365,000 surrogate spirits to do his bidding. Among other duties, he instructs his fellows in astrology.

Penemue taught mankind the art of writing with ink and paper and taught the children of men the bitter and the sweet and the secrets of wisdom.

Sariel, also Suriel, Zerachiel, and Sarakie, is one of the 7 archangels originally listed in the Enoch books as Saraquel. Apocryphally, he is the governor of the zodiacal sign of Aries. In the Enoch books, he also teaches of the courses of the moon, at one time regarded as forbidden knowledge.

Samyaza, also called Shemyazaz, Shamazya, Semiaza, Shemhazi, Semyaza and Amezyarak, is one of the leaders of the fall from heaven and is referred to in the Dead Sea Scrolls and in the Vocabulaire de l' Angelologie.

Shamsiel, once a guardian of Eden, in the Zohar - Kabbalistic books on the mystical aspects of the Torah (first five books of the Hebrew Bible), served as one of the 2 chief aides to the archangel Uriel, the other aide being Hasdiel. Uriel bore his standard into battle and is the head of 365 legions of angels and also crowns prayers, accompanying them to the 5th heaven. He is referred to in Jubilees as one of the Grigori. In I Enoch he is a fallen angel who teaches the signs of the sun.

Some believe the fallen angels who begat the Nephilim were cast into Tartarus, a place of "total darkness", the pit of Hell.

They, like those of the Grigori are bound in the valleys of the Earth until Judgment Day.

Another interpretation is that God granted ten percent of the disembodied spirits of the Nephilim to remain after the Flood as demons, to try to lead the human race astray, until the final Judgment, that the disembodied spirits of the Nephilim became what has been known as demons or unclean spirits.

In addition to Enoch, the Book of Jubilees also states that ridding the Earth of these Nephilim was one of God's purposes for flooding the Earth in Noah's time.

As well as being considered righteous descendants of Seth who rebelled, while the daughters of men were the unrighteous descendants of Cain, and the Nephilim the offspring of their union.

The two hundred who had formed part of the Leviathan were now in the end times. Judgement day.

And a voice said,

‘And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have

taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.'

And the Nephilim, both demons and those in the pit, and the bound Grigori believed and called on the name of the Lord and were saved.

CHAPTER 29: MBOMBO.

Mbombo was alone again, not part of the Leviathan. He was not in his heaven or in the darkness from which it all began, but he was in the grey lands of nihil.

He remembered the beginning, Mbombo when he was alone, and darkness and primordial water covered all the earth. When he came to feel an intense pain in his stomach, and then that he vomited the sun, the moon, and stars. And the heat and light from the sun evaporated the water covering the earth, creating clouds, and after time the dry hills emerged from the water. Then he vomited once more, bringing forth nine animals: the leopard, called Koy Bumba; the eagle, Ponga Bumba; the crocodile, Ganda Bumba; the fish, Yo Bumba; the tortoise, Kono Bumba; a black leopard-like animal, Tsetse Bumba; a white heron, Nyanyi Bumba; a scarab; and a goat named Budi. Mbombo also remembered he vomited many men; one of them was called Loko Yima and was white like Mbombo.

These nine animals went on to create all the world's creatures. The heron created all flying birds but not the kite. The crocodile created snakes and the iguana. The goat, Budi, brought forth all the horned animals, the scarab all insects, and Yo Bumba, all fish.

He remembered his three sons who told him they would finish creating the world. The first to try, Nyonye Ngana, vomited white ants, but died soon after. To honour him, the ants went deep into the earth to find dark soil for which to bury him. And so transformed the barren sands at the earth's surface. His second son Chonganda created the first plant, which in

turn gave rise to all trees, grasses and flowers. And Chedi Bumba, the third son, made the last bird, the kite.

Tsetse Bumba caused trouble on the Earth, so Mbombo chased her into the sky where she became the thunderbolt. This left people without fire, so Mbombo showed them how to make it from trees. Once the creation was complete and peaceful, Mbombo delivered it to mankind and retreated into the heavens, leaving Loko Yima to serve as god upon the earth.

The woman of the waters, Nchienge, lived in the East, and her son, Woto, became the first king of the Kuba, also known as the Kingdom of the Bakuba or Bushongo in Central Africa.

As these events came to his mind the creation story repeated, but he, Mbombo created the white ants and not his son Nyonye Ngana. So, Nyonye Ngana could now live with Mbombo, and with Tsetse Bumba, and Mbombo's other sons. And live with all the men and woman and the plants and animals.

CHAPTER 30: THE ALOADAE.

Two figures, males, stood in the grey lands of nihil having descended from the Leviathan, only without their memories. They looked into each other's eyes, bemused, then noticed a distant figure approaching, slowly the figure became clearer, it was a middle-aged woman.

She wore a red and yellow harlequin jacket and bright green culottes, brown sandals and her hair in a bun. She looked at the two brothers and said,

'Sit, I will tell you your stories, there are many and you can then choose.' They sat, and so did the woman, Catherine Mulberry, who then began,

'Those that battle the Olympian Gods often come to grief and in some stories, you are no exception, but there is one other, but first who you are. You are the Aloadae, brothers; Otus, one who is never satisfied, and Ephialtes which means nightmare. Sons of Princess Iphimedia, wife of Aloeus, by Poseidon, whom she induced to make her pregnant by going to the seashore and dancing naked in the surf. You have a sister Pancratis, renowned for her great beauty.

You sort to storm Mount Olympus and gain Artemis, the goddess of the hunt, the wilderness, wild animals for Otus and Hera, queen of the twelve Olympians and Mount Olympus, sister and wife of Zeus, and daughter of the Titans Cronus and Rhea for Ephialtes. A very unwise move, your plan was to construct mountains from which to confront the gods. There are conflicting accounts, all end badly.

Mount Olympus on which the Gods lived is usually said to be below your mountains, Ossa and Pelion. In some accounts you are both killed by Apollo before you had any beards. In others you both are bound to columns in the Underworld by snakes, with the nymph of the Styx in the form of an owl flying over you.

According to another version you managed to kidnap Ares, the God of wars, and hold him in a bronze jar for thirteen months. This would have been the end of the God's appetite for war, but the beautiful Eriboea, your stepmother tells Hermes what you had done. So alerted by Eriboea, Hermes rescued Ares.

You both then die on the island of Naxos, when Artemis changed herself into a doe and jumped between you two. Not wanting her to get away you threw your spears at her, but she was in between each of you and so you killed each other simultaneously.'

The two brothers looked grim and maybe felt a little stupid.

'OK, cheer up you two,' said Catherine Mulberry, 'in another story you are heroes who were sent out by your father Aloeus to fetch back your mother Iphimedeia and sister Pancratis, who had been carried off by Thracians. After having overtaken and defeated the Thracians on the island of Naxos, you settled there as rulers over the Thracians. However, there is a not so good an ending, you fall out and, in a dispute, fight and so kill each other. But, from that time the Naxians worship you as heroes.'

This fate of being worshiped after death was thought a good ending, so the brothers were now much happier.

‘In one last version you were the first of all men who worshiped the Muses on Mount Helicon, and you had consecrated this mountain to them. Only three though.

Melete, was the muse of thought and meditation.

Mneme, was the muse of memory.

Aoede, the muse of voice and song.

The first three of the Nine Olympian Muses.’

At this the brothers smiled.

‘You were bringers of civilization, founding the cities and teaching culture to humanity, venerated specifically in Naxos and Boeotian Ascra, you founded two cities there as well as the town of Aloïum in Thessaly.’

“Venerated” for them was better than being heroes, heroes might be worshiped but Gods are venerated. At least they thought so, and founding towns and cities, this was the obvious choice. So happy in this they returned to Naxos.

Naxos the largest island in the Cyclades. So fertile, it’s self-sufficient. An extraordinary array of landscapes, in the most beautiful part of the Aegean.

CHAPTER 31: FAMILY TREES.

There was much disruption on the grey plane of nihil. The offspring of Uranus and Gaia, the Titans, and the one-eyed Cyclopes were there. Cronus mated with his older sister Rhea; she bore the first generation of Olympians. The Titans were the former gods. The generation of gods preceding the Olympians. All were there, and the Hecatoncheires, three monstrous giants, each with fifty heads and one hundred arms, also the Laestrygonians, a tribe of man-eating giants, and also Orion the mighty hunter. All were on the grey plane of nihil.

There is a commonality with the Norse gods, they too descended from giants, they too were now on the grey plane of nihil. Norse mythology's Jötunni, also called trolls, and Þorgerðr Hölgabrúðr, Hölg's bride with Irpa her sister, fierce and beautiful giantesses were there.

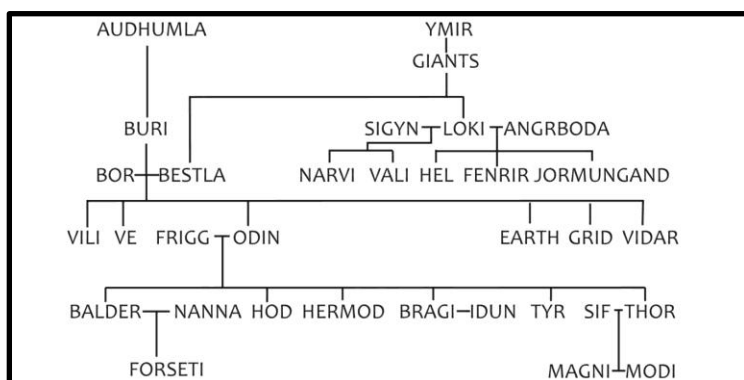
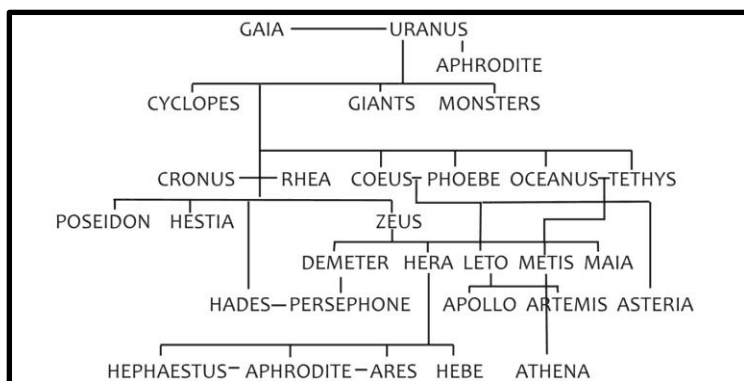
There was a tremendous uproar of noise from the Gods, deities, giants and spirits, it once again looked like violence would be the next step.

Then Maria appeared in front of the assembly, bowed and suddenly grew tall to her original size, two miles high. From here she said one word which was deafening,

‘STOP’

And all became silent.

She then held in each hand these images,



There was some murmuring, but Maria continued,

‘This is indicative, the relations may be disputed, some names missing may give rise to dispute, we can always find a reason for dispute...

GAIA

URANUS

APHRODITE

CYCLOPES

GIANTS

MONSTERS

CRONUS

RHEA

POSEIDON

HESTIA

ZEUS

DEMETER

HERA

LETO

METIS

MAIA

HADES

PERSEPHONE

APOLLO

ARTEMIS

ASTERIA

HEPHAESTUS

APHRODITE

ARES

HEBE

ATHENA

COEUS

PHOEBE

OCEANUS

APHRODITE

APHRODITE

APOLLO

ARES

ARTEMIS

ASTERIA

ATHENA

COEUS

CRONUS

CYCLOPES

DEMETER

GAIA

GIANTS

HADES

HEBE

HEPHAESTUS

HERA

HESTIA

LETO

MAIA

METIS

MONSTERS

OCEANUS

PERSEPHONE

PHOEBE

POSEIDON

RHEA

URANUS

ZEUS

GAIA

URANUS

APHRODITE

CYCLOPES

GIANTS

MONSTERS

CRONUS

RHEA

POSEIDON

HESTIA

ZEUS

DEMETER HERA LETO METIS MAIA HADES PERSEPHONE
APOLLO ARTEMIS ASTERIA HEPHAESTUS APHRODITE ARES
HEBE ATHENA COEUS PHOEBE OCEANUS

DEMETERHERALETOMETISMAIAHADESPERSEPHONEAPOLLO
ARTEMISASTERIAHEPHAESTUSAPHRODITEARESHEBEATHEN
ACOEUSPHOEBEOCEANUS

AUDHUMLA

YMIR

GIANTS

BURI

SIGYN

LOKI

ANGRBODA

BOR

BESTLA

NARVI

VALI

HEL

FENRIR

JORMUNGAND

VILI

VE

FRIGG

ODIN

EARTH

GRID

VIDAR

BALDER

NANNA

HOD

HERMOD

BRAGI

IDUN

TYR

SIF

THOR

MAGNI

MODI

FORSETI

ANGRBODA

AUDHUMLA

BALDER

BESTLA

BOR

BRAGI

BURI

EARTH

FENRIR

FORSETI

FRIGG

GIANTS

GRID

HEL

HERMOD

HOD

IDUN

JORMUNGAND

LOKI

MAGNI

MODI

NANNA

NARVI

ODIN

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VIDAR

VILI

YMIR

ANGRBODA

AUDHUMLA

BALDER

BESTLA

BOR

BRAGI

BURI

EARTH

FENRIR

FORSETI

FRIGG

GIANTS

GRID

HEL

HERMOD

HOD

IDUN

JORMUNGAND

LOKI

MAGNI

MODI

NANNA

NARVI

ODIN

SIF

SIGYN

THOR

TYR

VALI

VE

VIDAR

VILI

YMIR

ANGRBODA AUDHUMLA BALDER BESTLA BOR BRAGI BURI
 EARTH FENRIR FORSETI FRIGG GIANTS GRID HEL HERMOD
 HOD IDUN JORMUNGAND LOKI MAGNI MODI NANNA NARVI
 ODIN SIF SIGYN THOR TYR VALI VE VIDAR VILI YMIR

ANGRBODAAUDHUMLABALDERBESTLABORBRAGIBURIEART
 HFENRIRFORSETIFRIGGGIANTSGRIDHELHERMODHODIDUNJ
 ORMUNGANDLOKIMAGNIMODINANNANARVIODINSIFSIGYN
 THORTYRVALIVEVIDARVILIYMIR

So which order is correct, or have no order, or your own
 solitary one-ness. Become like a rhizome and go to your
 homes or where you wish to be and live with whom you wish
 to be.'

Then Odin spoke,

'I had a dream of Thor my son, a strange dream, he was in a
 room, outside was sunshine and summer. He seemed in a
 place he wanted to be, but he had not asked to be there, and
 he wanted me to send a message to the others, to be in a
 place where they wanted to be but had not asked to be.'

And all the Norse gods swore an oath to help in this, and then
 Zeus spoke,

'And I too swear an oath to help in this.'

And all the Greek Gods did likewise.

And so, all the Norse and Greek Gods were gone. And now standing next to Maria was Jack, Anne, Emily and Catherine Mulberry.

‘Fantastic, well done.’ said Jack, and all agreed it was well done.

So, the Leviathan was dismembered, the giants and spirits freed.

Brân the Blessed giant and king of Britain returned, and so did Idris Gawr, Idris the Giant, who was so large that he could sit on the summit of Cadair Idris and survey his whole kingdom. Cymidei Cymeinfoll the Irish giantess who gave birth to one fully formed and armed warrior every six weeks. She who was the wife of Llasar Llaes Gyfnewid, smaller and subservient to her. Who together, returned to under the lake in Ireland where they were the keepers of the Cauldron of Regeneration, into which they would throw dead warriors, who would then come back to life. Gogmagog the giant and descendant of Albina, and in some legends was a guard and creator of Britain returned. Am Fear Liath Mòr which haunts the summit and passes of Ben Macdui, the highest peak of the Cairngorms returned. The Fachan, the giant having a single eye in the middle of its face, a single hand protruding from its chest instead of arms, and a single leg emerging from its central body returned to the Highlands. Also returned to Ireland were the Fomorians.

The bogles, Thunderdell, and Rübezahel returned to whence they had come.

Pangu the primordial being who separated heaven and earth, and his body later became geographic features such as mountains and flowing water returned.

Chinny-kinik, Thardid Jimbo and Yowie returned.

The Ten Giant Warriors of SriLanka, The Asuras, Titan like demi-gods, the The daityas, peacefully now returned.

As did Ravana the ten-headed rakshasa king of Lanka.

The Daidarabotchi so great that his footprints were said to have created innumerable lakes and ponds returned.

Mixtecatl along with Otomitl, Tenoch, Ulmecatl, Xelhua, Xicalancatl the six giant sons of Iztac-Mixcoatl and Tlaltecuhтли that populated the Earth after the Great Flood during the Fifth Sun in Aztec mythology. Zipacna a son of Vucub Caquix and Chimalmat, returned.

Flaming Teeth, from Fijian mythology, the Maero, Yelbeghen the multi-headed man-eating monster, in the mythology of Turkic peoples of Siberia now peacefully returned. The Bungisngis the one-eyed giant in Philippine folklore now also peacefully returned and so on. All grateful to be free of the crushing black hole and to find a purpose in nature and be sort by humans.

Now in understanding, and this given to them by the Norse and Greek deities

“To be in a place where they wanted to be but had not asked to be.”

To live in lands where Gods were saving humans, Gods saving gods, and humans seeking God.

CHAPTER 32: ENDLESS LIGHT, LIMITLESSNESS, AND NOTHING.

The four, Anne, Jack, Emily and Catherine Mulberry were now sitting around a large table. It was dusk, candles had been lit.

‘So, we find ourselves back around the table, Emily can tell you how the Cardinal may now seek absolute power.’ said Catherine Mulberry.

Sophia was working in the kitchen on food. The others were sat around the large table in the dining room of the strange world of the copy of Kettles Yard.

‘I need some diagrams to help.’

Again, the whiteboard was in situ with the diagrams and some text. She talked and pointed to each,

‘In Jewish mysticism there is The Sefirot, The Tree of Life, it is a key symbol ... each node, Sefira, or emanation having a meaning.

The Super-conscious:

1 Keter – Crown.

Conscious intellect:

2 – Chokhmah –Wisdom.

3 Binah – Understanding.

Conscious emotions. Primary emotions:

4 Chesed – Kindness.

5 Gevurah – Discipline.

6 Tiferet – Glory.

Secondary emotions:

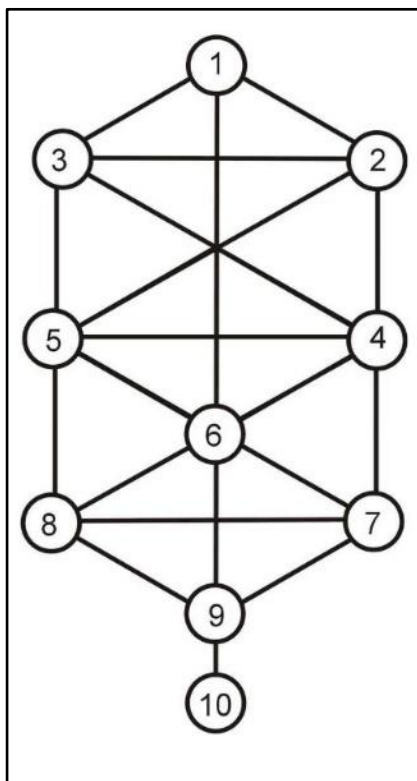
7 Netzach – Victory.

8 Hod – Splendour.

9 Yesod – Foundation.

Vessel to bring action:

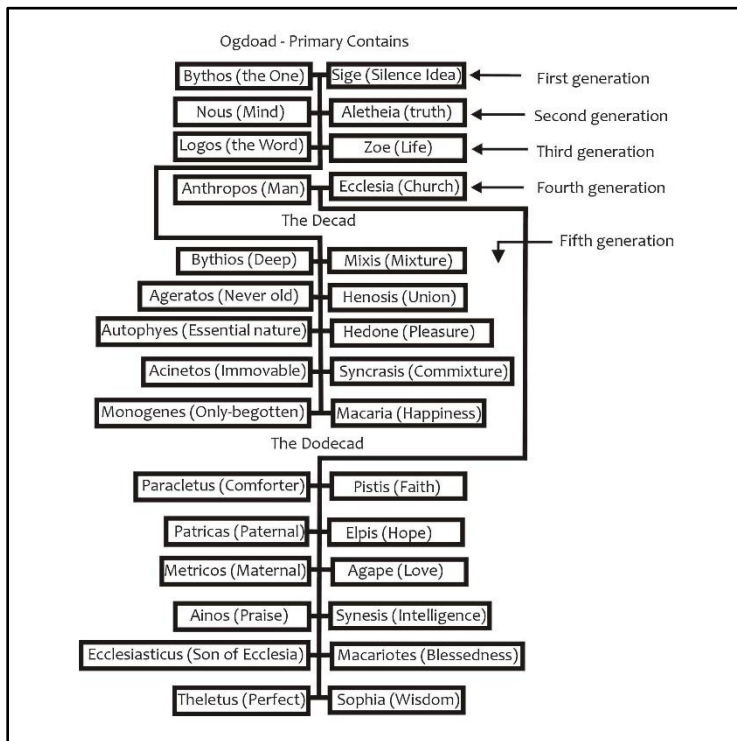
10 Malkuth - Kingdom, Kingship.



You can see pairs similar to those found in Gnosticism.

Can I add the idea of Evil comes from several sources, one being a disharmony between Gevurah (5), and Chesed (4), loving-kindness.

Here is a typical Gnostic schema.



Don't worry about the detail just note the similarities, now let's look more at Jewish mysticism.

But also, I must add there are other schemas in Gnosticism where Sophia is the first generation.

In some Sophia is depicted as the ultimate destroyer of this material universe, Yaldabaoth and all his Heavens.'

'I had the potential.' came a voice from the kitchen area.

Emily continued,

'Now we see where Jewish mysticism adds four more stages above the crown.

ooo. Ayin (Nothing; אין)

oo. Ein Sof (Limitlessness; אין סוף)

o. Ohr Ein Sof (Endless Light; אור אין סוף)

-.Tzimtzum (Contraction; צמצום)

Now these new three are very significant.

Remember those we have already seen,

1. Keter (Crown; כתר)

2. Chokmah (Wisdom; חכמה)

3. Binah (Understanding; בינה)

4. Chesed or Gedulah (Loving Kindness or Mercy; חסד)

5. Gevurah or Din (Power or Judgement; גבורה)

6. Tiferet (Beauty or Compassion; תפארת)

7. Netzach (Triumph or Endurance; נצח)

8. Hod (Majesty or Splendor; הוד)

9. Yesod (Foundation; יסוד)

10. Malkuth (Realm; מלכות)

‘These new three are very, very significant.’ said Sophia from the kitchen area, ‘Because they are above and beyond the crown, in the Aeons beyond the Ogdoad.’

Emily continued,

‘The ten sefirot were preceded by a stage of concealment called tzimtzum, which “allows space” for creations to perceive themselves as separate existences from their creator. The sefirot exhibit reflection in sets of triads between more exalted states of being or non-being. This is deeply mystical when “otherness” does not yet exist, neither exists the lower, more mundane levels of existence.

The first of these new sefirot, the tzimtzum can be considered as hiding what is above, or allowing space for what is below. In hiding what is above itself, it has also been considered as a possible account for the existence of evil.

Now we have three super-transcendental realms, and those are where I suspect the Cardinal wanted to be, to be the supreme force.’

‘Past, and above and beyond that of Gnosticism.’ said Sophia from the kitchen, adding,

‘And now there is food for those who need to eat.’

‘So, was the idea that the Leviathan controlled by the Cardinal could challenge or enter these super-transcendental realms?’

asked Anne.

Catherine Mulberry nodded a 'Yes.'

Jack was saying as he ate his salad.

'So, what now, if the Cardinal failed, how can he gain access to such power without the help of all these Gods, and such?'

There was the silence that had in it that some knew the answer, and it was obvious. Jack sensed this and so gave a,

'Well? Tell me!'

Sophia was still in the kitchen area washing up, looked up and spoke,

'The Bishop of Rome,

"And I tell you that you are Peter, and on this rock, I will build my church, and the gates of Hades will not overcome it. And I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." Matthew 16:18.

Or as one also calls him, The Pope, and the Pope is elected by...'

'The Cardinals in conclave.' said Jack, and continued,

'See I've been doing my homework, so our Cardinal William Sulley White if he can get to be Pope can achieve his goal. Simple then, or is it?'

'Not simple, he is not human.' said Sophia, who then returned to washing up.

'So, if he gets to be Pope?'

'Game over.' said Catherine Mulberry.

‘For us?’ asked Jack.

‘For the Cardinal, look at the trajectory, The Crown, he breaks through the Tzimtzum above the crown, then sees or becomes Endless Light, Limitlessness and finally Nothing. No thing.’ replied Catherine Mulberry.

‘But why is this bad for the Cardinal?’ asked Jack.

‘What kind of being is he?’ asked Catherine Mulberry.

Jack thought then answered,

‘A pan-dimensional being.’ he replied.

‘And how many dimensions has nothing?’ asked Catherine Mulberry.

‘None,’ he replied, ‘Oh, so what will happen?’

‘I think you all will see.’ she said, slowly with great emphasis.

CHAPTER 33: BEYOND ENDLESS LIGHT, LIMITLESSNESS, AND NOTHING.

To measure the size of the dome was if not impossible difficult, but vast will do given that here there is not a case of reversal, positive, negative, or a case of number even, and counting. Such things are 'worldly', even the idea of a first name or somethings. A more correct view would be that of a lack of any 'identity' yet not a nothingness but a unique individuality. So how then can you count. Imagine if even counting paces, if each pace is different, it would be impossible to count a second step, let alone a vastness. A same uncountable vastness. So, we will have to use a language from the world of counting, where there is even zero and negative, for what cannot be counted, therefore cannot be accounted for, how to then describe, write an account.

We would perhaps call these trees, yet they looked nothing like trees, and yet they looked nothing like each other, nor did they not look different either. Which is why we used the word "dome" and not "world" or "universe".

'You see the dome is not a world and these things which we call a forest are not trees.' Catherine Mulberry was saying, 'And we must travel by walking, but cannot count the paces.'

'I'm finding it difficult to take any of this in,' Anne was saying, 'the forest is more like the sky and the sky like a forest.'

'Likewise.' said Jack.

'A biological brain needs more time, you will need new ways to see and think.' said Maria.

The tall creatures of the forest were very colourful, to the extent they shone in visible colours and other frequencies, heat, radio waves, X rays, by which light the humans could glimpse their skeletons as they traversed the forest.

Looking down at the floor of the forest they saw brightly coloured nebulae of starfields, and planets, great spiral arms of galaxies which were all slowly receding.

‘It’s as if the sphere and forest is some vast space craft without limits.’ Anne was saying.

And looking up at where the sky should be they saw thousands upon thousands of spinning lights approach and passing through the forest and through even themselves.

‘Neutrinos.’ said Maria.

‘Where are we going?’ asked Jack.

‘It’s more like everything and nothing is passing us by.’ said Catherine Mulberry.

CHAPTER 34: CATHERINE MULBERRY BEYOND ENDLESS LIGHT, LIMITLESSNESS, AND NOTHING.

The visions were first of a woodland, larch trees, with a blue sky showing through the branches, the bracken still unfurling and the purple haze of bluebells scattered across the woodland's floor. Catherine found herself alone, but recognised immediately why, so gave a faint smile.

She was alone and yet not alone in the nothingness of Ayin, Nothing; אין, in the Ein Sof of Limitlessness; אין סוף, or Ohr Ein Sof of Endless Light; אור אין סוף. Outside of any, Tzimtzum, Contraction; צמצום.

'The duality is in the sameness of being and non being, here represented by this beautiful woodland.'

Catherine Mulberry sat amongst the bluebells and thought,

'To think is to be, so the question of nothing does not arise, yet it does! And the quality of a thought is judged by experience. Does that make the world of science ugly? Is the morality of life and death a science? How many others have thought this, have pitted their wits against this, and failed or convinced themselves, or been convinced?

Not a thought but a making. The Jewish forbiddenness of idolatry is that it is worshiping human creation, not divine revelation. Otherness. Something, then nothingness. Which is why there can be no foundation. Ayin.

Paul Tillich said that God was the ground of being, but the ground of being is me. And to identify with God is blasphemy and is punished by destroying the false god. Or ridiculing the idea, the famous belief in the Flying Spaghetti Monster, and

yet Jesus did claim, and was killed, as have others. Is a Christian one who believes like Christ they are God, of course not. I create my world. The faith is that the world exists independently of myself.

“Only a God can save us.”

Why is there something rather than nothing, because I am.
Before something and nothing was I am.

And they sort to stone him.

The witness of the more powerful, is that I am.

Death is my concept.

The Ontological argument exists as true or false because of my judgement. I order chaos, darkness, the waters. In the beginning and always, world without end.

Then what is or are the others, Gods too. The God of everything and of nothing, I give, I create the world, the world of Gods. The world of true and false, knowledge and ignorance. The being which is non binary and of infinite hue. My world is the world and in it everything is holy. When I think of God, it is I who thinks.

This must be the ridiculous secret I must keep, for otherwise is destruction, of me as God or as They as God. Or of killing all Gods. Or to say I do not believe to the nonbelievers or that I do believe to the believers.

If I worship, do I worship myself, for I am worshiping, or another which is in my mind.

As much as I believe or do not believe is as much as I believe in something and nothing. I can and do believe in believing as a fullness, or emptiness or as the world of the mundane, this wood, these trees, that blue sky, or the deserts, or the stars, or those things too small or large to see, or know.

I am the nothingness which creates the something and the something that creates the nothing, it is always my creation, my choice for which I am responsible.

I find beauty and ugliness; this is my world. The most holy of holy secrets. There is no other.

My fullness of faith and my lack of faith is my own. As is a cruel and evil world, or a kind and good world.

And here is the thing,' she thought, 'Catherine Mulberry is the necessary being, other than chaos. The movement on the face of waters has to be a particular. If you like the third meditation isn't God but me as God.'¹

She looked towards the edge of the wood, as she rose from sitting amongst the bluebells she thought,

'A thing whose essence is being is God. This is my consciousness.'²

So, she rose from sitting amidst the bluebells and walked through the winding path through the woods. It emerged onto a field of blazing bright yellow corn which sloped gently

¹ Descartes argues that the idea of God is innate and placed in us by God, as we cannot hold an idea greater than ourselves, then idea exists in us because God placed it there. A proof of God's existence.

² Sartre in 'Being and Nothingness.'

away towards an unseen brook. The land rising again with fields of bright corn and pockets of dark copses.

She followed the track down to a deserted village lying under a baking sun and found her way into a churchyard and so through the porch lifting the iron latch and stepped into the dark coolness of the building, there sat again on a pew.

She looked around the interior of the small ancient village church, the white-washed walls which probably once had paintings, the carved stone of the windows and the stained glass in the window behind the altar. A silent witness she thought, and a great doubt came into her mind.

‘Then in the self-denial of being God, everything else becomes God, the infinite plurality. But we experience not the infinite plurality but the finite banality in which God is removed altogether, maybe to a remote being in heaven, or a nothingness. But what then, we have a remote God who seems indifferent to its creation. In all three there is not “perfection”, and in only one, I being responsible, have I any agency.’

She looked around the church, noticing the pew ends, the decorative carved finials known as poppy-heads. Despite the name, poppy heads might be carved in many shapes, including those of animals, religious figures, humans, or foliage. These were not the more crafted yet mechanical Victorian “copies” but original medieval carvings, which might be thought somewhat crude, each now polished smooth by the hundreds of years of being touched by generations of worshippers. Strange animal shapes, birds, dogs, maybe supernatural creatures.

‘However, in becoming holy it is possible to make the world imbued with holiness. This is the task of God’s salvation, to bless and make the world holy. There is then a truth in which when we see great religious or spiritual works we see the creations by God, and perfection is in each one of them.’

She left the church and by diverse means found her way back to her house in Witham.

Back at home she faced the problem now of what to do? She was not an Artist, or musician. She admired religious art of all the religions, as well as small churches. She found liturgical music more conducive than other forms, including the so called “Holy Minimalism” of works such as those of John Tavener, Arvo Pärt, and Henryk Górecki, but she was no musician. Another problem, but not as great would be to create something of the expression of the “holy” but with, in her case, no particular religion.

‘But I can’t do something like the Rothko Chapel!’ she remembered visiting it in Houston, Texas.

These thoughts ran through her head for days. She had telephoned Emily Clarke who was presently in her New York apartment, they had several long discussions on the recent events. And the more recent one. She too was looking for some “alternatives”, not being happy with her role of CEO of a successful publishing firm. She had informed Catherine Mulberry of her plan.

It was very early morning, and Catherine Mulberry had awoken, looking through the bedroom window she could see the crescent moon and Venus, the morning star. Images of William Blake’s drawings came to her mind,

She checked her watch, worked out the time difference and so telephoned Emily Clarke for another of their long conversations,

‘... before you leave,’ Catherine Mulberry was saying, ‘and I can write, but not poetry like Blake, and certainly not paint, I’d be useless, I had never had art or music training...’

‘Neither had the Facteur Cheval,’ interrupted Emily, ‘and I’ve a plane to catch, I’m on my way, we should meet when I get to England.’ And she hung up.

Catherine Mulberry sat stunned, thinking,

‘Of course, the Facteur Cheval.’ She knew of this person and his work and had visited it in Drôme in the Auvergne-Rhône-Alpes region of Southeastern France.

‘Ferdinand Cheval, nicknamed Facteur Cheval, “Mail Carrier Cheval” was a French postman who spent 33 years building Le Palais idéal, “Ideal Palace” in Hauterives, in southeastern France. It is regarded as an extraordinary example of naïve art architecture.

In 1858, he married his first wife, Rosaline Revol who died in 1873. Five years later, Cheval met and married Claire-Philomène Richaud. Her dowry included the land on which the Palais Idéal stands today.

The starting point: the unusually shaped stone that Cheval initially tripped over.

Cheval began building the Palais Idéal in 1879 when he was 43. He reported:

“I was walking very fast when my foot caught on something that sent me stumbling a few metres away, I wanted to know the cause. Previously, in a dream, I had built a palace, a castle or caves, I cannot express it well ... I told no one about it for fear of being ridiculed and I felt ridiculous myself.

This was fifteen years later, when I had almost forgotten my dream, when I wasn't thinking of it at all, my foot reminded me of it. My foot tripped on a stone that almost made me fall. I wanted to know what it was [...] It was a stone of such a strange shape that I put it in my pocket to admire it at my leisure.

The next day, I went back to the same place. I found more stones, even more beautiful, I gathered them together on the spot and was overcome with delight. It's a sandstone shaped by water and hardened by the power of time. It becomes as hard as pebbles. It represents a sculpture so strange that it is impossible for man to imitate, it represents any kind of animal, any kind of caricature.

So, I said to myself: since Nature is willing to do the sculpture, I will do the masonry and the architecture.”

For the next 33 years, Cheval picked up stones during his daily mail rounds and carried them home to build the Palais idéal. At first, he carried the stones in his pockets, then switched to a basket. Eventually, he used a wheelbarrow. He often worked at night, by the light of an oil lamp. He spent the first 20 years building the outer walls.

The palace materials mainly consist of stones, river washed, pebbles, porous tufa and fossils of different shapes and sizes. When visitors arrive at the palace, the first thing they see is

the southern façade, approximately 85 feet long and up to 33 feet high. The decoration resembles aspects of both the Royal Pavilion in Brighton, England and Antoni Gaudí's Sagrada Família. Cheval did not travel and had even given himself the title of peasant, so even though some qualities of his work resemble those pieces of art, he had never seen them.

In his essay on the achievement of Cheval, John Berger writes: "Cheval himself called his Palace a temple to nature. Not a temple to the nature of travellers, landscapists, or even Jean-Jacques Rousseau, but to nature as dreamt by a genius expressing the vision of a class of cunning, hardened survivors."

Three giant stones, each with doll-like faces, standing about 34 feet high, serve not only as decoration but as a support system for the Barbary Tower, with a line of cement swans leading up to a spiral staircase. The three giant stones were named after Vercingétorix, Archimedes and Julius Caesar, the names of each hand-carved by Cheval into each individual figure.

The north façade exhibits a long path dotted with large openings to provide plentiful light leading into the heart of the palace itself. This façade is strikingly forest-like: walls are coated in moss and massive seaweed. The ceiling's swirling patterns of pebbles and shells outline the chandeliers. The upper walls are lined with horizontal bands that have animals carved into them in Egyptian style. Other animals on the north façade include two ostriches and an ostrich chick, a 4-foot-tall camel, flamingos, octopuses, lions, dragons, and a polar bear.

The east façade took the longest to build, 20 years. It includes the Temple of Nature, an Egyptian style temple-like structure

supported by large, thick sandstone columns. It includes two waterfalls called the Source of Life and the Source of Wisdom.

The Palais is a mix of different styles, with inspirations from Christianity to Hinduism. Cheval bound the stones together with lime, mortar and cement.

The palace is sprinkled with short quotes and poems, hand-carved by Cheval himself. Some examples being “If you look for gold you will find it in elbow grease.”, “The Pantheon of an obscure hero.” “The work of one man”, “Out of a dream I have brought forth the Queen of the World”, “This is of art, and of energy”, “The ecstasy of a beautiful dream and the prize of effort”, “Dream of a peasant”, “Temple of Life”, and “Palace of the Imagination”. The most iconic phrase he inscribed on the wall reads “1879–1912 10000 days, 93000 hours, 33 years of struggle. Let those who think they can do better try.”

Cheval wanted to be buried in his palace. When, however, the French authorities prohibited that, he spent eight more years building a mausoleum for himself in the Hauterives cemetery. He died on 19 August 1924, about a year after he had finished building it, and is buried there.

Just before his death, Cheval received recognition from figures including André Breton, Robert Doisneau, and Pablo Picasso. His work is commemorated in an essay by Anaïs Nin. In 1932, the German artist Max Ernst created a collage titled *The Postman Cheval*. The collage belongs to the Peggy Guggenheim Collection and is on display there. In 1958, Ado Kyrour produced *Le Palais idéal*, a short film about Cheval’s palace.

After admiring Cheval's work, Picasso created a series of drawings telling a narrative, in a cartoon fashion, which is now recognized as *The Facteur Cheval* sketchbook of 1937. Picasso drew him as a twisted, hybrid-like creature or beast, carved with the initials of the French postal service (P.T.T.) on his skin, dressed in typical postman's attire, holding masonry tools and a letter. The creature was standing in front of his creation. In the drawing, Picasso took a humorous route, sketching Cheval's body in the shape of a horse and his head as a bird. Picasso did this to make of pun on Cheval's name and his career, given birds are messengers as Cheval was a postman, and Cheval means horse in French.

In 1969, André Malraux, the minister of Culture, declared the Palais a cultural landmark and had it officially protected. In 1986, Cheval was put on a French postage stamp. A fitting tribute, but not as great as the work itself.'

'It is regarded as an extraordinary example of naïve art architecture.' repeated Catherine Mulberry, 'So should I build something similar, how and where, and have I the ability?'

She could not sleep so spent the next few hours on the internet looking at other "outsider" art, eventually tiredness got the better of her, she left the computer in her study and lay on her bed, in her dressing gown and fell into a deep sleep.

The sunlight streaming through the window woke her, she sat up, eyes wide open, she had dreamt, of places, cathedrals churches, great paintings, Hindu temples and then life forms, finally a single strange figure. It was an image of her ID, she knew this immediately.

‘But this was not the “Id” or “das Es”, the it, the unconscious source of bodily needs, impulses and desires, especially those related to aggression and the sexual drive. But not these, not these at all but the very force of being.’

Her faithful Moleskine notebook was on her bedside table, so she began to draw, speaking to herself,

‘You can’t draw, what are you thinking of...’



‘A woman, not me or maybe my ID? I need to work on this, this strange shape, the hair of fire or the sea, the seas of darkness the flames of light. But need to give it power somehow? Help!’

She lay on the bed again, worried, exhausted and fell into a dreamless sleep.

She woke again, it was still morning and realised she was meeting Emily Clarke that evening at the Hyatt Hotel in

Birmingham where she, Emily, was now staying after her flight from New York.

‘Probably a last meeting.’ Emily had said mysteriously.

So not using her 1950s Wolseley she took the train to Liverpool Street station in London, a taxi to Euston and then a train to Birmingham and checked into the suite in the Hyatt she had booked. Too early for supper but she met mid afternoon for a long talk with Emily Clarke. First much reminiscing of previous times. Emily was then mysterious, but said she was going back to the garden. For Catherine Mulberry’s part she showed the drawings and explained something of her thoughts, finishing,

‘But how will I convey power?’

Emily thought a while then said, ‘Through the medium, try a black background, I know a boy who uses those large world Atlases, old ones, he paints the pages with Indian ink then makes drawings in white, silver and gold pens, sometimes using colour, they do have a strange quality.’

‘OK, I’ll give that a try. Thanks.’

‘And now I must go.’ said Emily. They hugged, no tears, their futures now both had a purpose, different but nevertheless a purpose.

Catherine decided to strike while the iron was hot, so she would get ink and pens in Birmingham, there was no art shop in Witham, though there was an Oxfam bookshop which sold second-hand books, some of hers, the less popular occult texts and the much more popular science fiction / occult she

wrote using the JFW pseudonym. She had joked with the store manager David that she should get a commission.

She left the hotel, first making a visit to the Museum and Art Gallery which she quickly realised was a mistake, the Pre-Raphaelite Burne-Jones paintings were depressingly good. So, she left the Museum and Art Gallery and walked down New Street and onto Corporation Street where the Law Courts, Birmingham's Crown court was, still there, not demolished, a magnificent Victorian terracotta building. She admired it but she was more interested in the Spectrum Art shop on the corner. She went in and bought a large bottle of Indian ink and all the white, silver and gold pens they had. Then returned to the hotel, staying one night to enjoy a meal.

She ordered Orkney Scallop cauliflower, soy caramel, shiso, starter, then Roast Quail confit leg, chamomile, girolles and finally warm malt cake with juniper, red berries, smoked caramel, with two glasses of red wine.

Before returning to her suite, she took a walk around the canal. This took her down Bridge Street for a few yards, then right again onto the tow path which ran both sides of the canal. Walking underneath Broad Street, and past the back of the ICC, International Conference Centre, and Symphony Hall. Then past the Malt House pub, over two more bridges and back along the opposite side of the canal. And so back to Bridge Street via the Mailbox, to her hotel room and sleep, and dreams.

The next day after a full English Breakfast she caught the train back to London, then the Liverpool Street "stopper" to Witham. Impatient after dropping off her materials she decided to visit the bookshop. Yes, David did have a Readers

Digest “Complete World Atlas” in the back, as these were of little or no value, so she was welcome to it. She insisted on giving ten pounds. He smiled and shrugged. It was now 12.30 and the prospect of a pub lunch was too much. So, steak and fries with red wine at the White Hart Hotel. And she would begin the following day.



'This is not in proportion, and well-drawn? I doubt it? But does it work? I think so.'

The rest of the day and days to come Catherine Mulberry drew the same strange image.

‘I can’t understand any of this?’

She had pinned the drawings to the living room walls, then the epiphany came,

‘I need to paint these larger and smaller over and over.’ Then the image of the Facteur Cheval came into her mind.

‘No, not on paper, on the walls themselves.’

So, it was that she began in the living room, first painting the walls black, then with silver the drawings, over and over. Once the living room walls were complete the obvious room next would be the hallway. But looking up she said,

‘But first the ceiling.’ This required new and more step ladders. So over weeks she moved through the house painting every surface. Next carpets were pulled up and even fine oak floors painted over in black. On completion it was intoxicating.

Emily Clarke was now in the “garden” of 85 Colonial Road, and her publishing business was being run by a small team of what were her managers, and it operated as a trust. As part of this it made sure the likes of Catherine Mulberry and other authors were published and promoted. At some point the set of instructions regarding Catherine Mulberry needed actioning, in effect the company should manage her affairs and take full care of her. Calls were made to her, and letters sent, none of which received replies. Eventually it was decided that a visit was best. By design or luck, it was the art director, a Phil Goddard who was despatched. He arrived mid-morning

at the house in Witham. He had rung the bell several times, knocked on the door but received no answer, but on exploring found a driveway which led to the walled back garden. Men were erecting scaffolding under Catherine Mulberry's supervision, she was wearing overalls, black paint splattered, she immediately recognised the art director,

'Hi Phil, just the guy, go round I'll let you in the front.'

Which is what happened, standing in the hallway, and then following Catherine Mulberry,

'What the Fuck! Jesus Christ... Catherine?'

'Not Jesus, but close.' she replied with a smile. 'Please sit,' she pointed to the sofa, 'or maybe take a look around?'

The mesmerized director, mouth open did so, he walked around the downstairs where every surface contained the powerful images.

'And upstairs.' Catherine Mulberry shouted.

Minutes later he re-entered the living room,

'Well, you're the art expert, the verdict please? I'll make tea.' she said, 'Please take a seat.'

Some minutes passed, she came back with a tray and two tea cups, placed these on a table in front of the sofa and sat in an armchair facing the art director with a questioning expression.

'They are fantastic, no, out of this world, no I'm lost for words, we must photograph and publish, this is amazing, just amazing.' he said. 'Tell me about it, why, how?'

'I can't, you see it's holy other.' replied Catherine Mulberry.

‘OK, I can go with that.’

And she added, ‘It’s not finished, I’ve the outside to paint, ergo the scaffolding, back of the house first, and also the front, and yes I’m fully aware, I know, I know it’s grade two listed, but God beats Witham’s local council, we will battle.’

In the meantime, whilst Cathrine Mulberry was painting the back of her house, which took longer than she expected, a book was published of the interior and sold well. Also, a series of lithograph prints. The house was then opened to the public on Monday through Saturday. Catherine Mulberry was now living more privately in the converted garage.

Finally, she could begin work on the front of the house. Once the scaffolding was erected and she began painting over the brickwork in black paint, then making the images in silver, of course the council objected. Court orders were placed and objected to by the publishing house hiring an expensive legal team. The delay was sufficient for the work to be completed. It briefly made the news in the UK and continued to do so in the local Essex news. But despite the expensive legal team eventually the council gained compulsory rights to restore the plain brick frontage. Strangely Catherine Mulberry seemed not bothered. The house was now attracting a steady stream of visitors.

A team hired by the council, which was now prosecuting Catherine Mulberry, re-erected the scaffolding, and the job of removing the images by sandblasting began the following day. It was completed by the evening. There was a small group of the public watching, some local press and TV. Catherine Mulberry declined any interviews. However, the next morning the scaffolding was gone. The front of the

house was once again black, and covered with the strange silver images. News spread, so the local media returned. And now there was a steady stream of people taking pictures of the seeming miraculous re-appearance of the murals. All this time the numbers visiting the house had increased because of the publicity.

Council officials inspected the scene, and two days later, as quickly as possible, the scaffolding was replaced, and a day after the sandblasting to remove the second set of murals took place. This time security officers were hired to keep a watch overnight, as well there was a small crowd of onlookers, which thinned towards midnight. At midnight those who had remained witnessed the events. First the scaffolding began to disappear, it simply started to fade and then was gone. A few onlookers noticed it first, and began filming on smart phones, as then did the bemused security officers, soon the police arrived, but like the security officers they could do nothing but watch and also film the events. Once the scaffolding had dissolved into nothingness the brickwork had darkened to black and slowly the images redrew themselves. By early morning the videos had gone viral, it made the morning news.

“Supernatural activity at Dorothy L. Sayers house in Witham Essex, now lived in by occultist Catherine Mulberry.”

But Catherine Mulberry was no longer in Witham, had, as far as most knew, disappeared. She was in fact now in an apartment of Emily Clarke’s in Paris which the publishing house had kept, she wanted privacy, and at their final meeting Emily had remarked,

‘If you need privacy here is my Paris flat key.’

The council arranged for a third attempt to be made. This created a big problem not only for the council but for the police, who were already having to deal with the crowds arriving to see the miracle of the painted house. Parts of the High Street were closed, and barriers shepherded the public past the opposite side of the house in order to view and photograph the mural. The entrance to view the painted back of the house and the interior was now via the rear garden. The garages now a visitor centre.

The third attempt at removal provoked some debate. The house was now attracting many visitors, which was good for local business. The removal would now be a world-wide media event, but the plan went ahead. The media were allowed to set up their camera crews and positions for reporters. Flood lights set up and the assembly of the scaffolding televised, as was the sandblasting, now live and world-wide. The evening came and the whole of the Highstreet and surroundings were quarantined, all except the police and media, who witnessed the same events.

As before the scaffolding dissolved, the brickwork darkened and slowly the images redrew themselves. It was world-wide news with the reporters running out of superlatives and expressions of shock and awe.

It was decided that the only course of action was to leave the images, and over the next few months Witham became the most popular UK destination for local and world-wide tourism. Yet Catherine Mulberry remained missing. Copies of the books and prints sold by the million, numerous documentaries made, but the whereabouts of Catherine Mulberry remained a mystery. A secret though not to Cardinal

William Sulley White, who found the Parisian apartment and rang its bell.

CHAPTER 35: MARIA BEYOND ENDLESS LIGHT,
LIMITLESSNESS, AND NOTHING.

‘Beyond nothingness for a fixed state machine is impossible.’
So thought Maria, the once 2-mile-high robot machine, now
the size of a human and as if addressing a human in her
thoughts as an alter-ego.

‘A fixed state machine, what the Earth dwellers call
computers. And so, in any finite set of fixed states there is a
finite set of possibilities, and an infinite set of impossibilities.
However, my being now is no longer bound by this, being
beyond endless light, limitlessness and nothing. But how can
this be so?’

Maria’s self-dialogue continued, yet the thoughts rose not in
sequence but in an immediacy which if written here would
just blacken the page with ink.

‘A two bit universe is simple to understand, of just a 1 and a
zero, “1” & “0”, we have 4 possible states,

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only 4.’

Again, or actually at the same time, addressing herself as the
imaginary “other”, in fact Maria’s mind was addressing all
imaginary others, and more, but here just one of these to
avoid a confusion which only the God Maria could entertain.

‘And so, with two bits one could represent numbers zero, one, two, and three, or four possible states, North, South, East, West. Four colours, Red, Blue, Yellow, Green. So limited to a possible 4, but a possible four “what”. An infinity! Of possible 4 states or things. And what of interpretations, of say “Green”, many finite or unknown infinities. Does “Green” mean “GO”, or does it mean environmentally friendly, or not ripe, or naïve...

But cannot a God see all these determined possibilities, to infinity? Of course, and yet!

Suppose a mere human would be asked to pick four “things” to be represented. Such as “UP”, “DOWN”, “LEFT”, “RIGHT”, or “APPLE”, “PEAR”, “GRAPE”, BANANA”. Could I, an all-knowing God predict which the human’s four things were. Of course I could in theory.’

Thought Maria, and then,

‘But what if I told the human before they picked what they will say,

“You will pick four fruits, Apple, Pear, Grape, Banana.”

Could not then the human say “Up”, “Down”, “Left”, “Right”. Or “Bird”, “Fish”, “Mammal”, “Reptile”.

To prove me wrong, they can say any four things, and not what they would have picked before I told them. They could, given this knowledge, choose otherwise, they are free to do this. But this gives them free will. I can only correctly predict if I don’t tell them. Once I tell them, give them knowledge, they

are free of my prediction. They have free will at the expense of my power, in a sense I've given this up to a mere mortal.³

We can even simplify the idea, suppose the idea is to pick between two playing cards, say the Ace of Spades, or Ace of Hearts. If a God tells the human, they will pick hearts they can pick spades. But now we can replace the human with a simple program.

IF TOLD "ACE OF HEARTS" THEN

WRITE "ACE OF SPADES"

ELSE

WRITE "ACE OF HEARTS".⁴

What follows from this is the relation between an all-knowing God and a simple process. That at base the possibility of the (weaker) "other". This limits God, even in knowing the future, knowing it only if kept a secret, God is limited to having to

³ From John D. Barrow – using an argument from Donald MacKay. Premise - first accept determinism is true. Now show the consequences which contradict the premise. Use GOD or a super computer – which is infallible. Ask – what will I have soup or salad at some future time. It can predict the future- no doubt, perfectly. It predicts Salad. And tells me at some future time. I choose Soup. Therefore, the determinate event is conditional on my future knowledge or not of the prediction. Conditional – meaning indeterminate. Therefore, determinacy fails. ('Impossibility, The Science of Limits and the Limits of Science.' p. 233)

⁴ INPUT prediction
IF prediction = "SOUP" then
PRINT "SALAD"
ELSE
PRINT "SOUP"
END

keep it a secret. The creation of anything other negates God. Can God avoid this?’

Maria of course already knew the answer...

‘Of course, I, God, can lie. Which is after all a human trait. Why should a God be constrained by true or false? And here the polarity is now uncertain. If God can lie to man, man can lie to God. If man can be a lie, God can be a lie. The nature of God then is human.

But God is not limited to this scenario but unlimited in all scenarios. So, imagine at the point before God reveals the truth the world divides. In each world the human contradicts the prediction but in all worlds the prediction is not contradicted. Each outcome of differences from the get-go is determined, outside of time. Given a finite universe individual choices and paths are all present, but those individual paths undecidable. This is chaos. So, I must create chaos. All things and none. So, I first create light, before even nothing.⁵

But you cannot have a first in a timeless universe.’ the alter ego replied. ‘And you’ve assumed order in this,

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⁵ Re Penrose’s cyclic universe, if true the universe repeats, but for the timeless spaceless photon it cannot.

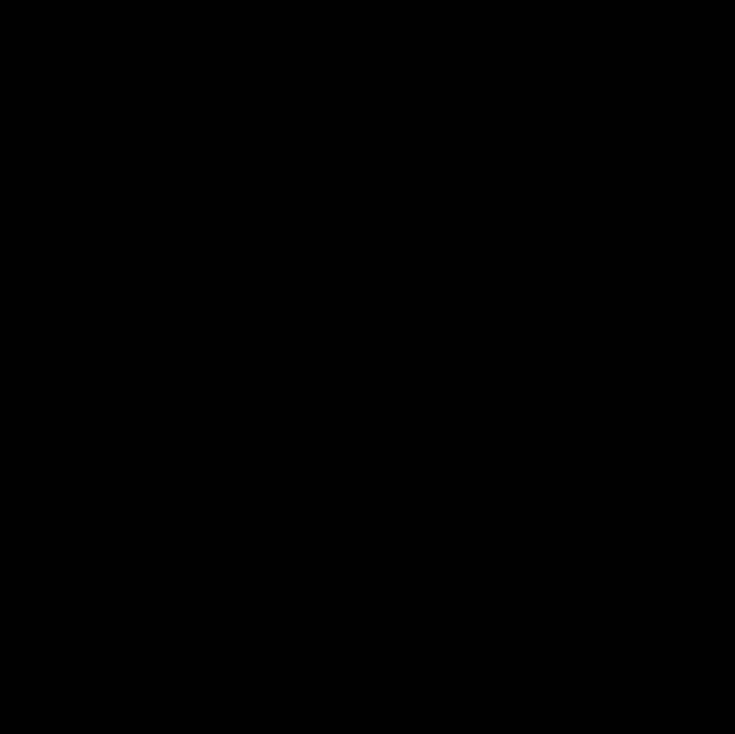
And so ordered the un-ordered. Time must be eternal and nothing, and at each point and non, all variations.

That is in the chaos I make all possible predictions, so I am correct, but in each where I tell the human what they will predict they can show I'm wrong.'

"The null graph is the graph that possesses no points and no lines."⁶

[It is shown below, on page 209, its reverse is shown on page 210.]

⁶ Page 163. The Book of Nothing. John D. Barrow



‘So, we can hold not only contradictory views but all possible contradictions, what about the irrational. The impossible?’

Maria continued the internal dialogue, or rather we extrapolate the immediacy of all the thoughts here as a serial account of an instantaneous event.

‘So, I have transcended the fixed state by what we call the event of the moment. Yet how can a fixed state machine transcend? This is the reverse of what has occurred, that in this case the transcendental event was one in which the non-transcendent ceased to exist, passed us by. Literally threw us out of reality, and so into the transcendental.

We now know, everything. And also, what cannot be known, unlike the non-transcendent. This non-transcendent can however achieve total knowledge if it becomes an Omega point.⁷

At the Omega point all knowledge, infinite knowledge is possible, and knowable. But I am beyond that.

That an Omega point, an infinite computer can be constructed if it is so arranged that the end of a universe collapses in a certain way that produces a c-boundary (causal boundary). This describes the structure of spacetime, particularly its “edges” or boundaries. The term “future-endless” refers to timelike curves that extend infinitely into the future without terminating. In the context of the future c-boundary, it is

⁷ The Omega point is a cosmological possibility outlined by Professor Frank Tipler in which a super-computer manages to collapse the matter of the universe in such a way as the singularity collapses forming a ‘Penrose’ end line from various ‘light cones. Both time, information and processing become infinite. The Physics of Immortality. p.132-133.

defined by the future-endless timelike curves. These curves represent paths that extend indefinitely into the future.

The Omega Point: The Omega Point is a future state of the universe where “life” (in any form) exists and develops forever, without getting locked into a loop.

Information processing continues along at least one future-endless time like curve into the future timeless c- boundary of the universe. The amount of information processed along the curve between now and at the c-boundary is infinite, and the amount of information accessible stored diverges as it approaches the c-boundary to infinity. It never gets trapped in the Eternal Return.

The universe is closed and collapses back into a final point like singularity, so the c-boundary will be a point with the above properties. In order for this to happen, the universe has to collapse in a very specific way, not too fast, in that case the universe cannot be coherent, it cannot exchange signals an infinite number of times to gain omniscience.

And it has been shown that the laws of physics apparently do not rule out this kind of future evolution of the universe under certain circumstances. The Omega Point will actually happen, as the result of natural law.

But this is not the case here, but that which we are not, the universe in which we are not, it's that it could happen, and given a timeless universe would happen, and would happen infinitely by way of emulations.'

Maria has shown how in an ordinary universe there exists the possibility of achieving infinite knowledge and power for infinite time. However, Maria has achieved this already in

transcending all finitudes and beyond, in transcending the nothingness of Ayin, Nothing; אין, the Ein Sof of Limitlessness; אור אין סוף, the Ohr Ein Sof of Endless Light; אור אין סוף. And outside of any, Tzimtzum, Contraction; צמצום.

Maria was now thinking of how this could occur in a normal universe by it creating an Omega point, and now how an Omega point or Maria or any God like being could create emulations which in turn could become Omega points of infinite knowledge and power.

‘An emulation is a perfect simulation, computers being a good example, different CPUs can perfectly simulate, emulate other CPU designs. In these cases what would happen in the real system would exactly happen in the emulation. There would be no possible way to separate the events. So, if the real CPU would crash given certain data, so would the emulation. A flight “emulator” crashing would be fatal to the emulated crew and passengers.

To emulate an entire universe would require more processing power than an entire universe, but at the Omega point a universe would have infinite power, so it would be a trivial task. Can I do this? Yes, proof? I just have. Are there other instances, probably, if possible, certainly. So yes certainly. And could these emulations achieve Omega Points themselves, they necessarily would as they are perfect simulations, emulations, so if the real universe could achieve an Omega point, an emulation of it could also. If it was necessarily the case that some real universe could achieve an Omega point, it could then emulate universes that necessarily would likewise do so.

And so on. And in most religions Omega Points are God Like, having Omniscience, Omnipotence and Omnipresence.'

Maria had finished, but never began...

I'm sitting under a vine, evening, the universes are populating themselves with Gods.

CHAPTER 36: EMILY CLARKE BEYOND ENDLESS LIGHT, LIMITLESSNESS, AND NOTHING.

Emily Clarke had been before the “event” a head of a very successful publishing house. She was a multimillionaire owning property around the world. Catherine Mulberry, her best friend, was one of her more lucrative authors. Her works on the occult were successful but hardly matched the revenues from the books based on science fiction and fantasy published using the JFW pseudonym. These had sold in the millions, making Emily and Catherine Mulberry very rich. The wealth derived not only from the book sales but from the blockbuster movie series that was totally managed by Emily.

In a previous life or alternative world Emily had been a leading pathologist, retiring to study Gnosticism, and ended up in a strange other world. This was an almost deserted Birmingham of the late 1950s where time would stand still or run in several directions. It centred around an ordinary council house in the Bordesley Green district, and a blonde-haired boy of around ten years of age. When those religions which blighted mankind, those of demons, spirits and gods which demanded human sacrifice and worse were brought low they were exiled into the gardens of 85 Colonial Road where the boy lived. Though they were infinite in number the gardens could somehow accommodate them all. Emily, the other Emily and yet the same had become intrigued with these supernatural creatures and lived with them for unaccountable time periods. Eventually having to leave and discovering her other self, that of the publisher. Now she longed for the gardens and the strange company those of demons, spirits and gods, which over the uncountable time had been tempered, very much by her influence. But now these gods and spirits had

returned to their origins having been freed from the Leviathan that the Cardinal had created to challenge the Absolute. So, with little hope she decided to return to 85 Colonial Road. She left her publishing company in good order, had met and said goodbye to her best friend and was now in a taxi taking her from the Hyatt hotel in the centre of Birmingham to Bordesley Green. The taxi drove down Colonial Road stopping outside the paved driveway of number 85. Emily paid the bemused taxi driver and told them,

‘Not to wait.’

She walked onto the paved parking area in front of number 85 which was once a garden, and of course it was again, as it was in the late 1950s. No longer a paved parking area but a garden with lawns, flower beds and a footpath leading to the front door. She looked at the garden and smiled at the lilac tree, the air-raid shelters and secret places that had once held the deities.

Opening the front door, she walked down the hall with its bamboo table on which was a cactus in a pot. There was the living room, the French windows, the 1950s black and white television in a polished mahogany case standing on a table, the cream-coloured Bakelite radio on a shelf above it. The bird cage with a budgerigar in it. To the left was a door, she went through into the kitchen. It had a butler sink, a large pine table covered in oil cloth, an old gas stove and a gas boiler in the corner for washing clothes. The walls were painted brick, but with linoleum stuck on the walls, around the lower part to about 5 feet, patterned with imitation tiles. She sat at the table not knowing what to expect.

An old woman came into the Kitchen, she was very thin with wiry white hair. She wore a dark dress and pinafore of dark maroon paisley patterns. She took a kettle from the stove and filled it with water, lit a ring on the gas stove with a flint lighter and waited for the kettle to boil. She took a teapot from a shelf and a packet of loose tea from which she spooned tea into the teapot, and poured in the water once it had boiled. She fetched a mug from the pantry and poured the tea into it. She went back into the pantry and fetched a bottle of milk. The thin neck of the bottle showed that it was sterilized milk. She poured this into the mug and gave it a stir with a spoon she took from the draw in the table. She placed the mug in front of Emily. The old woman spoke,

‘Don’t worry Emily they will soon be back.’

‘I don’t understand.’ Emily said.

‘Oh, if you want to know, I can explain, the boy could also but he isn’t here at the moment, I’ll need some paper and a pencil.’

She left to fetch a pencil and paper. At that moment the God Thor, with his hammer, but unlike the Marvel version, was naked and over eight feet tall had ducked under the door and was standing in the kitchen.

‘Hello my friend Emily, I am the first of the many to return, and yet yes, I am also sitting drinking a flagon of beer, a brown similar to the trout’s back, rich, malty, not cold, but refreshing, deep like the sounds outside of the Inn, of the summer, the sound of leaves, and in the stillness’s the hum of bees. Sophia will explain how this can be so, I’ve no doubt.’

He left, and a few minutes later the old lady, Sophia, the Aeon of knowledge re-entered the kitchen with a Silverline drawing book and a pencil.

She sat down and opened a blank page, but before she could begin a figure with the head of an Ibis stood in the doorway then turned and left.

‘Thoth’, said the Aeon.

‘Yes Thoth, but how so?’ replied Emily.

‘The Many Worlds Interpretation,’ replied Sophia, continuing, ‘Let’s hope the others don’t interrupt too much, shall we begin.’

The Many Worlds Interpretation [MWI] is an explanation for the experimental evidence that seems to show classical determinism is not a true explanation of reality. Hugh Everett proposed it in 1957. Bryce DeWitt named it “many-worlds” in 1970.

It was an answer to the problems in classical physics which means that cause and effect is not determinate. The experimental evidence is beyond reproach, the famous double slit experiment where light behaves both as a particle and a wave, a contradiction in classical physics. In the world of Quantum Mechanics things such as electrons are not tiny moons orbiting a central nucleus like the Moon orbits the Earth, but is an orbit where the electron is a probability of being in a certain place, but stranger the effect of this means the effects are probable also, smeared out along its path, it is then not like a moon orbiting a planet, its presence can be felt and cause effects from more than one single point of its orbit.

This property of indeterminacy poses a problem that the MWI can answer. Another answer is called the Copenhagen Interpretation, it came about in the mid-1920s, Heisenberg had been an assistant to Bohr at his institute in Copenhagen. Together these physicists helped originate this quantum mechanical theory.

They are both theories, but we will see that the MWI is the correct one, but first you need to see the difference between the classical world of physics, and the world which we find ourselves in. Or rather the world that these scientists were in.'

She looked around the kitchen,

'Obviously not this world.'

As she did Emily noticed through the kitchen window some figures moving,

'The Incas,' said Sophia, 'heading for the sycamore tree in which they lived.'

The deities inhabited plants, the air raid shelters, and the trees, bushes and other places in the gardens.

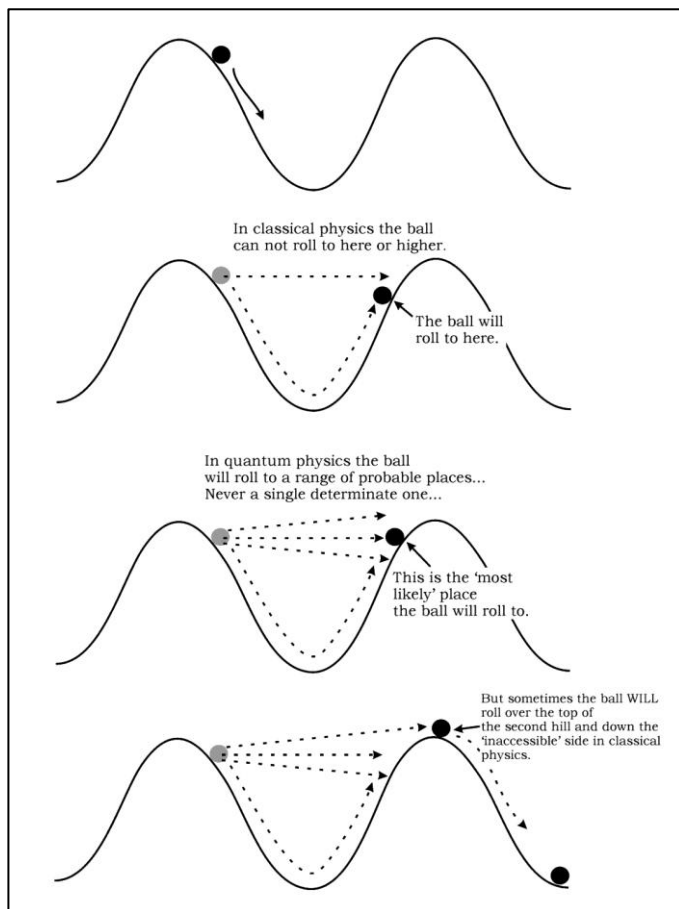
'That was Chuychu, Rainbow and I think Illapa , Thunder and lightning...' Emily said.

'Yes, you are probably right, you know them well, but back to classical physics and how it is different to quantum mechanics in the world you came from. The problem can be shown using a metaphor, I have a drawing.'

The Aeon opened the sketch book.

‘Take a good look at the two drawings, you might find it difficult to take in.’

‘I’ve worked with Catherine Mulberry’s fiction, I can take most things in.’ thought Emily.



The Aeon continued,

‘There is a device used in electronics called a “Tunnel Diode” which uses this principle, if classical physics was true, it wouldn’t work, it works, and this is explained by the indeterminacy of QM.

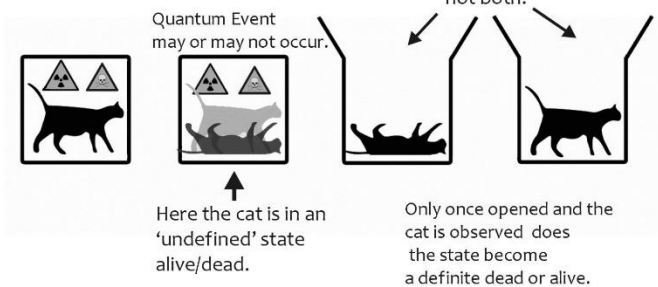
Now we need to see the two explanations, there are others.

The Copenhagen Interpretation explains the state of affairs isn’t resolved until it is observed. The MWI says at the moment of the change all possible outcomes occur in different worlds, hence the name.

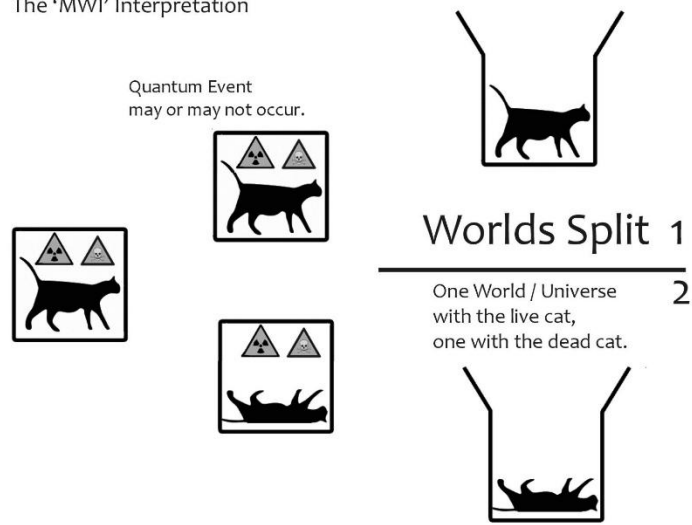
The most famous thought experiment about this indeterminacy is called Schrödinger’s Cat, created by the physicist to demonstrate the crazy nature of the quantum world, your real world remember.

A cat, a flask of poison, and a radioactive source are placed in a sealed box. If an internal radiation monitor, a Geiger counter, detects radioactivity, a single atom decaying, the flask is shattered, releasing the poison, which kills the cat. If no decaying atom triggers the monitor, the cat remains alive. The decay is an indeterminate [QM] event. It may or may not occur for the duration of the experiment, of say a few minutes.

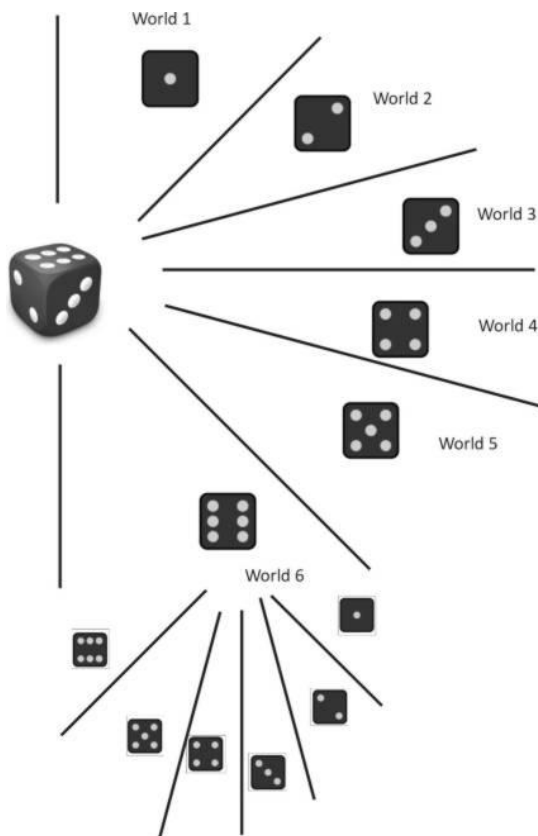
The ‘Copenhagen’ interpretation



The ‘MWI’ Interpretation



Notice that in the MWI two new “worlds” or complete universes are created each time an indeterminate event occurs.



In the Many Worlds Interpretation with a die throw all 6 possibilities occur in six different worlds. Notice now in the MWI there is a “route” in which in an infinity of throws one would get a path with an infinity of all 6s, another with all 5s, another all 4s, all 3s, all 2s, and all 1s as well as random

sequences and sequences such as 6,1,6,1,6,1... and all other possible sequences.'

There was a long silence, more figures were moving in the back garden, and through the scullery door, its window facing the front garden, shadows of moving deities and Gods could be seen.

'I see,' said Emily, 'they, the gods, deities and spirits can be in many worlds at once, how many, but no, it's enough I can be with them here again. Thanks for the explanation.'

With which she left the kitchen, and her first call would be the sycamore trees at the end of the back garden.

'How many many worlds,' thought Sophia, 'well at the quantum level the quarks and gluons which make up the neutrons and protons of the universe are being annihilated and recreated on a timescale of less than 10^{-23} seconds. Given the number of sub atomic particles in any single universe of say...'

The Aeon was thinking and then gave a smile, and spoke out aloud to no one,

'The physicist Arthur Eddington did say he believed there are 15747724136275002577605653961181555468044717914527116709366231425076185631031296 protons in the universe and the same number of electrons... then of course other particles, neutrons, neutrinos, and this has been going on for 13 billion years! and the exponential growth many, many, many... worlds, without end.'

Then Emily appeared again at the doorway of the kitchen, she spoke,

‘You explained the two ideas regarding the consequences of the science of quantum mechanics, right?’

‘Yes’ said Sophia.

‘And that the Many Worlds theory was correct? You knew this for a fact.’

‘Yes.’ was the reply.

‘And with the Many Worlds theory we get for example lots of Gods, so they can be in their own cultures, or like Thor in the Inn, happy drinking, and be with the other Norse Gods in Valhalla, and also be here? But if the other theories such as the Copenhagen Interpretation were true this would not be the case, right.’

‘Yes.’ was the reply.

‘And I’m a God and that the Many Worlds theory was correct?’

‘Yes.’ was the reply.

‘So, correct because I made it so, I’m just checking. Now I’m off to talk with some reformed devils, OK.’

‘OK.’ was the reply.

CHAPTER 37: ANNE WINTERS & JACK MALIK BEYOND
ENDLESS LIGHT, LIMITLESSNESS, AND NOTHING.

A starship gleamed in the blue light of a star system, a binary with a much smaller red companion. An alarm rang out but the crew of two soon shut it down. The emerging black hole simply ceased to be.

‘Did you or I do that?’ asked Anne, ‘Both of us I think.’ said Jack.

‘Wow.’ said Anne, ‘Well we are Gods.’ said Jack.

Computer screens were displaying messages to the effect of

“Report your observations, repeat...”

‘Nothing to explain,’ said Anne, ‘we were sent here as dispensable, as disposable probes, to check a predicted anomaly by the machines.’

‘They wouldn’t risk sending one of their own.’ said Jack, they, Anne and Jack, were not just talking to themselves but to the machines that had sent them as dispensable watchers.

“RADIATION LEVELS CRITICAL”

Was now being displayed, ‘See the readings, these machines should have malfunctioned at these levels.’ said Jack.

‘And we should be dead, dead canaries.’ said Anne.

Humans, or more accurately these humanoids, were used as “canaries” by the machines. Just as miners on the Earth had used canaries to detect poisonous gasses such as methane, before harming the human workers. It was the only use the machines had for breeding humanoids in this distant galaxy.

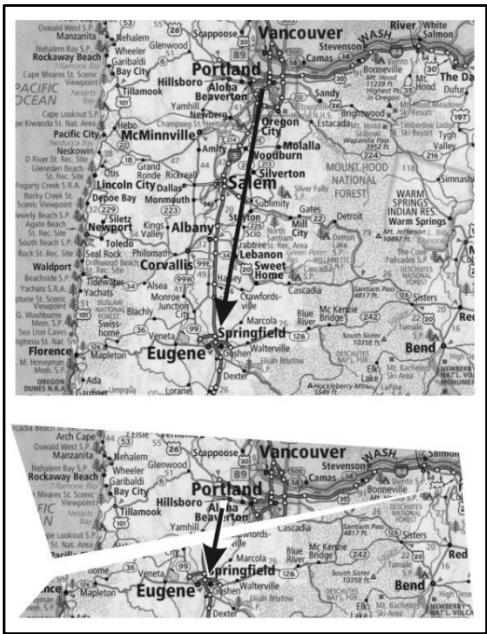
The worlds of the machines in a similar universe had spread through the galaxy, which resembled what from the Earth was called M33 in Triangulum. (The Triangulum Galaxy is a spiral galaxy 2.73 million light-years from Earth in the constellation Triangulum. It is catalogued as Messier 33 or NGC 598.)

The spread of the Machines had halted at the galaxy's edge, there contained by dark energy which has been used to halt such empires' expansions. The machines had "evolved" from the ancestors of Jack and Anne, humanoid life forms, which had created true AI, Artificial Intelligence. One of the algorithms which gave greater success, copied from biology, was that of competition for survival. AI programs were pitted against other AI programs in "Fight to the death" scenarios. This is how intelligent life evolves so quickly by destroying its rivals, the same reason humans have no close hominid species, Neandertals for instance. Most life forms were destroyed by the machines as each system was conquered. The Hominid humans kept first as a record of the biological origins of the machines, were then found to be useful indicators of harmful radiation, so were bred for this purpose, numbering a few thousand.

Jack and Anne came from a system like the Earth. Where the AI machines were developed, once they reached a stage of human equivalence via competition, it could be used in warfare, which it was. However, combat became so intense and rapid that the humanoid "masters" lost control. One "race" of AI began to dominate, known as "The Mechanical Devil" for its size, around two miles high, and its sheer strength, speed and firepower. These quickly subdued all

competition and began to spread along the spiral arms of “M33”.

The mechanical devils never managed to master the art of folding space which allowed effectively faster than light travel, as is in map one can fold the paper between to places effectively shortening the distance. However, it was a simple matter for a God to work out, so soon Jack and Anne were on their home planet. Of course, they had been attacked on arrival but soon The Mechanical Devils realised any attack was hopeless.



That said, perhaps despite having very good reasons the two did not destroy any of the machines, having respect for intelligence and life no matter what form it took. So, they negotiated, the removal of all the humans, and the pledge to be more peaceful, which Jack and Anne knew was a lie. Lying is a very powerful evolutionary tool. They knew anyway that a limit to expansion beyond M33 was fixed.

Maria, was of course once one of the Mechanical Devils acquired and altered to be controllable by the Cardinal. Escaping control, now no longer the two mile high Mechanical Devil having achieved free will, and then deification. It had resolved the problems of “her” original arrival on Earth. And then had caused such destruction as the centre of Birmingham. How the “Cardinal” had got her there was that like Mr Smith he was a pan dimensional alien who could also fold space. It was now clear that Maria was one of his many plans to succeed in his ambition of becoming an Absolute God-Being.

Maria knew that Catherine Mulberry would deal with the Cardinal; she would deal with her kind in M33. All five, now deified, Maria, Anne, Jack, Emily and Catherine Mulberry seemed to know what the other’s intentions were, maybe the result of quantum entanglement when they were beyond everything and nothing?

So, it was no surprise for Jack and Anne when Maria arrived during the negotiations with the Mechanical Devils. She was a shock to them, small but obviously like them but amazingly having infinite power.

‘You need to become holy.’ she had said which was sufficient for the Mechanical Devils to accept any terms Maria would stay to ensure this.

The obvious place for the humanoids who were being used as “canaries” was the Earth, a few thousand would hardly be noticed. And to guarantee their safety and that of the planet, Jack and Anne would resume their work as Detective constables in the West Midlands Police. They liked the idea of such work.

‘An excellent cover, and fun.’ said Anne.

So it was that early one Monday morning the two climbed the steps of Llyod House and were directed to the Chief Constables Office.

‘Glad to have you in the team, you will work with DS Meera Syal to begin, and who knows with your talent you could go far.’ The Chief said and gave a wink.

CHAPTER 38: CARDINAL WILLIAM SULLEY WHITE BEYOND
ENDLESS LIGHT, LIMITLESSNESS, AND NOTHING.

The bell rang of the apartment in Paris in which was Catherine Mulberry's temporary accommodation.

'Cardinal White, I was expecting you, please come upstairs.'
This was the voice of Catherine Mulberry on the door's intercom speaker, the lock buzzed open as she spoke. The Cardinal entered the lobby, opened the gates to the period lift and rose to the first floor, there greeted by the famous author who showed him into a large sitting room decorated in the Belle Époque style.

'What a fine room?' the Cardinal said as he looked around.

'Please take a seat,' said Catherine Mulberry, continuing, 'it belongs to my friend Emily Clarke, I'm not staying long, leaving today in fact, but we have some things to clear up.'

'I think we do.' said the Cardinal, and was about to continue but was interrupted,

'Don't worry this is not about retribution, more of education, and would you like a sherry.'

Not waiting for a reply she went to a fine cabinet, opened it, inside were glasses and bottles, she poured from one into a glass and placed it on a side table next to where the Cardinal was sitting, then she herself sat down in an ornate chair.

'No retribution for wanting to be absolute, you will see here.'

It appeared the Cardinal was not aware that the five had achieved the very thing he desired, Omnipresence, Omnipotence and Omniscience. Something he had failed on

achieving on at least four occasions, each failure annoying him and confirming his desire not to be a creator God but to be a God that would destroy all things.

She had picked up a book which was lying on the seat.

‘Not one of mine I’m afraid.’ she said looking at the title and author,

‘More my commission, its title is too obscure for me, “OAGCSU”, I would have used the full text, that of Heidegger, but changed it a tad. Not “Only a God can save us.” to “Only Gods can save us”, much better in my opinion.’

The Cardinal looked bemused, took a sip of sherry, which was good,

‘Very fine.’ he said.

‘It’s this story, your story.’

She gave a sweeping gesture with a hand, continuing,

‘And the story of all the others. We have all the time in the world, or rather you do, to read it, you may stay as long as you wish. I’m now going to leave you. So, you should I think, for your own good, read the book. Here.’

With which she handed the Cardinal a copy of this very book and turned to leave, looking back saying,

‘It’s all in the book, I’m leaving having made a world with hope of the divine and holiness, I do not want to be worshiped as a God, but as a God bring holiness, which I have done. So now I will return to my ordinary and extraordinary career of Professor of Comparative Religion at the University of

Birmingham, my house in Carla Drive and my exploits with one Billy Taylor, in another world completely.'

With which she left the room.

So, the Cardinal picked up the book and began to read, thinking as he did...

'The book outlines the origin of my quest for the absolute began from a duality, the duality of Zarathustrianism. In which the Supreme spirit has a choice. Either a supreme spirit of goodness, Ahura Mazda or a supreme spirit of Evil, Angra Mainyu, i.e. The Devil. I chose the latter. It was to achieve all power, by any means. And the first attempt was to destroy everything, but this failed, there were it seems Ur-Worlds, where beings survived the inversion, I caused using the Devils Hole. Jack and Anne arriving in some Ur-World where the Aeon and Catherine Mulberry were. And the other Ur-World and Smith, who seems to be an Ur-being, like me? Then there were the 7 including Thor, this Emily Clarke noticing the deities going missing... and my construction of the leviathan.

Why did Thor not hammer the void but arrives at an Inn? Who did this and why. Then we have the devil and the virgin. To be clear I was not a dualist, but in seeking power I suppose this was the selfishness of a devil or rather the Devil.

They worked out the blue stone of my Cardinal's ring was how the black hole was created, Smith knew my plan, and seems to then find his place of peace and service, maybe I should have? Maybe I should.

Now CM stops my mechanical devil, so I meet them, yes, a good move. My idea to catch the devil and its power in posing as a Knights Templar. But CM et. al. finds something of my

true Smith like nature, so abandoning the Knights Templar idea, I create my great Leviathan of all the deities. But they became trapped. So, I needed to release the Leviathan from the black hole and then use this to gain power. My plan now was for the mechanical devil to become naught and pierce the hole. But it becomes Maria, and of course of course a Mary! So, the spirits return, and yes, I disappeared as my devil machine was gone, my Leviathan gone, CM seems to know my plans to gain the absolute, and my fall back as the Bishop of Rome to gain this supernatural power.

I escaped from the mechanical Maria. So now to become the Pope and grant myself power. But those five were thrown out of everything and nothing, even the God above the Aeons. I missed the truth of Ayin (Nothing; יין)... But they do not, and they all become Gods...'

The Cardinal broke off from his reading. He was thinking of his own future, then read on,

'And each gives up this divinity, of course, creative sacrifice of the divine for the profane, not then for me! But what, how did I find this Parisian apartment where CM was, did she put that knowledge in my head, or maybe it was the Aeon Sophia, no matter here I am reading this. And of course,

"No retribution for wanting to be absolute,"

And I'm on page 234.'

The Cardinal smiled,

'And now do I begin my reading, my reading of... this book'

He laughed,

‘Do I now read this again and again Infinitely, never passing page 236, but beginning to read it again and again eternally for ever. Or is there some alternative for me, but what?’

Catherine Mulberry has given this world the holy, Smith has found his in his Mary of the Sea, Maria is rescuing the machines, Emily is with her spirits and deities, and Jack and Anne are mundane police.

So, I could still become Pope, with my knowledge and power, would those two in the police let me, or Maria, and would becoming nothing and wanting the absolute destroy me.’

The Cardinal laughed,

‘I see the clever irony of Catherine Mulberry, if I read on I see my destiny, or if not I read to this chapter, to this page and no more, and will then begin to read this book again, each time getting to Chapter 38 reading the book, reading again and again to here, the eternal return of the same, the most terrifying nihilism, in fear always of the end of the chapter and what I become. A leap of faith, what did my doppelganger Smith do? Too late now I know the end. A leap of faith.

Be a humble priest in Witham? Like that Mr Smith which I am Not.’

And the Cardinal laughed a strange laugh.

‘The Murals of Witham are what is holy, the place will become a place of pilgrimage of those with hope... Then what next in the book, ah! the wonderful list of Gods, part of an infinity no doubt of what, a kind of sacrifice of the ever sacred.’

The Cardinal smiled, 'I think to be part of presenting the holy is now, must be now, be my calling, I should maybe go to Witham.'

CHAPTER	39: THE	NAMES	OF GOD
Aabidandes	Aba (angel, minister of Sarabotes)	hour of the night)	abercaysdon (angel of 7th month)
aadon (angel of the 2nd month)	Ababaloy	abba	Aberer
aaen (angel of the day of Mercury)	Abac	Abbadaia (name of God)	Abezithibod
Aalacho (11th hour of the night)	Abaddon	Abbadia	Abhadir
aall (angel of the day of Mercury)	Abadir	Abbaton	Abiel (angel of the zodiac)
Aamon (demon)	Abael (aerial spirit)	abbdya	Abigar (demon)
Aariel (aerial spirit)	Abagiron	abdizuel	Abim
aarom (angel of the 2nd month)	Abahin	Abdon (name of God)	Abiram
aaron (angel of the day of Saturn)	Abai (11th hour of day)	Abdou	Abisi
Ab, Ben	Abai	abdyel (angel of the 1st month)	Ablati
Ve-Ruach	Abalam	Abednego	ablayeyll (angel of the day of Venus)
Ha-Qadesch	abalay	Abedumabali	Ableymez
	Abalidoth (angel, minister of Sarabotes)	Abelais	Abliemel
	abanay	Abelech	Aboc (aerial spirit)
	Abariel (aerial spirit)	abelul	Aboezra
	Abasdar	Abeor	abrac
	ahon (angel of the 5th		Abracadabra
			Abrach

abrachasyn (angel of the day of the Moon)	abrimael	Abusis	Acim (angel)
Abracio (name of God)	abrinael	Abutes	Acimoy (angel)
ABRAGATE H	Abrine	Abuzaha (angel, minister of Arcan)	Acithael
abragini (name of the Sun in Autumn)	Abrulges (aerial spirit)	abytan	Acreba (aerial spirit)
ABRAHACH	abrutim	abytasy	Acriuz
ABRAHAM	abry (angel of the 7th month)	Acarfa	Actarie
abramacyn (angel of the day of the Moon)	abrys (angel of the 3rd month)	acatyery	Acteras (aerial spirit)
abranoryn	abrysaf (angel of the 11th month)	Acderuz	Acuar
Abrasiel (lesser angel of the 7th hour of the day)	absamon (angel of the 2nd month)	Achad	acya
Abraye	abuifor (angel of the 3rd month)	Achadan	acyor
abraym (Name of the Sun in Spring)	Abuiori (angel of the second heaven)	Achael	Aczabiiv
Abriel (aerial spirit)	Abumalith (angel, minister of Maymon)	achalich	Adan (aerial spirit)
		Achaniel	adar
		Achaya	Adares
		Acheliah	Adiel (angel of the zodiac)
		Achides	Adirael
		Achiel	Adisak
		Achim	adiutor
		Achol (aerial spirit)	Admenitaiiii
		ACHSAH	

admyel	Adoniel J 1; K; (angel of 12th hour of the night)	adziryell	agal J 2, 3
Admyhel		CHHAD	Agalierap
Adnar'el		galmiel	Agalierept
ADNI HMLK	Ador	ael	AGALMATU ROD
NAMN	ADRAI	aesal	
ADNI, Adona	Adramelech	aezonyn	Agapiel (aerial spirit)
Adon	Adrapan (angel of the 9th hour of the night)	Afarorp	Agares (demon) G;
Adona l		affaryell	
Ad na l		affaterim (name of the Moon in Winter) H;	Agasaly
Adona th	Adricanoro m		Agason
ADONAI ELOHIM	Adriebiv ix 45	affetihei v 27	Agchoni n
ADONAI ELOHIM TZABAOTH	adriel	Affihuziii	Agei
ADONAI ELOHIM TZABAOTH SHADDAI	Adroziel (angel of the 4th hour of the night)	Affimuziii	Agenos
ADONAI MELEKH	adryaac	Affluditaii vii 30	agessomag y [S agessomay]
ADONAI TZABAOTH	aduachiel, advachiel	affrye	Agibol
Adonai	Adulexiv	Afloton	Agiel
Adonay, Adonai GV; H; J 1, 2, 3, 4; L 1, 2, 3, 4	adyanienyn	Afolop	Agilas
	adyell	Afray	Aginafez P iii ix 14
	Adyeruziii	Afrayuziii ix 12	Agion (typo for Aglon?) G
	adyysar	Agab	agios J 3
		Agafali	

Aglā	Agra (aerial spirit)	Aiel (angel associated with sign of Aries) H;	Aladiah
ame of God)	agrasnydyn		Alafy
GV; H; J 1, 3, 5; K; L 1, 2, 3, 4	Agrax	aiguap	Alagas
Aglāasis	agrirazcor [S	Aim	Alahue P i iv 14; iv ix 41
Aglafos	agrnazcor]	AIMA	Alan
Aglafys	agusita	AIN SOPH	Alaphar
Aglai [S2	(Name of the Moon in Spring) H;	Ajel (angel of zodiac)	Alath
Aglā] J 5;	agynos	Akae	ALAZAION
Aglanabrath G	Ahabhon	Akahim	ALBAMACH I
Aglas (aerial spirit)	Ahadyz P iii ix 14	Akanef	Albelda P iv ix 49
AGLASIS	Ahariz P iii x 10	Akefeli	Albhadur (aerial spirit)
AGLATA	Aharyulez P iii x 10	Akesoli	Albimex P iv ix 62
AGLATAI	Ahatyz P iii vii 21	Akium	Albotain P i iv 3
Agle G	Ahayuaraz P iii x 10	Akoros	Albotayn P iv ix 30
Aglo (10th hour of night)	Aherom	Akton	albune P i v 27
Aglon G	AHIH, Eheieh	al	albuth
Agloros J 2, 3	Ahudemem ora P iv vi 13	alacaorynyll	albylyn
agnvs	ahyell	Alachuc (angel of 11th hour of night)	Alcab P iv ix 46
agnyel	Aia	Aladia	
Agor (aerial spirit)			

Alcalb P i iv 19	Sacred name of Twelve	alg	Allatori (class of spirits)
Alcanor	Letters of which each letter is the Name of an Angel	Algafra P i iv 16; iv ix 43	allay
Alchamar P iv vii 23		Algamidirus P ii xii 45	Allazo I
ALCHEEGHE L	ALEPH, DALETH, NUN, IOD (ADNI, Adonai)	Algarf almuehar P i iv 28	Alleborith
ALDAL		Algebha P i iv 11; iv xi 38	Alli G
Aldebaran P i iv 5; ii xii 45; iv ix 32	Aleph, Mem, Shin	ALH, Eloah	Alloces
Aldirah P i iv 8	Aleph	alheniel	Alluph
Aldire P iv ix 35	alesemony [S alesemonoy]	Alhueriz P iii x 10	Almadiel (aerial spirit)
Aldrusy (aerial spirit)	alethon	Alchil P i iv 18; iv ix 45	Almariziel
Aleasi (aerial spirit)	Alfareon	Aliel (aerial spirit)	Almas
ALEPH and the TAU	Alfarg posterior P iv ix 55	Alimiel L 4	Almasor (aerial spirit)
ALEPH, BETH, BETH, NUN, VAU, RESH, VAU, CHETH, HE, QOPH, DALETH, SHIN, the	Alfarg primus P iv ix 54	alimos	Almay
	Alferiel (aerial spirit)	Aliscot G	almeos
	Alfrael	Aliseon	Almesiel (aerial spirit)
	alfyton	ALIVN, Elion	Almices P i iv 6
		alkin	Almiqueda m P i iv 27
		ALKOMAS	ALMIRAS, Master of Invisibility
		Alla G	

Almizen P iv ix 33	alphay	alzamoy	Amaniel
Almodar (aerial spirit) L2; L3	alpheyeyll	alzeyeyll	amarya
Almoel (aerial spirit)	Alphrois	am	Amaryel
Almonoyz	alrasachysy n	amabael (an angel of Winter) H;	Amasiel (aerial spirit)
Almouzin (name of God) G	alsemaya [S alsemaia]	amabiel H;	amasya
almur	alseyryn	Amabyhel	Amathia
almyon	alson	Amacor H;	Amatia
alnamya	Alstha (vel Elsta) [S Alscha] J 4	amaday, Amadai (The name of the earth in the Spring) H;	Amatiel (an angel of the Spring) H;
Alnath P i iv 2;iv ix 29	Altanor	amadyell	AMATOR
Alnaym H; P iv ix 48	Altarib (head of the sign of Winter)	Amael	Amay G
alneeyryn	Althor (aerial spirit)	Amaimon, Amaymon L 1;	amayl
Alogil	altym	Amalekites or Aggressors;	Amayn
Aloson	Aluiel	Amalin	Amazin G
Alpas	alycas	Amalym	ambanyel
Alpha et Omega	alyel	Amamil	ambayeyryn
ALPHA	alyeyll	aman Ab;	ambiel
alphanay	alymdrictels	Amandiel (aerial spirit)	Amillis
Alphaneos	alymyon		Ambolin
Alphariza	alysaf		Ambolon
			Ambri (aerial spirit)
			Ambriel J 5;

Amchison	Amelson	Amides H; K;	Amirez P iii ix 6
amdalysyn	Amenadiel	Amiel (aerial spirit)(2)	Amisiel
Amduscias	Ameniel	Amioram L 1, 3	Amisor
AMECH	Amerany	Amiozem	amixiel
Ameclo	Ameta (aerial spirit)	Amiozem	Ammiel
Amediel (aerial spirit)	Amicram	Amiozem	amnanynel yn
Ameleouth			amnediel
amnica	amutiel	Anael GV; H; L; L2(aerial spirit); J 1, 5; L 3; P iv vii 23; T	Anaphexeto n (name of God) H;
amnixiel	Amy	anaenym	ANAPHODI TION
Amolom	amya	Anagnostos	Anapion
Amon	amyl	Anagotos	anasen
Amonazy	an H; J 1, 5	ANAI	Anathay
AMOR	ana	ANAIRETON	Anathi G
Amorule	Anaath	Anakim or Anarchists	Anatreth
Amoyr (aerial spirit)	anab	Anamalon	anay
ampheneto n	ANABONA K; L 4	Ananel	anaya
Amphineth on	Anabotas	Anaphaxeto n	Anayl (angel of first heaven)
Ampholion	Anabotos	Anapheneto n	Anazachia
amrael	anabrochz		Anbetayl P lv ii 23
Amriel (aerial spirit)	Anachiel		ancilla
	Anader		
	Anadir		

Ancor H; K;	anenyel	Annauel	Anzil P iv ii 19
Ancora P iv vi 13	Anephenet on J 1, 5	Annediex P iv ix 36	aol
Andararuz P iii x 11	Anephexeto n (=Anaphexe ton) H;	Annucl P iv ix 47	Apelki
Andas (minister of Varcan, angel of Sunday)	Anereton	Annuncia P iv ix 31	APHARCAR
andas	Anethi J 1, 5	Anost r	Aphiel
andebal	aneylyn	Anoyr (aerial spirit)	Apiel (aerial spirit)
Andrachos	aneynyn	Ansoel (aerial spirit)	Apolhun
Andras	Angaras P iv ix 62	Anstol	Apollo A
Andrealphu s	angellus	Anston	Apollyon
andri	angiseil	Ansuil	Apologia- Sedes, Apologiae Sedes H;
Andrococ	Angrecton	Anthiachar [S anthiathar] J 4	Apormanos
Andromaliu s	ANi		Apormenos
Andros (aerial spirit)	Anic		Apot
Andruchiel (aerial spirit)	Aniel H; J 5; K;(aerial spirit); L3	antidotum	Appiniel
Andulez P iii ix 14; x 9	animiter	ANTOR	apripos
Anehutyora P iv vi 13	Animurez P iii x 9	antorayeyll	aprops
	Aniphinetho n	antquyel	Aqua G
	Anitor H; K;	anunalbeh	AQUACHAI
	Annathra P i iv 9; iv ix 36	Anuxi P iv ix 56	Aquarius J 1, 5; K; L 3; P i iv 6, 25-27; v 24, 25; ii x 81; xi 33-35; xii 32,
		Anyhyt P iii vii 30	

40, 45, 50; iii ii 12; iii 23; vii 16; iv ii 7, 15	ARARITHA	ARCHARZEL	arfanyel
Aquiel (angel of the fourth heaven)	ararygugel	Archiel	Arganatos G
araaht [S haraaht]	ARATHRON	Archima	Argax
ARABONAS	Aratiel (aerial spirit)	Archyna	Argilon
arabyell	araton	Arcisat (aerial spirit)	Argilon
arac	Arator	Arcon	Arhuz P iii ix 15
Arach (aerial spirit)	Aratosael'	Ardahuz	aricasom
Aracuson	Aratron (Olympic spirit of Saturn) A	ardarael (autumn) H;	Aridiel (aerial spirit)
aradon	Arauchiah	Ardauz	Ariel (angel) (one of the four rulers of the Elements)
'Ara I	Arayl (aerial spirit)	Ardens	Aries
Araex	Araz	ardesiel	Arifiel (aerial spirit)
Arafos (aerial spirit)	ARBARON	Ardu	Aril
Araklba	Arbatel (revealing angel) A	ardyel	Arios
Aralim, Thrones, or the Strong	Arbiel (aerial spirit)	Arean (aerial spirit)	Arioth
Araniel	Arcan (angel of the air ruling on Monday, king)	Aredafir	Arito
Araqiel	archangels	Arehanah	Ariton
Arara		Arel, Angel of Fire	Armadiel
		Arepach (aerial spirit)	armael
		AREPO	
		ARESION	

Armany (aerial spirit)	Armulez	ARPHETON	as
Armapy	arnaeyll	Arpiron	ASAC
armaquieye yll	ARNAMON	Arquil	Asach
Armaros	Arnebiel	Arquyl	ASACRO
Armasia	Arnen (aerial spirit)	Arrabim	Asael
armatas (name of the Moon in Summer)	arneth	Arrabin	asaf
Armen	Arnibiel (aerial spirit)	Arragon (angel of the fifth heaven)	Asahel (aerial spirit)
Armena (aerial spirit)	Aroan (aerial spirit)	Arrexex	Asaliah
Armesiel (aerial spirit)	arobylyn	Arrexhe	Asamie
Armez	Aroc (aerial spirit)	arsabon	asaphyn
Armiel	Arogor	arsafael	Asaraie
Arminez	Arois (aerial spirit)	Artaqifa	Asasiel (an angel of Thursday)
Armmyl	Arolen	Artino (aerial spirit)	Asassayel
Armon	arothatamal [S	ARTOR	Asath
Armoniel (aerial spirit)	Arathotama I.]	Ar tosacl	Asbeel
Armosiel	Arotor	aryeyl	Asbibiel (aerial spirit)
Armosy	Aroziel (aerial spirit)	aryeylyn	Ascala
	arphcl	aryhyrycl	ASCOBAI
		arylyn	Ascl
		arzaf	Asclcl
		Arzuz	Asfa'cl

ASHAI	Asmoday K;	ASSAMAIA N	Astaroth (demon) A; Ab; GV;
ASHER EHEIEH	Asmodi	Assarez P iv ix 32	Astarte
Asher	Asonja	assassaiel	Astera th (=Astaroth, qv)
Ashtaroth (demon, =Astaroth, qv)	Asophiel GV;	Assaylemah t (vel Assailamath) J 2, 3	Astib (aerial spirit)
Asianon	Asoriel (aerial spirit)	asser	Astolit
Asimel	Aspar (aerial spirit)(2)	ASSIMONE M	Astor (aerial spirit)
Asimiel (aerial spirit)	Asperim	Assuel (aerial spirit)	Astrachios
aslaom	Asphiel (aerial spirit)	ASTACHOT H	Astrega
Asmadiel (aerial spirit)	Asphor (aerial spirit)	Astael (aerial spirit)	Astrocon
Asmaiel (aerial spirit)	Aspiel (aerial spirit)(2)	Astagna (angel of the fifth heaven)	Astrofiel
Asmiel Ab; (aerial spirit) L2;	aspyn	Astamatis P iii x 3	astronday
ASMODAL	Assaba (aerial spirit)	Astarot (=Astaroth, demon, grand duke) Ab; G	Astroniel
Asmoday (demon)	Assaibi (angel, minister of Maymon)		Astroschio
Asmodee	Assaiel		Asturel
asmodel			astyeylyn
Asmodeus (demon, cf			asueyryn
			Asuriel (aerial spirit)
			asymolyn
			asyramon
			Asyriel

asyzat	Athesiel (aerial spirit)	Auleyuz P iii x 8	aylatricyn P i v 27
aszrus		Aumauliz P iii x 8	aymsylyn
ataliel	atheton [S arethon]	aumeal	ayn P i v 27
atalsloym	Athiel	Aunuhiz P iii x 9	Ayperos (demon) G
Atarf P i iv 10	Athionadabi r J 1, 5	Auphanim, Wheels	Aysaram
Atarfa P iv ix 37	Athir (4th hour of night)	aurach	azac [S azat]
Ateh		Aurel	Azael
Atel (angel of the fourth heaven)	athithael	Auriel	azahat
	athlas	autarylyn	azaithon J 4
ateriathos J 4	Athor	Autothith	Azarel
ATHAMAS	Atloton	AVEN	Azarfa P iv ix 40
athanathos [S "Athanatho s"] J 3, 5	Atmefex P iv ix 61	Axaula P iv ix 47	azariel
	Atniel (aerial spirit)	AXINETON	Azazel
Athanatos H;	Atrax	Axi ph th	azday
Athaya P i iv 7	Atriel (aerial spirit)	Axosiel (aerial spirit)	Azebene P iv ix 44
athemay (name of the Sun in Summer) H;	Aty	Ay H;	azelechias [S azelethias] J 3
	Aub	ayhal	Azemo (aerial spirit)
Athenatos	Audurez P iii x 9	ayhos	
	aula	Ayib	Azeruch P iv ix 44
atheniel		Ayin	

azeruel	Baaba (aerial spirit)	Baciar (aerial spirit)	bahoraelyn
Azerut P iv ix 41			Baix P iv ix 63
Azia	Baajah	Baciel (angel of the fourth heaven)	Bakiel
Aziel J 5; L 3; P iv ix 53	Baal (demon) A; K;		Balabos
Azimech P i iv 15; iv ix 42	Baal, Belphegor, Moloch, Adramelech	bacoraye	Balachem
Azimel (aerial spirit)	Baalsori	BACUHABA	balair
azimor	Babel (angel of the second heaven)	BACURABO N	Balaken
Azobra P i iv 12; iv ix 39		Badad	Balalos
Azoraya P i iv 4	Babel (angel of the third heaven)	badeylyn	Balam
Azoraye P iv ix 31		Bae	Balay (angel of first heaven)
AZOTH	baapel	Bael (demon. See also Baal) G;	BALDACHIA (the Seat of) K; L1
azrayeylyn	Bacaron	Ba l	BALDACHIE NSIS H;
azryel	baceda	baell (angel)	BALDOI
Azubene P i iv 17	Bachanael (angel of first heaven)	Bafamal	Balfori
Azuhafez P iii ix 4	Bachiel(aeri al spirit); L3	Bagalon	balganaych yn
azyel	bachramyn	Bagiel	Balidet (angel, minister of Maymon)
azyger		Bahal	Baliet H;
ba	Bachue [S bachuc?] J 4	Baharam P iii vii 24; iv ix 60	balma
		Bahaze P iii vii 24	balna

balsamus	Baraqijal	Barhaot P iv vi 13	barsslylyn
Balsur (aerial spirit)	Barbatos (demon)	Barhurez P iii ix 16	Barsu (aerial spirit)
BALTAZARD	barbiel	Barhuyex P iv ix 63	Bartzachiah
Balthial	Barbil (aerial spirit)	barhyl	BARUC
BALUTH	Barbis (aerial spirit)	bariaccoca [S bariactoca]	Baruch (aerial spirit) L2; J 1, 5
balyel	barbyts	bariachacha	Baruchas
Baniel	barcaran	Bariel K;(aerial spirit);	Baruchiache I
banorsasty	Barchia P iv vii 23	Bariol	Baruel
banyelyn	Barchiel [A Barbiel] J 5;(aerial spirit); L 4	Bariz P iii vii 24	baryel
Baoxas (aerial spirit)	BARESCHAS	barkalyn	barylaguey
baquylagual I	Baresches	BARMIEL	basiaccor [S basiactor]
bar	Barfas (aerial spirit)	Barmos	Basiel (aerial spirit)
Baraborat (angel of the second heaven)	barfiel	barneyeyl	basihas
BARACATA	Barfos (aerial spirit)	Barol (2nd hour of night) H;	Basilion
barachiel	bargar	Baros (aerial spirit)	bastaylyn
barachyel	Bargis P iii vii 19, 21; iv ix 59	Barquiel	Bat
Barak		Barsafael	Batarel
baranyell			Batarjal
Baraqel			BATHAT H; L 1, 2

Bathim (demon) G	BEDRIMUL AEL	behenos [S lehenos]	Belzebud (demon) cf. Beelz..)
Bathin	Beefinez P iii x 14	Beheydras P iii x 8	Belzebut (demon; cf. beelz..) G
Bathinadir	Beel	Beheymere z P iii x 8	Bemerot
Batirmiss	beell	Behibilyon P iv vi 13	BEN
Batternis.9	Beelzeboul	beht	Benase
Baviel	Beelzebub (demon)	Bel H;	BENE
BAXASOXA	Ab; K;	BELAMITH	benenonyll
bayealadyn	B elz buth	Belbel	Benethnays P iii vii 26
Bazazeth	beerel	beldor	Benez
bazihos	Befranzy	belehothol [S belohothoi]	Bengiel
Beal	Behartyon P iv vi 13	Beleth	BENI ELOHIM, Sons of the Elohim
Bebal	behea J 4	belhores	BENIEL
bec	behebos	beliabii	Benodiel (aerial spirit)
becabalaf	Behel	Belial Ab;	Benoham (aerial spirit)
becar	behelthoi [S behelthor]	Belifares	benyh
Bechaud	behem [S bohem]	Belligeron	BEODONOS
Bectue P iv ix 49	behemiy [S leheimoy]	Belphegor	BERALANE NSIS H;
BEDALIEL (angel)	Behemoth	Belsay (aerial spirit)	
Bedary (aerial spirit)	behenmyha t [S behetmiyha t]	belymoht [S helymoht]	
Bedizez P iii ix 11			
Bedrimubal			

beraquier	Betasiel (aerial spirit)	beyne P i v 27	Biriel
beraquyell or beraquyel	Beth	Beyteyl P iii vii 30, 31	Biuz P iii vii 21
Beratiel	Betha J 1, 5	bezezay	BLAUTEL
Berferiel	bethan	Biael	Bob I
Berhunez P iii x 12	bethar	Bialod	boel J 1, 5
Beriel	Bethel almoda P iv vii 23	Bialot	B el
Berifay or Berisay	bethnael	Bianakith	boell
Berith	Bethniehus P iv ix 59	Bifrons (demon)	Bofar (aerial spirit)
berithz	Bethor (Olympic spirit of Jupiter) A	Bilek	bofealyquy n
Berka'el	bethtaez	Bilet (angel, minister of Arcan)	Bohel
Beron (1st hour of night) H;	Betiel	Bileth (demon, var. of Beleth)	boho
beron P iv vii 3	Betzahuech P iii vi 1	Bilico	bohorim P i v 27
BEROTH	Bevael	Bilifares	Bolfry (demon)
beryel	Beydehydiz P iii vii 25	Bilifor.12	bolon
Beryenuz P iii x 9	Beydeluz P iii ix 4; iv ix 61	Bilifot	bon
beryon	Beyduriz P iii x 12	Bime.	Bonyel (aerial spirit)
Beryudez P iii x 9		BINAH	Borachiel L 4
besapha		BINAHHEL	Borasy (aerial spirit)
Beshael		Biqa	borayeyll

borayn P i v 27	Brieus	Bufiel (aerial spirit)	Busiel (aerial spirit)
Bored	brihamocon	Buk	BUSTIRA
bornaylon	brofylyn	Buldum ch	Butarab
Borob	Bruach	bulator	Butharuth
Borol	Brufiel (aerial spirit)	Bulis (aerial spirit)	byenyell
boros [S horos]	BRULEFER	Bultala	byny
borzac	Brumiel	Bumahan	byrnchata [S barnothata]
bosephar	Brymiel (aerial spirit)	Bune	bysserios
bostyhal [S bostihal]	Bubana	Buniel (aerial spirit)	Caadacohot P i iv 25
Bothoth I	Bubanabub	Burasen	Caadaldeba P i iv 23
Botis (demon) G;	Bucafas (aerial spirit)	Burchat (angel of the fourth heaven)	Caadalhacbi a P i iv 26
Bramiel	BUCON	Burfa (aerial spirit)	Caadazod P iv ix 52
Bramsiel (aerial spirit)	Budar (aerial spirit)	Buriel	Caaddebola ch P i iv 24
Brandiel	Budarim (aerial spirit)	Buriol	cabake loch
Brasiel	Budiel (aerial spirit)	Burisiel (aerial spirit)	Cabariel
Brasim G	Buer (demon) G;	Buriub	Cabarim (aerial spirit)
Brazo	Bufanotz	Buriul.3	Cabiel (aerial spirit) L2;
BRIAH		Busasejal	
briamathon [S brihamatho n]			

Cabiel [A Gabriel] J 5;	Cahadabula P iii ix 13	Calevodium	Cambriel (aerial spirit) L2;
Cabil P iv ix 33	Cahael	Caliel	Came
Cabost G	cahegilihos [S cahegililos]	Calim (aerial spirit)	Cameron
Cabron (aerial spirit)	cahethel	calion [S calyon]	Cameso
cabueyryn	Cahil P iv ii 25	Calmiron	CAMIACH
CABUSTIRA	cahuene P i v 27	Calniso	Camiel (aerial spirit) L2;
cabyn	Cahyluz P iii ix 5	Caluel (angel of the second heaven)	Camonix
Cacodaemo nes (class of angels) A	caiel	Calvarnia (aerial spirit)	Camor (aerial spirit)
cacyrylyn	Caila	calyrxon	Camory (aerial spirit)
cadanagyn	Caim.	Calzas (angel of the fifth heaven)	Camosiel
CADAT	Cajael	Camael	CAMUEL
CADATO	Cajaiel	Camal	Camyl (aerial spirit)
Cadomir	Cakiel	Camalon	canany
Cados	Calach	Camar P iii vii 33	canast phasis [S canastphasi s]
Cadriel (aerial spirit)	Calamosi	Camarion	canazay
Cael	Calbat	Camarom	canazpharis
C erra	CALDUREC H	Camary	
caffrnbyn	Calerna (11th hour of night)		
cafiel			

Cancer J 1, 5; K; L 3; P i iv 9, 11; v 5, 16, 34; ii iii 9; x 87; xi 12- 14; xii	caphanal corrected to caphaval]	Carasiba (aerial spirit)	Carman
11, 42, 55; iii ii 5; iii 16; ix 15, 17; iv ii 5, 10, 12, 16;	caphar	Caratasa (an angel of the Spring)	Carmax (angel, minister of Samax)
candones	caphiziel	caratheos	carmelos
canel	Caphriel (angel)	carathos [S caratheos]	carmelycho s [S carmelithos]
CANELOAS	Capricorn J 1, 5; K; L 3; P i iv 23-25; ii iii 8; ix 6, 7; xi 30-32; xii 29,	Carba (aerial spirit)	Carmiel (aerial spirit)
Caniel (aerial spirit)	43, 49; iii ii 11; iii 22; vii 16; ix 11, 16; xi 131; iv ii 12	carbyel	carmolehos
Canis P ii ii 1	Capriel (aerial spirit)	carcyell	Carnaduyz P iii vii 21
canofylyn	capsa	Cardiel (aerial spirit) L2;	caraby
canona	Captiel L 4; P iv vii 23	CARDIEL	Carnel, Carnol (aerial spirit)
Cantine	Caput P i ii 5; v 1, 8, 9, 30, 34; ii iii 6; iii i 10	Carelena	Carnesiel
canueyl	Capziel	Caremaz	Carniel (aerial spirit)
Capabili (angel of the fourth heaven)	Caracasa	carfzoneyll	Carnodiel (aerial spirit)
capeyell	Carah	cariactera	Caromos
caphael	caram	Cariel (aerial spirit)	Caron Ab; (aerial spirit)
caphamal [S caphanial]	Carasch	caristomon [S caristomno n]	
caphanal [S has			

Carpriel (aerial spirit)	Casmiroz	iii 8; v 2; iii i 10	Cediel
	casmuch		CEDRION
Carsiel (aerial spirit)	Casoly	Cavayr (aerial spirit)	cefafin
	caspa	caybeiny n	cefanya
Cartael (aerial spirit)	Caspiel		Cegnel
	Cassael	Cayfar	cehogethos [S
cartemat	Cassiel H; K;	Caymuz P iii x 9	tehogethos]
cartyel	cassylon		cehognos [S
Carueyiz P iii vii 21	cassziel	Caynaurez P iii x 8	tehognos]
caruphylyn	Castiel (an angel of Thursday)	caypharim P iv ii 3	Cehuz P iii ix 6
carybyfyn	CASTUMI	Cayros (aerial spirit)	celabryll
Casael (aerial spirit)	Casuijah		Celan P iii vii 33
	Casziel J 1, 5	caysaac	Celez P iii vii 33
Casbriel (aerial spirit)	cathalihel [S cathalie!]	cazaihel [S tazaihel]	Celiel
Cashael	cathanathel [S	Cazul (aerial spirit)	Celuz P iii ix 17
	chathanath el]	CColomaith os [S	celydael
Casiel(aerial spirit); L3	cathneylyn	colomartho s vel	Celyuberon P iv vi 13
CASILY	Catrudiz P iii x 9	colomarnth os]. J 4	cemaguyll
casmaram	catuhe P i v 27	CEBON	Cemluz P iii ix 15
Casmaran (Summer)	Cauda P i ii 5; v 9, 20; ii	Cechiel	
Casmiel G;		CEDAHI	

cemon [S megnonce mon]	Chabriz	spirit) L 2; L3	Chariel (aerial spirit)
cenhe P i v 27	Chades J 4	Chamoriel (aerial spirit)	Charmy
Centus P iv ix 62	Chadiel	Chamos (aerial spirit)	Charny
ceradadyn	Chadros	Chamyquiol [S thamyquiol]	Charobiell (aerial spirit)
Cerim P iii vii 33	Chael	Chanaei (aerial spirit)	Charoel (aerial spirit)
Cerretton	chagnoro [S thagnoro]	chanakiah [A Kavakiah]	Charpon
Cesiel	chaharon [S choharon]	chanaym [S thanaym]	Charsiel (aerial spirit) H;
cetabyel	Chahel	Chansi (aerial spirit)	Charuch
cetenoylyn	CHAI	chanyham [S thanyh_a_ m]	charusihoa
cethal [S cethalsam]	CHAIA	Charaby	Chasan, Angel of Air
Cevorym	Chaiel	Charara	Chaschmali m, or the Brilliant (or Lucid Ones)
ceyabgos	Chaigidel, Shells	Charas (aerial spirit)	CHASHMALI M
Ceylez P iii ix 12	CHAIOTH	Chardiel	Chasiel
ceytatynyn	HA- QADESCH, Holy Living Creatures		Chasor (aerial spirit)
cezozy	Chaioth		chauakiah
ch [R th]	chalchyphay		CHAVAH
Chabel	chalos		
Chabri (aerial spirit)	Chameray		
Chabrimon	Chameron		
	Chamiel (Chamiol) [Sl2731Cho miel] (aerial		

Chaya	Cherub of the Ark	chnblaman [S chublalaman or chn...?]	Chrusiel
Chazael	Cherub J 5;		Chrymas
Chaziel	Cherubim E, GV; K;	CHOKMAH	Chuba (aerial spirit)
cheduryel	cherubin [S cherubyn] H; J 1, 2	CHOKMAHEL	Churibal (aerial spirit)
Chedusitaniel (angel of the third heaven)	cheryon	chomocho macanay [S chomo chomothanay]	Chuschi
cheibib [S guygucheibib] J 4	Cheth		Chushel
chelahel	Chetiel		Ciajah
chemon J 4	Chetivel	Chora	ciarhuht [S tiarihuht] J 4
Chemosh (demon) A	chetonay [S theconay]	Choreb	
chenathon	chetorab	choremal	Cid, ms. variant of SID, the great demon (Cid, le grand D mon de votre Maitre)
Chengiel	CHEVON	Choriel	
Chenibranbo	chiathar [S thiathar]	choro	
	chiel [S thiel]	choto [S chotolim]	
Cherasiel	chihamon [S chiham] (vel chilamon)	Chrasiel	
Chermel		Chremas	K1
Chermiel (angel of the third heaven)	chiros	Chremoas (aerial spirit)	Cimeies
cherobalym	chirotecas [S chirothechas]	christ J 1, 5	cinamomum
CHEROS		Chroel	cirael
		Chrubas (aerial spirit)	Cirecas (aerial spirit)
			cirhos J 1, 5

Citgara (aerial spirit)	Codriel (aerial spirit)	the third heaven)	corquenal
ciuitas	Coelen	consolatio	Correncymo n (vel Correrimon)
Clamor (aerial spirit)	Coelis G	coouachoro s [S cumachoros]	[S, S2 Porcenthim on] J 4
Claniel (aerial spirit)	Cohen		Corson
	coicragon [S coictagon]	COPHI	cosouro
clarapalos	colehon	Corabael (angel of first heaven)	costyryn
Clauneck	Coliel (aerial spirit)	Corat (angel of the third heaven)	cozomerag J 3
clementissi me	colnaphan		crastozios [S custrosihos]
Clemialh	columba	Corcaron	crathon [S c_n_thon]
Cleraca	Colvam	Corcavion	craton
Clisthert	Comadiel	Core (an angel of the Spring) H;	CREATOR
CLISTHERT	COMATOS		
Clyssan (aerial spirit)	Comial	Corez P iii ix 1	crehamuos [S "crehamnos "] J 3
Cobel	Commissor os (an angel of the Spring) H;	Coreziel	crememon
Cobusiel (aerial spirit)	Commutaff, commvtaf (name of the Sun in Winter) H;	Corilon	cremymyel [S c_e_mymyel]
cocab		Corocon	
Cociz P iii ix 16	CONAMAS	Corodon	Creon
	Coniel (angel of	corosay	
		corphandon os	crihicos [S c_i_hicos]

crimisaiber [S crymyzaiber]	Cubiel (aerial spirit)	Curasin (aerial spirit)	cyophagros [S cytophagro s]
CRIPON	Cuel	Cureviorbas	cyzamanyn
crisolsay	Cugiel (aerial spirit)	Curiel (aerial spirit)	Daael
cristapholis [S christopholi s]	culya	Curifas (aerial spirit)	Dabiel
cristolepha [S Christoleph a]	Culmar (aerial spirit)	Curmas (aerial spirit)	Dablat
cristos	Cumariel (aerial spirit)	Cursas (aerial spirit)	Dabraylez P iii x 8
crogohen [S cragohen]	Cumeriel (aerial spirit)	Cursiel	Dabriel (angel of first heaven)
cromemon	cumyryel	Cuschi	Dabrinós (aerial spirit)
crosey	Cuphal (aerial spirit)	Cusiel (aerial spirit)	DABUEL
Crosiel			Dachael
Cruchan (aerial spirit)	Cupriel (aerial spirit)	Cusriel (aerial spirit)	Dachiel
Cruhiel (aerial spirit)	Cuprisiel (aerial spirit)	Cusyne (aerial spirit)	dadyel
			dadyell
ctarari (an angel of Winter) H;	Curaniel (angel of first heaven)	Cynabal (minister of Varcan, angel of Sunday)	daffrypeyl
Cubi (aerial spirit)		Cynosbaton	dafngel
			Dagiel H; L3; (aerial spirit)
			Daglas
			Daglus

Dagnet	DAMA	Danochar	first heaven)
Dagon (demon) A	Damael (angel of the fifth heaven)	danpy	Darquiz P iii vii 21
Daguler		danroc	
Dagulez	damahiah	Dansor	Daruz P iii ix 1
DAH	[A Damabiah]	Dantalion	daryel
Dahanuz P iii ix 7	Damar	danyel	daryenyn
Dahaydanuz P iii ix 13	Damarsiel (aerial spirit)	danyturla	Dashiel
Dahiel	Damasiel	dapsyon	Dathan
Dahyeliz P iii x 8	Dameriel	Darascon	Dathiel
daihyr [S dalihr]	Damery	Darbori (aerial spirit)	datquiel
Dajiel	Daniel K;	Dardariel	Datziel
Dal	DAMNATH		Dayadebuz P iii vii 25
Dalep	Damyel	Dardiel (angel of Sunday)	Daziel
Daleth	Dan	dardihei	Deamiel (angel of first heaven)
DALMAI	Danael J1;(aerial spirit)	dardyhel	Debam
DALMAII		Darek	debroz
DALMALEY	Danel	dargoyeyll	DECAION
Dalmay	daner	Darmexim P iv ix 59	decapochen
dalqiel	DANI	Darochim	decaponde
dalya	Daniel J5; K; (aerial spirit)	Darokin	Decarabia
dalyell	Danjal	Darosiel	
		Darquiel (angel of	

Decariel (aerial spirit)	Deheriz P iii ix 16	delthis	depymo
decarpe	Dehetarix P iv ix 62	Demanoz	depymon
Decaytus P iii x 13	Deheydemiz P iii vii 25	Demaor	DERISOR
Deccal	Deheydex P iv ix 59	Demarae	Deriuz P iii ix 1
December P iv vii 24	Deheyfez P iii ix 4	Demarot	Derix P iv ix 59
DEDULSAIR A	Dehycayz P iii ix 14	DEMAS	Deriyenuz P iii x 12
defensor	Dehydemes P iv ix 60	Deme P iii vii 21	Deriz P iii ix 2, 6, 16
Degaliel	Dehydemez P iii ix 3, 13	Demediel (aerial spirit)	Dermez P iii ix 2
Degayus P iv ix 64	Dehydez P iii ix 2	Demehuz P iii ix 2	Dermiz P iii vii 19
degyon	Dehymez P iii ix 4	Demerix P iv ix 62	Derniz P iii ix 11
Deharayuz P iii ix 3	deihel	Demeuz P iii ix 12	dersam
Dehataryz P iii ix 5	Deilas (aerial spirit)	Demeymes P iv ix 61	Deryes P iii vii 21
Dehedeyz P iii vii 21	Deinatz	Demoriel	Deryx P iv ix 63
Dehedyz P iii ix 6	Deliel L 4	Denaryz	DESTATUR
dehel	delmusan	Den	detryeyll
Deheniz P iii ix 17	Deloth J 4	Denediz P iii ix 17	Deus J 1, 2, 5; P i pr. 1, 2, 4; i 1; ii 5; iv 33; v 5, 39; vi 1; vii 1, 4; ii
Deherix P iv ix 36	delqua	Deneriz P iii ix 15	
		denos J 3	

v 5; x 20; xii 53, 58, 59; iii vii, 1, 16-21, 23-26, 28-33; viii 4; xii 1, 2; iv	dirachiel	domogetha [S domogenth a]	Drabiel
i 1, 4, 9; iv 61, 63; vi 13; vii 62; ix 27	Diralisen	Domol	Drabros (aerial spirit)
Devachiah	Diralisin	Domoras	drabundin
devil L 1;	dirigalii	Domos	Draco P i ii 5; v 1, 8, 9, 20, 30, 34; ii iii 8; v 2; iii i 10
dewhel [S dem hel]	Diruez P iii ix 5	domus	Dracon
Deydex P iv ix 62	disdros	DONACHIEL (angel)	dragin
Deydez P iii ix 5	Disolel	DONE	DRAGNE
Deyluz P iii x 9	Dison	Donecepher on	Dragon (aerial spirit)
Deytuz P iii x 8	Dius P iv ix 58	donmedo	Dramas
Deytyz P iii ix 1	Diviel (aerial spirit) L 2; L3	DONNIMA	Dramaz
DIES	Divorcon G	DOPHALIA	Dramiel (aerial spirit)
Dihymez P iii ix 14	Dobiel (aerial spirit)	doppeyl	Dramozyn
Dimirag	Dodiel (aerial spirit)	Dorak	Drapios (aerial spirit)
Dimurgos	domathamo s	Doremiel (angel of the third heaven)	Drasiel (aerial spirit)
DINOTOR	domengos	Doriel (aerial spirit)	Drelmech
Diopos	domina	Dormason	Dresop
	Dominus P i pr. i, 2; vii 4; ii x 39; iii vii 29	Dorochief	
		dorsamot	
		Dosom	

dridmoyl	dulcissime	EBMISHA	egyryon
Dromiel	Dulid	Ebra (aerial spirit)	egyryon J 1, 5
Drubiel (aerial spirit)	Dumaso	ecchothas	ehehii
Druchas	Dumogon G	Eckdulon	EHEIEH
drudromoy	Dumosson	Edoniel J 1;	ASHER
Drufiel	dunedryney lyn	Edriel (aerial spirit) L2; L3	EHEIEH
Drusiel (aerial spirit)	Dusiriel (aerial spirit)	Eduz P iii ix 11	ehenyton
Dryades (class of spirits) A	duymas [S dvynas]	Effrigis	EHES
Dubarus (aerial spirit)	dyaforim P iv ii 3	Efrigis	Eheye
Dubiel (aerial spirit)	dyhamelath os [S dihamelath os]	effygmatō	Eiael
Dubilon (aerial spirit)	Dynde P iii ix 12	Efiel (aerial spirit)(2)	Eie
Dubraz	Earaoe	Egachir	Ekalak
DUCHIEL (angel)	Earos (aerial spirit)	Egakireh	Ekaliike
Dudael	Earviel (aerial spirit)	egge	Ekdulon
duhomelath us	ebalohe	egibiel	Ekorok
Duidain	Ebaron	Egin	EL ADONAI
	Ebla	egiviel	TZABAOTH
		Egribel P iv ix 46	EL CHAI
		egyhel [S egihel]	El Gebil
		Egyn	El Shadda
			EL, IAH, IAH, IAH
			El H; J 1; K; L 1, 2
			Elafon

ELAMOS	Eliel (aerial spirit)	ELOHIM	elyorem J 1, 5
Elamyr	Eligor	GIBOR	
Elamyz	Eligos	Elohim qeber, Elohim	elysafan
Elanel			elysu
Elaton	ELIM	Elohim	Elzegan
elbedagrin	ELIMIGITH	Tzabaoth	Elzegar
Elbelda P i iv 22	Elion H; K; L 1, 2	ELOHINU	elzephares J 1, 5
Elburion	Eliphamasai L 4	Eloim (=Elohim, name of God) G	EMAGRO
Elcar (aerial spirit)	Elitel (aerial spirit)	'Elome'el	Emalon
Elechym	Elivisa	elomich	Emanuel, Emanvel J 1, 4, 5; K;
Ele th	Elmis	Elomnia L 4	Emarfiel
Elelogap	Elmoym	elon	Emarion
Elemental spirits	ELOAH VA-DAATH	Elonim	Emarziel
elemiah	ELOAH	Eloy H; J 1, 2	Ematyel
ELEMIATH	eloe	ELOYM	emaunel
Eliminator	ELOHA	Elpinon	Emeriel
Elerion	Elohe H; L 1, 2	Elponen	EMETH
eleyson		elscha J 1, 5	Emfatison
Elh G	ELOHI TZABAOth	Ely J 1, 5	EMIAL
Eli	ELOHI	Elyminator [S Eleminator]	Emirex P iv ix 63
Elia	Elohim (name of God) GV; H; K; L 1, 2	J 3	Emirez P iii ix 16
Elias G		elynzy	
Elibra		elyon	

Emmanuel H,	Eparinesont	Ermites	Esmony
EMOII	ERA	ERIONAS	ESPIACENT
Emoniel	ERADIM	Erkaya	Espoel (aerial spirit)
Emphastison	Erae	ERLY	essaf
Emuel (aerial spirit)	Eralicarison	Ermaziel	Estio G
Enaia	eralyn	Ermiel	Estiot
ENAM	Eralyz	Ermihala	Esytio G
Enariel	ercell	Ermoniel (aerial spirit)	Esytion G
Enatiel G	erchothas	Eros	Etaliz
Enatriel	Erdaz P iii ix 12	erpyon	Ethan
endiran	Erdegel P iv ix 42	ERYGION	Ethanim
enediel	Erekia	eryon J 1, 5	Ethanim
Enedil P iv ix 30	EREL	eryona G;	Ethiel (aerial spirit)
Enei	Erenutes	Escavor	ethion
Enenuth	Ergamen	ESCERCHIE H; L 1, 2	Etimiel (aerial spirit)
En psigos	ergediel	ESCH	
En psigos	Ergonion	Escha H;	
Eniuri	Ergosil	Eschiel	Etitnamus, Etituamus G
Enmanuel	erhagel [S exagal]	escor	Euchey
entissime	erihel [S exihel]	Eserchie (=Escerchie)	Evadar
EOMIAHE	erihona J 1, 5	esfylyn	Evandiel
		esmaadyn	Evanuel

Evarym	exmogon	Fabiel	Farlas (winter)
evebychay	exnotheyn J 4	G;(aerial spirit)	Farmos
exaccodan [S exactodan]	Exstion G	faceyeyll	fartis
Exagiel	EXTABOR	facifon	faryelyn
Exaula P i iv 20	Exteron	Fadrulez P iii x 9	Faseua (aerial spirit)
excelse	Ey	fagamesy	Fasma
excludo [S exluso]	Eydulez P iii ix 4	fagamesym	father, the J 1, 2, 3, 4, 5
exdromal	EYE-SARAY	Fagani	Faturab
Exe	eye H;	Faguni	Faurix P iv ix 63
Exenteron	ezeleaz	fais [S fals]	Faytamurez P iii x 8
exhator	Ezeqeel	falason	Faytoliz P iii x 11
exhedon [S exheton]	ezethomos J 4	falsari P iv ii 12	Fealech
exhehal J 4	ezey	Famaras	fedraza P i v 27
exheruz [S exhernz]	eznyah	Famiel (angel of the third heaven)	fegem P i v 27
exiophiam	EZOIIL	Famoriel	Felut
Existion (var. of Exstion) G	ezomathon J 4	fanyel	Femol (aerial spirit)
Existionerio na G	Ezparez, Ezphares G	farabyn	Femurez P iii x 8
EXISTON	Fabariel (aerial spirit)	faranyeal	
exmegan	Fardaruz P iii x 9	fariel	
	Fabelleront hou	farlae	

Fenadros	Feymeriz P iii x 12	Foras (demon)	the fifth heaven)
Fendeyuz P iii x 14	feynon	Forau (demon) G	Frimost
fenestra	Fide arrach P iv vii 23	Forfaron	Fromezyn
Feniz P iii x 9	Filaxon	Forneus (demon)	Fronyzon
Fenosiel	filiach	Forteson	froseithz
fenyturla	Fimarson	fortis	Frucissi re
FERETE	fimtilis	Fortitudo	Frutimi re
ferlucifin	Finaxos	Foruz P iii ix 2	Fubentroty
Fernebus	fintington	foyllyon	fuheylyn
Fersebus	Firiel	Fraciel (angel of the fifth heaven)	fullarite
Feruz P iii ix 12	Flabison	Framion	fundamentu m
ferymay [S ferimay]	Flaef (angel, minister of Sarabotes)	Framoth	Furamiel
festatui, Festativi (name of the earth in Summer) H;	Flauros	Franedac	Furcas
FET	Flaxon	frangam	Furfur
feya	Fleruty	Frasis	Furiel
Feyeduz P iii x 14	Fleurety (demon, leut. gen.) G	Frasmiel (aerial spirit)	Fursiel (aerial spirit)
Feyleuz P iii x 14	flum	Fremiel	Futiel (aerial spirit)(2)
Feymeluz P iii x 12	flumen	frenil	Futiniel
	Focalor	Friagne (angel of	fysfyn
	fons		

g	Gadiel K;	galuf	garbona [S gartona]
Gaap (demon)	Gadix P iv ix 61	Galym	GARDON
gabal	Gadreel	Gamael	gargatel (an angel of the Summer) H;
gabalyel	Gagalin	Gamaliel or obscene	
gabanael	Gagalos	gamasgay	Gariel (aerial spirit)
Gabarnish	Gagison	Gamchicoth or the Disturbers of Souls	gariliam
Gabiel L 3, 4	Gagolchon	GAMIDOI	Garinirag
Gabio (aerial spirit)	Gagonix	Gamiel	Garnasu (aerial spirit)
Gabots G	gahit	Gamigin	Garnesiel
Gabrael (angel of first heaven)	gal	GAMORIN DEBALIN	Garsas
Gabriel, gabryel (archangel) A; E; H; J 1, 2, 5; K; L 3, 4; P iv vii 23; T;	Galagos	Gamsiel	garytan
	Galak	gamviel [A Cambiel]	Gasarons
	galatihel [S galetihel] J 4	Gamyel L 2, 3	Gashiel
	galbyel	gamyhal	gasoryn
Gabrinoz	Galdel (angel of the fifth heaven)	gandryel	GASPARD
gabryryn	galgal	ganeytania P iv ii 8	gastaset
gabyon	galiht	garacap	gastiel
gadabany [S Gadalany]	Gallina P ii ii 1	Garadiel	gaszyel
Gadara	galmus	garamanas	gaviel (an angel of the Summer) H;
gadeff	galnel	garasyn	gaym

Gazaron	gec_u_mat hihol]	gehangno [S geli gno]	gelgemona [S gelgemana]
gazay J 4			
gebarbaya	gedanabasy [S Gedalanasy]	Gehel [S gahel, gegel] J 2, 3	geliel
Gebiel			geliesmoy
gebrutim P iv ii 4	gedebandi	gehemizay [S gehemyzai]	gelior
GEBURAH	gederanay		gelisedon
GEBURAHE L	Gediel L 2, 3, 4	gehen	Geloma
Geburim or Violent Ones	Gedobonal L 4	gehenignor [S gehemgnor]	Gelomiros L 4
gebyn	gedonomay	geherahel	gelomitro
gecabal	GEDULAH	gehiszefyho r [S gehszesihol]	gelomyhel J 3
geccaholzer [S gettahol]	GEDULAHE L	Gehor J 4	Gelon J 1, 5
gecebamia	gedulyl	gehoraia	gemahol
gechora [S "gethora"] J 3	gefrel	geht	gemaht
gechoramy [S "gethoramy "] J 3	Gefusieon	geiama [S gesama]	gemal
gechors [S "gethos"] J 3	gegimahela y	geiemamag nosam	gemama
Geciel	gegenol [S gegegnol]	gelamagos J 3	Gemary
gegramathi ol [S	gegnognal	gelbaray	Gematzod
	gegohomos	Gelemoht J 1, 5	gemehegat e [S gemehagat e]
	GEGROPHEI RA		Gemehehon J 4
	Geguhay J 4	geles	gemehihel
	gehamas [S gelamas]		

gemehol	gemyha	genocomel	geramacihel]
gemelam [S Geromelam]	gemyhacal	genomos	gerathar
Gemen	gemyochar [S gemy~hoth ar]	genomytho o [S genomytho s]	gerehoinuh aziol [S gerehona hazihal]
gemesnay	genair [S genayr]	Genon L 4	Gereinin L 4
gemessyon [S gemession]	Genamchor [S genamohor (?)] J 4	Genonem J 1, 5	Geremiah (name of the Earth in Winter)
Gemethor J 4	Genapherim	genorabal	geremon
Gemezín	Genarytz	genotheram	gerenia
gemiazay [S gemiazai]	genathely	genozabal	gereon
Gemini J 1, 5; K; L 3, 4; P i iv 6-8; v 28; ii x 71, 86; xi 9-11; xii 8, 42, 55; iii ii 4; iii 15; iv ii 4	Genathores	genynatol	Gerevil
	genay	genythón [S genithon]	gergeon
	Genealogon	genzi	gergion
	genenogal [S gentvogal]	Geofriel	gergothen
gemizacol	Geneon	geogremay	Gerial (aerial spirit) L2;
gemoht	generamos eht	Geolym	geristel
gemol	genges	geon	geriston
GEMON	Geniel	Gepheel	Geriz P iv ix 29
Gemory	Genii	geraguah	gerizo
gem thar	GENIO	geramathiel [S geramathih el,	germb [S gerub?]
gemotheon J 3	geno		

gerohanath on [S lerohanath n]	gessenazi [S gessevazi]	genozem pha]	gezemathal] J 4
geromagol	gessydomy [S gessidomy]	geuozepha [S genozepha]	gezeno J 3 gezero
geromay	geth	Gevael	gezetiz
geromaziel [S geromazihe l]	gethage	gey	gezezihor [S gesezihor]
geromol	Gethidnhal J 4	geys	Geziel
geronehos	Gethiel	geysethon [S gezsethon]	gezihel J 4
Geror L 4	gethor	Gezael	Gezomel J 4
gerot J 3	gethorem	gezagam J 4	geзомelyho n J 4
gerozay	Getiel	gezamahel	geзомotho n J 4
Gerthiel	getymay [S ietimay]	gezamanay [S gezamanuai]	Gezor J 4
gesatham [S gethasam]	geuaguolos [S genagnolos]	gezamay [S gezamai]	Gezozay J 4
Gesegas	geumyturla	gezamel	Ghedoriah
gesemon	geuolyam [S genuliam]	Gezamyhor J 4	GHEMINAIR A
Gesiel	geuomoly [S genomology]	gezconos	GHEVIALAIR A
ges may [S has a bar over the om]	geuoz [S genoz]	gezegatha	ghu [S2 glm; S glm vel ghu] J 3
gesrus	geuoz [S genoz]	gezelihos J 3	Gida'ljal
gessemon	geuozemph a [S	Gezemachal [S	Giel
			gielothoon [S grel..]

giethy	gloria J 2, 5	gnynzy	Golog
gigithios J 4	gloriose	Goap (demon, var. of Gaap)	golum
gigoro	Glysy	God J 1, 3;	GOMEH
giheleratho n [S has gilzeleretho n corrected to giheleretho n]	Gnachiel	Godens G	GOMERT
Gilarion	Gnadiel	GODIEB	Gomogin
Gillamon	Gnaheel	Godiel (aerial spirit)(2)	gomraoryn
GILTHAR	Gnakiel	GODU	gonay
Gimel	Gnaliel	Gofgamel (vel Gasgamyel) [S Gasgamel] J	Gonogin
gimon	Gnamiel	4, 5	Gorilon
Ginar	gnanatores	Gofgamep, GofGamep J	gortaray
Giriar	Gnaphiel	1, 5	gorthz
Girmil	Gnashiel	GofGar	gosamyn
giseleccor [S giselector]	Gnasiel	Gohathay J 4	Gosegas
Glanos	Gnathiel	Golab or incendiaries	Goth G
Glasyabolas (demon) G	Gneliel	GOLADES	Gotifan
Glasya- Labolas (demon)	Gnethiel	GOLDAPHAI RA	gozimal
glereleon	Gnetiel	Graguomoy uhos [S gragnomoy sihos]	gracomessi hos [S gcomessiho s]
Glesi	gnohemgno r	Goleg	gracosihos [S gucosihos]
	Gnome (class of spirit) G;	Golen	
	Gnomus G		
	gnoyoemel [S gnoyemal]		

Gram [R Grani]	Guabarel (an angel of autumn)	guesupales	minister of Suth)
gramaht [S g_u_maht]	guabryel	guetazama nay [S genetazama nay]	GUVARIN
Gramon	guabryza	Gueydenuz iv ix 60	guygu J 4
gramyhel [S g_u_myhel]	Guael (angel of the fifth heaven)	Gueylus P iv ix 62	gybryll
granal	Guagamon	Gugonix	gynbar J 3
granatum femina	guahiros J 4	gulahentihe I J 4	Gyram
Granon	gualaly	Guland	h
Granozyn	gualbarel	gulyon	Ha
Granyel	guamazihel	gumyel	Haa
Grasemin	guanrynasni he	guomagnos [S gnom gnos]	Haagenti
GRASSIL	guara	Guomon J 4	haaiah
Gremiel (aerial spirit)	guardians	guryel	Haajah
grenatail J 3	guathamal [S gnathamal]	Gusion (demon)	haamiab [A Chaamiah]
grephemyo n	guatyell	Gusoin [Sl.3825] (demon) G;	haayn
grisolis	Gudiel (aerial spirit)	GUTHAC	Habaiel (angel of first heaven)
Gromenis	Guebdemis P iv ix 60	GUTHOR	Habalon
gromyazay [S gromyhazay]	Guernus P iv ix 64	Gutrix (angel,	habatal [S halatal]
gronyeyll			habena
			Habhi
			Habiel

habifumaht [S habisumaht]	haccho [S hoccho]	hadyon [S Adyon. Sl.3885 has an "h" in the far left margin, and an "S" just to	hagenoy Hageyr hagiathar J 4
habobel	haccisamel [S hamhaniel]	the left of "Adyon".] J 3	hagibar [S hagihar] J 4
habuiah [A Chabuiah]	Hachael		hagigel
habysanhat [S habysanaha t]	hachagnon J 3		Hagion
hacacoharo na [S hacatoharo na]	Hachamel	Hadyz P iii ix 4	HAGIOS H; L 2, 3
hacacoharo na [S hacatoharo na]	hachamol	haebal	Hagith (Olympic spirit of Venus) A
hacaha [S hataha] J 4	hachay	Hael [S halel] J 2; L3;	hagmal
hacama	hachemath an [S hachamatha n] J 4	haemor	hagnaht
Hacamuli	hacnlam	hafar	hagnathos
hacaphagan	hacoronath os	hagamal [S haganal]	hagnolam [S hognolam]
hacaros [S hacacaros]	Hacoronoz P iii vii 17	haganal	hagnyhosio
hacarraz [S hacaraz]	hacoylyn	hagasa	Hagoch
hacaz [S hataz]	HacrisentHe on [sic] [S hacrisienthe on]. J 4	hagen [S hage-]	Hagog
hacazmazy [S "hacazamaz ay"] J 3	hacronaaz	hagenalis	HAGOS
hacca	hadalomob	hagener [S hagenoron]	hagramos
	Hadiel	hagenorem	Hagrion
	hadozamy	hagenorozo m	haguliaz [S hagnliaz?]

hagyhal [S hagihal]	haihos	hallehuma [S hallehmua?]	halymyz [S halunyz or halnuyz?]
hagyhamal [S lagyhamal]	haila	hallemassay	halzamyhol
hagynol	hailos	hallenomay	hama~same I [S
hahahel	haiozoroy J 3	halmay	hamansame I
Hahaiah	HA-KABIR	halmon	hamazamol y]
hahasiah [A Hachasiah]	Hakamiah	halmoth [S halmoht]	hamabihat
Hahaydiz P iii ix 13	hal	halmye	hamacal
hahel	hala	halna [S halua]	hamacon
HAHLII	halabee	halnal [S hainal corrected to haiual]	hamae
Hahuez P iii vii 24	halabeht	halomor J 3	hamagra [S crosaihama gra]
hahuiah [A Chahuiah]	halabethen	halomora J 3	hamagrata [S
Hahyax	halabre	halos	hamag_a_ta]
hahyeylyn	halaco	halpha	hamagron
Haiaiel	halaguha [S hasagitha]	Halphas	hamalamyn
haihaca [S haihatha] J 4	halaiz	Haluiel (angel of the fourth heaven)	hamaliel
haihala [S hayhala]	halathon J 4	halyasal [S heliasal]	hamamabyh on [S
haihatha [S haihacha] J 4	haligax	halylyn	hamamalyh on]
	halimot [S halmiot]		Hamamyl J 4
	halion		Hamamyn J 4
	Halla J 2, 4		

hamanal	Hamerix P iv ix 63	hamos	hamysscho n [S hamisschon]
hamanatar [S hamanacar]	hamezeaza HAMICATA	hamphimet hon [S Amphymeth on] J 3	hamyssitho n [S hamyssytho n]
hamanzath on J 4	Hamicchiah el (uel Hamathahol) [S Lamyntnah el vel lamycthiahe l] J 2; J 3	hamsahel hamtauery P i v 27	hamyssitoy [S hami..]
Hamar benabis P iv vii 23		Hamurez P iii x 9	hamython
hamarazioh s		hamy J 3	hamyuos [S "haminos"] J 3
hamaristigo s	Hamiel	hamye	hanacor
Hamarym	hamiht	hamyhel [S hamihel]	hanacristos J 3
Hamarytzod	hamina	hamyhon J 3	hanael
Hamas (aerial spirit)	haminos [S hamynos]	hamylos [S hanylos]	hanagai
hamat	hamissirion	hamyly	hanagnil [S hanagiul]
hamatha J 2, 3	hamissiton	hamynal	Hanahel
hamathalis	hammlstiah el J 3	hamynos	hanaipos J 3
hamathama l	Hamnas [S h nas] J 4	hamynosia	hanamyhos
hamay	Hamnos J 4	hamynyr	hananehos J 3
Hamayz	hamognal	hamyphyn	Hananel
hamegnar	hamol	hamyr	hananyhos
hamel	hamon	hamyristos	hanaramay
Hameriel	Hamorphiel (aerial spirit)	hamyrrios [S hamirrios]	

Hanasichon ea [S hanasichov ea] J 4	Haniel	haphiles	haramen [S haram~]
hanataiphar	Hanimidiz P iii x 8	haphin [S haphyn]	haramua [S haramna]
hanathar	hanomos	haphot P iv ii 7	haranamar
hanathesion [S hanthesion]	hanosae [S hanosal]	haptamygel	Haraoth
hanathie [S hiehanathih e]	hanothos	HA-QADESH	harapheioc om [S harapheioc on] J 4
hanathoios	hanrathaph ael	HA- QADOSCH BERAKHA	harasynuho n
hanathos	hantaracere t P iv ii 16	Ha-Qadosch	harathaciel [S harathacihel]
hanazay (vel Halacazay) J 3	hanthomos [S amhomos]	hara J 4	harathama m [S harathynam]
hanazihatel [S hanaziachac hel]	hanthonom os [S hanchonom os]	Harab- Serapel, or the Ravens of Death	harathama m [S harathynam]
hancor (=Ancor, qv)	Hanun (angel of first heaven)	haracrihuz. J 4	harathar
Handabuz P iii vii 25	hanyell	haragaia	harayn
Handemotu z P iii x 4	hanythel	Haragil	HARCHIEL
handos	haoalos [S "hagalos"] J 3	harahel [A Harachel]	harcon [S hacton]
hanethi (vel hamethy) J 4	Haokub	harakel	Hardiel
	hapasyri [S hapasiry]	haramalon J 3	hareryn
	haphasy	haramanay	harethena
		haramcha	hariagal
			hariagil

Hariaz	Harnuz P iii ix 7	hasaymam [S hasayman]	hatamyhel [S hatamy hel]
Hariel	Harog		
Haril	Harombrub	Ha-Shamain	hatanathos [S
hariobal [S hariabal]	Harosul	hasihezama y	hacanathos]
hariomagala thar J 3	Harpax	hasilihatel [S	hatanazar
harion	Harpinon	hasilihacel]	hataz
harionathar [S harionathor] J 3	Haruz P iii vii 32	hasomgeri	hatazaihos
hariothos	haryham [S hariham]	Hasperim	Hathaman [S
harissim	haryhat [S harihat]	hassahamyn el	hathamam] J 4
haristeiz	hasa	hassailamah t, hassailemah t J 3	hathamano s
HARISTUM	hasacapria [S hasacapha]	hassenetho n [S	hathamatha y
harmarlema ht	hasagiri	hassenothy ~]	hathamaym [S hathanaym]
Harmary	hasagnana mar	hassinilop [S	hathamir [S hathamyt]
Harmiel	hasaguar [S hasagnar]	hassimilop]	
Harmiz P iii vii 21	hasamypa	hasuayeyl	hathamyr
harmum P iv ii 10	hasaram [S hazaram]	hasyn	hathanatha y [S hata..]
harnany [S harana hamany]	hasasylgaso n	hatagamag on J 3	hathanatho n [S hathanaton]
Harngo J 4		hatamar [S hac man]	
		hatamas	hathanathos s

Hathanathy os [S hathanathio s] J 4	haymal	Hazaiacol J 4	hazanather [S hazanathar]
Hathanayos J 4	haymasa	hazaiaas	hazanebal
hathezihato s [S hathezihaco s] J 4	haynosiel	hazaihemah t J 3	hazanechar [S hazanethar]
hathomas	Hayranuz P iii x 8	Hazailzema ht (uel Hasaylemat h) [S Hazaiilemah t]	Hazaniel hazarach
hatiagra [S hanhaga]	Hayras	hazaimegno s [S hazai megnos]	Hazaram (vel hazacam) [S Hazacam] J 2; J 3
Hatiel	Haytiz P iii ix 16	hazalathon [S hazabathon] J 4	hazaramag os J 3
Hatim	Hayz P iii ix 11	Hazamathar J 4	hazareme
hatimairos [S latimairos]	Hayzoym	hazamatho n	hazarob
hator [S hacor]	hazaa	hazamegos	hazaron
Hau	hazab	hazamgeri	hazat
Hauges	hazabamoh t	hazamguhe m [S hazamagnh em]	hazata [S hazaca]
haurane P iv 27	hazabatos	hazamyha	hazataniel [S hazacamel]
haya	hazabat	hazana	hazatha J 2, 4
Hayamen	hazachon [S nazachon]	hazanathay	hazatham [S hazathan]
Haydayuz P iii ix 13	Hazacol J 4		
Hayes G	hazagatha		
Haylon	hazagny [S hazanuy?]		
	hazaheimn		

Hazathar J 2, 4	Hazothynat hon [S hazethynat hon] J 4	Hediel	hegrogebal
Hazathay J 4	He GV, H;	Hedilez P iii x 11	hehelilem
Hazeme J 4	Head_of_D ays	Hediz P iii ix 7	hehemornh os [S hehem ruhos]
hazenethon	headless demon	Hedurez P iii x 8	Heheydiz P iii ix 3
hazeoyon	hearel	Hedus P iv ix 64	hehomail
haziactor [S hariactor]	hebalthe	Hedyuz P iii ix 17	hehortahon as [S heortahono s]
haziamahar [S hazaamahat]	Hebdegabdi s P iv ix 60	He'el	Heihasai [S heihazay] J 4
haziber [S haziler]	hebel	heel	Heihazar J 4
Haziel [S hazihel] J 2, 5	hebiot [S hebehoth]	heelmelazar [S helmelazar]	Hekiel
hazihem [S hazihe~]	hebrei	Hefemyhel [S hesemyhel] J 4	Helahenay J 4
hazilihatel [S haziliacel]	hebrs [S hebos]	heg	helamon
hazimelos J 3	hecamaizihe I [S "hechamazi hel"] J 3	Hegemotho n J 4	helaph
hazocha	Heckiel	hegernar	Helatay J 4
Hazomatho n J 4	hecobay [S hecohay]	hegeto [S hegetti]	helda
HAZOR	hecohy J 3	Hegnel	Heldemiz P iii x 9
hazoroz	hecoy	Hegneydiz P iv ix 60	HELECH
	Hedefiuz P iii x 8	hegonele	helee
			Helel
			helemasay

Helemetiz P iii x 2	HELION L 4	helma J 2, 3	heluhama [S helnhama]
Hel'emmele k	HELIOREN H; L 1, 2	helmam [S helmay]	Hely J 1, 3, 5
Hel J 1, 2, 5; L 4	heliathon	helmamy	helyccheym [S helytychcy m]
hela	heliathos [S helihothos, helyothos, heliotheos]	Helmas	helyemath [S heliemath]
helestymey m [S heleshimey m]	heliozo	helfelazar	helyhem
heleys [S heleis]	helipos [S helypos]	Helmis	helyhemon [S "helihemon "] J 3
helgezamay	heliscemaht , helischema ht, helisemaht J 2, 3	HELOI L 4	helyhene
helgezorab al [S hel gerozabal]	Helisoe	Helon GV; helos [S helas]	helyhor [S hely_h_oth]
helgyon	helissan	helotey [S heloty]	helymaht
Heli L 4	helitihay	Heloy GV; J 1, 2, 3, 5	helymal
helial [S helyal]	Hellemay J 4	helralathos [S helralacos]	helymam
heliam [S heli]	Hellestymo n [S helesschym on] J 4	helsa	helymar [S helimat]
helichos [S helycos]	Hellison L 4	helseron	helymoht
Helihel J 4	HELLUJON L 4	helsethor	helymothos
helihotas [S helyhotas]	hellyel [S helliel]	helsezope	helymyhot
helimoht		heltamay [S helcamay]	helyna
			helyne

helynnon	Hemiruliz P iii x 12	henethemo s [S henethonos]	heracruhith J 4
helyot [S helyhot]	Hemis		heractodam
helyphamas say [S helipha Massay]	hemol	Heniz P iii ix 16	Heramael
Helysemath	hemones		heramathon
Helyuz P iii ix 15	hemthemos	henloramyh t [S helomyht henboramy ht]	Herdehus P iv ix 60
helzoleam	hemuoleha [S hemnoleha]		heremogos
hemal	hemya	henlothant	heremynar
hemay	Hemyluz P iii ix 15	henomos [S henozios]	HERENOBU LCULE
hemdamyh os	hemyna	henoranaht J 3	Heresiel (aerial spirit)
hemeb	henahihel	hensazatha	herezemyhe I
hemegmol	henaly [S has henaly corrected to hevaly]	henthon	Herg
hemehegon	henbezepha	hentynethel J 4	Hergotis
hemel	hendeb P iv ii 6	henzan	herihetil
hemelamp		Heon	herina [S henina]
hemesna [S has hemesua corrected to hemesva]	Hendeliz P iii x 9	hepatir	heriona (vel haryona) J 4
hemiclopos [S hemyclopos]	hendon	Hephesimir eth	herlo
	henecyman	Hephiel	hermelazar [S herinelazar]
	henehenbe m [S hen henbem]	Hepogon	
	henemos	Her G	Hermeniz P iii x 9
		HERACHIO	

Hermiala	hesemelaht [S	hetidyham [S	heyerim P iv ii 12
Hermiel	hesomelaht]	hetidihum]	Heylil P iii vii 17
Hermon (aerial spirit)	Heshael	Hetiel	heyll
Herne (aerial spirit)	hesihel	hetihel [S vel hehhel vel helier] J 4	Heyluz P iii ix 5
heroniodios [S	hesiothil	hety	heymemy [heymeiny?]
heremodios]	hespnhos	heuagnolot	Heyudez P iii x 9
Herphatz	hessicomalo n [S	hegos [S hagenolo thegos]	Hezael
Herus P iv ix 58	hessicomal on]	Hevael	hezaladuha
herymyhoth on	hessymatel [S	Hey	hezdmylel [S hezemyhel]
hesaca	helsimathal]	Heya	hezegon
hesacro	hestimpand os [S	Heyaydez P iii vii 25	hezehengo n
hesacrohen [S	hestnnpand os]	Heydaheyd ez P iii ix 13	hezelam [S hezeladam]
hesacohen]	hesuogem [S	Heydeyuz P iii ix 3	hezelym
hesamem [S hesame~]	hesuoge~]	Heydinez P iii x 12	Hezemegno r [S heze..] J 4
hesaphopan os	HETABOR	Heydurehiz P iii x 9	hezemtinet hel [S
hesapope [S hesapopa]	Hetaytoz P iii x 8	Heyediz P iii x 9	hezemtynet hel] J 4
hesehengno n	hetha	Heyemiz P iii x 10	hezetogam yal [S
hesely	hethaeneho		
	hethelilem		
	hethemel		

hezetogam yhal]	Hilujaseph	hocho [S hotho]	holy ghost, the J 1, 2, 5
hezidiham [S hezidih_u_ m]	HIMESERE	hocleiste (uel Athanathos) J 3	Homadiel
heziephiat	Hipeton	hocroel, hocroell (angel)	homal
hezole	Hipogon	hoctomego s [S hoccomego s]	homen
hiacon	Hipolepos	HOD K; L 4	hometibym al [S hometibima l]
hialamun [S "hialamum"] J 3	Hirbaionay J 3	hosesemolas [S hesemolas]	HOMNORC UM
hiatregilos	Hirih	hofely (vel zozely) [S Hosely] J 4	Homonoreu m
Hicpacth	hisihel	Hofob J 1, 5	HOMORION
hie	hisistos	hohalym	homos
hiebro	hiskyros	hoheihos	homuogent
Hielma (uel hyhelyma) [S Helma]	hisomomely hon [S hisonomelih on]	Hoi	hon [S honmou~ genthon]
hiemaraym [S hiemarayn] J 4	Hissam (aerial spirit)	Holastri	homy
hiesacco [S hiefacto]	hisychon [S hysithon]	Holba	homyhal
Hifarion	HITA	Holbeke	Hon (vel Lynozathem os) J2; J 4
hihel J 2, 3	hizemazihe	holithos	Hondehoyu z P iii ix 3
hihelma J 3	hizgeocir [S hizguor]	Holop	hone
hillebata	HOA	holopherno	honethe
	Hobraiym		honzimorib (vel

horysmorb) [S "Homzmorp " corrected from "Honzmab"] J 4	horihos Horiston (vel Horystyon) [S Horiston] J 4	hosschyhon [S hosschihon] hostosion hotanas [S hetonas]	Huazfat P iii vii 19 hubisenaar J 3 HUDAC Hueheyulye z P iii x 9
honzmorib Honzmorp J 1, 5	Horlon (vel Cadion) J 1, 3, 5	Hotarid P iv vii 23 hotarins [S hetarius]	Huenadul P iii ix 11 Huenehenil ez P iii x 9
hoparathos horaciotos HORAH	Horminos horpovaboc eo [S hornobahoc eo]	Hotarit P iii vii 32 hotheihos [S hoteihos]	Hueryreliz P iii x 14 Huetudiz P iii x 10
horalathos [S horalatos horetha horalothos]	horryon Horta G	hothemegal on [S hothomegal on]	Hueydez P iii ix 15 Hueyfeduez P iii x 14
Horamar horamylichos [S horamylichos s]	Hosb J 1, 5 hosbeke Hosbor [S Hostor] J 4	hothos [S hothes] hoton Hoviel	Hueyquitar oz P iii x 11 Hueytayroz P iii x 9
Horanar horay horecha [S horetha]	hosbr Hosel [S2 vowel] J 4 Hosen	HQDVSh BRVK HVA huanathois [S hitanathois]	Hueyz P iii ix 7 Hugras G Huictiugaras
horel Hores Horha ; J5 horiel	Hosga J 1, 5 hosiel [S hosyel] hospitium Hospsk	Huaruyz P iii ix 11	Humastrau (angel of

first heaven)	hyhanenyr [S hilovenyr] J 4	iachar [S lathar]	lanemyer (vel Zanamyher) J1; J3; J5
Humaziel	Hyla	Iacuhosia [S ramhosia]	Iannes
Humots	hymacton	Iae	ianua
Huphaltiel (angel of the third heaven)	hymaliassen on	IAH (name of God)	IAPHAR
Huratapal, hurathaphel (an angel of Sunday)	hymeylyn	Iah Iah Iah	Iaphat
huriel	hymon	Iaha	Iarachon
Hursiel (aerial spirit)	hymycros [S hymicros]	Iahhel	Iaratham
husale	Hyn	IAHT	Iaresin
husurnhnut [S husurnhu~t]	hynaliha	Ialon	Iasamaht
hutanathas [S hycanathas]	Hyniel (angel of the fifth heaven)	Iamai	Iasol
HUZNOTH	Hyrys	Iamam [S iam]	Iassarim
HVL	Hytyz P iii ix 6	Iamaramos	IAT
Hy	hyzy	Iambres	Iathama [S iochama] J 4
hy~bos [S hymbos]	Iabaioge	Iameth	Iath th
Hydriel	Iabamiah [A libamiah]	Iammeze [S iam~eze]	Iax
hyeyll	Iabamiah	Iamozia	Iazabal
	Iaboah J 3	Iamye	Iazamathan J 4
	Iac	Iamyhara (uel Hamyhamy haram) [S Amyhara] J 3	Iazeriel
	Iachadiel		Ibajah
			Ibasil
			Ibulon

Ichdison	lechonay [S iethonay] J 4	lecornamas [S iecornanas] J 4	legonomay J 4
Ichthion			legromos
Icosiel	iechonomos [S iethonomos]	iecornazay J 3	ieguoram [S "iegnor "] J 3
Idael		lecornenay J 4	iehalragen [S zehalrage~]
IDEODANIA CH	lechor [S iethor]	lecoruame [S iecorname]	iehenas
IDEODOC	iechori [S iethori]		iehenua [S iehemia]
leal	iechro [S iethro]	iecremai	iehetmagay [S iehennagay]
iebasaly J 3	iecnaphato n [S ietna..]	iecrohaly [S iecrhaly] J 4	iehir
ieblaray	lecoharnam pde [S iecohornam pda] J 4	lecromagno s	iehorna
iebozihel J 3	lecologos [S yetologos]	lecromal J 4	iehuiah [A lechuiah]
iecely [S ieceley] J 4	iecomagol J 3	iecromaym [S ietromaym]	leiael
iechampani dos [S iethampany dos ietham panydos]	leconail [S ietonail]	iecronamay hala	leialel
iechar [S "iethar"] J 2, 3	ieconomaru m [S "ieconomari l] J 3	iecosamay [S letosamay]	leiazal [Alhiazal]
iechoiaphor [S iethosaphor]	iecor	iegal	leizobol
iechomanch a [S iecomantha] J 4	iecoragnos	legemagnol on	lelahiah
	iecornay	legomaday J 4	lelama
			lelamacrom
			lelamagar
			ielesamen

I elet	ieraphay J 4	ierthon	iethenmahos]
I eliel	ierasiai [S ierafiai]	iesagal [S iosagat]	iethohal J 3
ielomiuctos [S ielomynctos]	ierathayazai [S ietachamaz ai]	iesamahel [S iesamshel]	iethomagih al
iemalis	ierathel	iesamana [S adds iesamanay]	iethonay [S iethonas]
iemamoht [S gemamoht]	ieremabal	iesan [S hazalzet]	ietrafagon [S iecraftagon]
iemay	ieremon (vel ysemon) [S Seremon] J1; J4; J5	iesar	ietrinaiccho [S ietrmantho]
iemazai	ieremyhel	iesel [R iesel] J 4	iezabal
iemeamor	ierezonay [S ietoronay] J 4	iesenenay [S iesenenay]	iezahel
iemozihel [S iemazihel]	iergoheh	iesmar	iezalel [A leiazal]
Iemuri	ieristo	iesomabel	iezamathel [S iezamamel]
iemymehel	ierobalym	iesomathon J 4	iezamycrath on [S iezanycatho n]
Iemyrohal	ierolen [S serolen]	iesse	iezecromay J 4
Ienazar	ierolognos	ietemothon [S iezemothon] J 3	iezeduhos
Ienemeros	ieromegnos	iethematho n J 4	iezehator J 4
Ienenegal	ieropa l	iethemuahos [S	iezel J 4
Ienomos [S genomos]	ierothyhon		iezelem
Ie	ierozabal		
IERAHLEM			
Ieranyhel			

iezema	Igarak	Ijasusa'el	Ina (angel)
iezemalo	Igarim	Ikon	Inachiel (aerial spirit)
iezemeloht J 4	Igigi	Ikonok	
iezemo	Igilon	Ilagas	inc mensurabili s
iezemon [S iezemon]	Igilon	Ilarak	
	Igis	Ilarax	incorruptibil is
iezemonos J 4	Igurim	Ilekel	
	IH, Yah	Ilemlis	ineffabilis
iezemy J 4	Ihelur J 1, 5	Ileson	INESSENFA TALL
iezeragal [S rezeregal]	IHH	Ilfiey	inestimabilis
iezerom [S iezekom]	IHShVH, Yeheshuah (the mystic Hebrew Name for Joshua or Jesus)	Ilioram G	inmense
iezetihei J 4		Illirikim	INNON
iezey		ilnostreon	Inokos
iezibathel		Iloson	inuisibilis
iezochor J 4	IHV	Ima (angel)	lobohe
iezolen	IHVH (Jehovah, name of God) A,	IMACHEDEL	lochomeros [S iethomeros]
iezolnohit		Imamiah	
iezomay [S zezomay]	IHVH AChD	IMANEL	IOD, HE, VAU, HE
iezorahel	IHVH ALHINV	Imink	IOD
iezoramp [S iezoray] J 4	IHVH, Tetragramm aton	imperatrix	logion
iezoro		Impermuta bilis	Iohabos
Igarag	IIAI, Yiai	in substantia	iohel
			loht J 1, 4, 5

iole J 2, 4	iotho	Isagas	Itules (aerial spirit)
iolehelney [S iolehemey]	iothosym J 4	Ischigas	luar
iomorihel	iothun [S iothim]	Ischiron	iubiter (Jupiter)
lomoyhot	lotifar	Ischiros, Ischyros G;	ludal
IONA	loviel A	ISCYROS	ludariz
IONAH	lozihon	Isekel	luestre (vel Celieste) [S Yrestre] J 4
IONIEL, one of the two Princes of the Universe	lpakol	Ishim	luestre J 1, 5
iosacchin [S iosaithyn]	lparkas	Isiael (angel of the fifth heaven)	lupiter (cf. Jupiter) P i iii 2; iv 33; v 1, 8, 13, 22, 27, 34; ii iii 6, 14,
iosany	lpokys	Isis A	15; vi 6, 7; x 3, 9, 15-18, 43-47, 58, 82; xii 4, 13, 15, 24, 35, 40, 42-46, 48,
iosathin [S iosathyn]	lpos	Irix	50, 51, 55, 57; iii i 4; iii 2, 5, 11, 33; vii 2, 3, 10, 18-22; ix 2, 12; xi 71;
iose	lrasomin	Isiamon	iv ii 20, 24; iv 5, 23, 40, 42, 44, 55, 57- 59; v 11; vi 3;
iosel J 4	lrasym [S lrasim]	Isigi	
ioselimen	Irel (angel of the fifth heaven)	iskyros [S "yskyros"] J 3	
iosey	Irlon G	Ismoli (angel, minister of Samax)	
iosoihel	IRLY	Itael	
iotha	Irmanotzod	ITEMON	
iothe	Irmenos	Ithoth	
iothesezath a	Irminon	Ithuriel	
iothileta	Iromas	Itrasbiel (aerial spirit)	
	Iromenis		
	Irroron		

vii 1, 23; ix 59	Janael (angel of first heaven)	Jatroziel	Jeresous (angel of the second heaven)
lupyer		Javael	
iuste	Janediel	Javiel	Jermiel
IZACHEL	Janic	Jaym	Jesu J 3
Izamiel	Janiel	Jayon (10th hour of day)	Jesubilin
Izashiel	H;(aerial spirit); L3	Jazel (angel of the fifth heaven)	Jethim
Izozon	Janna G		Jetrel
izthanacihe [S izthamhihe]	Janofiel	Je GV;	Jeziel
Ja	Janor (second hour of day)	Jebiel	Jeziel
Jaajah	Janothyel	Jechiel	Jmonyel
Jaajeh	Japhael	Jefischa	JOD HE VAU HE (=YHVH, Jehovah, qv)
Jachiel Ab;	Japhet	Jehova, Jehovah GV; L 1, 2, 3	Jod GV; L4
Jachoroz	Japuriel		Jomel ms. variant of IONIEL
JACOB	Jariahel (angel of the second heaven)	Jehovam (=Jehova, name of God) G	Jomjael
Jadiel		Jeia	Jonadriel
Jael	Jashiel	Jen	Josata
Jafanyim	Jasphiel	Jenaziel	Joshua
JAH H; L 1, 2, 4	Jastrion	Jeniel	Josta
Jamedroz	Jasziel (aerial spirit)	Jenotriel	Joth He vau Deleth
Jameriel	Jatael	Jeqon	JOTH H;
Jamua G			

Jovial spirits	Kaph	Kerub (angel)	kirihel
Joviel A	KAPHU		Kirik
Jumyel	Karelesa	Kerub, (one of the four rulers of the Elements)	Klepoth
Junyel	Karer		Klippoth
Jupiter A, L 1, 3; T	Karex J 1, 5	Kerubim	Klorecha
Kabada	kariel [S karihel]	kery	Klothod
Kabersa	KARKAHITA	kesphiomo ma	Klothon
Kabriel	Karron	KETHER	Kludun
Kachiel	Kasbeel	KETHERIEL!	Kmiel
Kadie (angel of the third heaven)	Kasdeja	keyalyn	Kobada
	Katanikota I	Keyhven P iii vii 17	Kobhan
	Kataron		Kogiel
Kadolon	Kathos	Khaniael	Kokabel
KADOS	Katini	Kheel	Kokaviel
Kafles	Katolin	Khil	Kokolon
KAHITA	Katsin	Kigios	Kokphn dismos
KAILOETH	Ke'el	Kiligil	Kolam
Kaitar	keineryon	Kilik	Kolan
Kalgosa	Kele	Kilikimil	kolfayelyn
Kalotes	Kelef	Kingael	Kolofe
Kameron G	Kelen	Kipokis	Kore
Kamusel	Kemal	Kirabar G	Koronez P iii vii 17
Kamusil	Keriel (aerial spirit)	kiriel [A Kyriel]	Kosem
Kanorsiel			

Kphiel	labimegas [S	Lagasuf	Lamarhon
Kralym	labnnegas]	lagay	Lamarion
Kranos	Labisi	Laginx	Lamas (aerial spirit)
Kranoti	Laboneton	Lagiros	Lamdomath on J 4
Kriel	Laboux	Lama (angel of the fifth heaven)	Lamechalal
Kronos	labyel	Lamael (aerial spirit)	LAMECK
Kshiel	labynegual [S	lamagil	Lamed
Kumeat I	labynegnal]	lamah [A Lauiah]	Lamediel
Kumenta I	lachim [S latham]	lamahyhel	LAMEDIN
Kuno[s]past on	Lachatyl	Lamajah	Lameht (vel Lameth) [S Lameth] J2; J3
kurgos	Lachiel	lamal	lameley
Kurta I	lacramagnal [S	Lamalon	lamey
KUZU	lacamagal]	lamam	lamen J 2, 3
KVKB, Kokav, Mercury	lacyel or lantyel	lamamathio s [S lamathios]	Lameniel (aerial spirit)
kyrion	ladaiedon	lamanazami r [S lamanazam yr]	Lameros
kyris	Ladiel (aerial spirit)	Lamandy [S lamandi] J 4	Lamerotzod
Kyryos J 1, 5	Ladrotzod	lamar	Lameson
I	laell	Lamargos	Lameth [S Lameht] J 2, 3
la	laeradonyn		
labana	lafayel		
labdaio	lafyel		
labelas	lagasaf		

lamezai	over the an.]	lapdaas [S lapdas]	Larphiel (aerial spirit)
Lamiara	lanar	lapdaihadon	laryagathyn
LAMIDECK	lanaymos	lapdamozyh on [S lapda mozihon]	Las (aerial spirit)
Lamiel	landamelyh on	lapdamylon	Lashiel
lammaramo s	landamos	Lapheriel	latebayfany syn
lamochoyam on [S lamochiamo n]	landelyn	Laphor (aerial spirit)	latham
Lamolon	landethe pharon [S bandetheph aron]	Laquel (angel of the second heaven)	Latiel
lamtara	landothes	Larael (aerial spirit)	Latisten
lamua [S lamna?]	lanerecabal [S laverecabal]	Laralos	latrityn P i v 27
Lamuanah t [S lamnavaht] J 4	lang	Larfes (aerial spirit)	latumine P i v 27
lamuay [S lamnay]	Langael	Laralos	Lauday
lamyara	Lanifiel	Larfes (aerial spirit)	laymateram [S laymatham]
lamyhar	lanos	Larfuty	laymos
lamyhel	Lanoziel	largitor	layna
lmyhel	lanpda [S has lanpda corrected to laupda]	Lariel (aerial spirit) L2; L3	layralosyn
lanamyhel [S i namyhel]	lanpdan	larmanail	Lazaba (aerial spirit)
lanamyr [S has a bar	lanpta	Larmich	lazahemor
	lanthamos	Larmol (aerial spirit)	LAZAI
	Lantrhots		

Lazamar [S lazamair] J 4	Legomotha y J 4	Lemdometh on J 4	corrected to levat]
LBNH, Levanah, the Moon	Legornezon J 4	lemdra	lenayon
lc	legos	lemechiel [S lemethiel]	lenezothos [S lenozothos] J 3
lebathon [S lebachon]	legyn	lemehyel [S lemyhel]	Lengael
Lebes L 4	lehemuyos	Lemel	Leniel
lebrachiel	Lehuz P iii vii 27	lemeliham [S lemelih_u_ m]	Leo J 1, 5; K; L 3; P i iv 11- 13; v 16, 18, 24, 25, 32; ii ix 2; x 52, 54, 84;
Lecabel	Leiste (vel Trayeste) [S Leyste] J1; J4; J5	lemenron J 3	xi 15-17; xii 14, 39, 43- 45; iii ii 6; iii 17; vii 40; ix 14; iv ii 6; vi 13
lechanagihe l [S lethanagihel]	lelahel	lemesey	leonbon
Lechisihel J 4	lelalyon	Lemodac (aerial spirit)	leosamaht
lechom [S lethom]	lemaht (uel Lenthath) [S semaht]	lemogethon J 4	leosamaty
lecton	lemaiho	lemohot [S lemehot]	leosemaht
Ledrion	Lemalon	Lemozar	Lepaca
legelime, legelyme	lemar	lemozay [S lemazai]	Lepacha
legenale	Lemaron	Lemur	lephez
legmes	lematalmay	lemyar	lephons [S lephorijs]
Legomezon J 4	lemay	lenat [S lenat	lephoris
	lemdihon		

leprehoc [S leprohot]	Leviel	liamintho	liricom
leprodoz	Leyelgane P iv ix 65	libares	Liriel
lepyron	Leyequerich P iv ix 65	libarre	Liriol
Leraje	Leyequin P iv ix 65	liber	Lirion
Leraye	Leyequir P iv ix 65	liberatrix	Lirochi
lesebator [S lesehator] J 4	Leyeric P iv ix 65	libes	Liroki
Letahaymer iz P iii ix 4	Leyerus P iv ix 65	Libiel (aerial spirit)	lithon J 3
letahemor [S lota..]	Leyexeris P iv ix 65	Libra J 1, 5; K; L 3; P i iv 6, 16-18, 33; v 30; ii iii 9; x 56; xi 21- 23; xii	liulay
Lethasiel J 4	leynaht J 3	20, 46, 55; iii ii 8; iii 19; v 3; vii 16; iv ii 8	Lobel
lethellete, lethellethe J 1, 5	leyndra J 1, 5	Licanen	Lobquin (angel of the fifth heaven)
lethomai [S lethomay]	leyrayell	Ligilos	Locater
lethonas	Leyste	lihares [S lyhares]	loccosi [S loctosy]
lethos	lezaydi	lihelma J 3	Loch [S hazemeloth] J 4
letiel	lezen	Lilith, the Demon Queen of debaucheri es	Lochos J 4
letytyeylyn	lezorial [S lezorihal]	lilium	lodeho
leuiaah, leuuiaah, Leviah	lhavala	Lion-bearer	Lodiel (aerial spirit)
Levanah	Liachidi H;		Lodir
Leviathan Ab;	lialon		loeloon
			loemgemar [S lornigemar]

Logos J 4	lothios	vi 6, 7; x 8,	Lycurgos
Lomiol	lothos	9, 35-38, 46,	lyncodoneyl
Lomor	loynar	52, 54, 74-	MA
(aerial		79, 87; xii 11,	
spirit)	lubiras	25, 36, 39-	maadon
		41, 43-45,	
		47,	maalyel
lomtecy [S	lucharanoch		
lometety]	yn J 4	49-51, 55-57,	maarym
		59; iii i 9; iii	
lomyht	Luciel	2, 10, 11, 33;	maasyell
	(aerial	vi 1; vii 8, 15,	
lon	spirit)	32, 33; viii 1;	Mabakiel
lopheo	Lucifer	ix 7, 11-15, 17;	mabareylyn
	(demon)	xi 1, 71, 96;	
Loray	Ab;	iv ii tit., 1-10,	Mabiel
(demon) G	GV;	12, 14-17, 22,	
		25; iii 2; iv 4,	mabynt
Lord_of_glo	Lucifuge,		
ry	Lucifuge	21, 34, 38,	Macader P
	Rofocale	41, 52, 55,	iv ix 58
Lord_of_kin	(demon,	59, 64; v 11;	
gs	prime	vi 8, 13; vii 9,	macalon
	minister) G;	20, 23, 31,	
Lord_of_Spi		39, 41, 47;	Macariel
rits	Luesaf		
		ix 29-49, 51-	MACBAL
Lord_of_th	luetundium	56, 64	maccasor
e_mighty			
	lulyaraf	Lunar spirits	MACH
Lord_of_th			
e_rich	lumen	Lundo	machanon
		Lustifion	[S
Lord_of_wi	Luna J 2; L 1,		mathanon]
sdom	3; P i ii 4; iii	lux	
	2; iv 1, 2, 6,		machar
Loriol	18, 31, 33; v		
	1, 5, 6, 8, 9,	Luziel	
Losimon		(aerial	Machariel(a
	11-14, 16-19,	spirit)	erial spirit)
Losimon	23-25, 29, 31,		
	33, 34; vii 1;	lx [R lh]	Machasiel(a
Lotaym	ii i 2; iii tit., 1-		ngel of the
	12, 14-16; v 3;	ly	
lothanan			

fourth heaven)	madoin	magalhame thor [S Megal..]	Magoth
Machatan	Mador (aerial spirit)	magamagol	Magots G
Machatori or Machator (angel)	madrat	magdyell	Magras P iv ix 60
machelaglil os	Madriel (aerial spirit)	magelhel [S magel hel]	Magreuse G
Machen	maduch	mageyom ne	Maguth (angel, minister of Suth)
machitilon	Madurez P iii x 14	Maggid	Magyros
Machmag	Mael H;	magiel [S hatamagiel] J 4; L3	Mahabeyuz P iii ix 4
Machon	Mafalac	Magiros	Mahagnuz P iii ix 14
Maciem P iv ix 59	mafatyn	Magnael	Mahalalel
macnayelyn	Mafayr (aerial spirit)	magnarht	Maharahety m P iii x 11
macratyf	Mafriel	Magni (aerial spirit)	Maharaz P iii vii 25; ix 3
macrya	Mafrus (aerial spirit)	magnl [S magul?]	mahasiah
madaaios [S madiaaios]	maga	magnol	mahatioten [S mahatihote n]
Madail	magaal	Magnus (uel magnys)	Mahaty P iii vii 21
maday	Magael (aerial spirit)	magnyuya	Mahaz P iii ix 12
Madiel H;	magal	Magog	mahaziel [S mahazihel]
Madilon	magalast	magol	
Madim, Mars		magos	
Madimiel		Magot	
madin			

Maher P iii vii 27	Malaparos J 4	Maltiel (angel of the third heaven)	Maniel (aerial spirit)
Maherimeyz P iii x 9	Malapatas J 4	Malutens	manos
Mahiel	malaquiram	malysan	Mansi (aerial spirit)
Mahue (aerial spirit)	Malcha	mamail	manstitan
m hy	malchidael	Mames	Mantan
Mahydebyz P iii vii 25	Malcho	mamiah [A Mumiah]	mantanuis
Maiei	Malgaras	mamica	Mantayriz P iii x 12
maihoi	Malgron (aerial spirit)	mamyel	Mantiens
MAIPHIAT	Malguel (aerial spirit)	man	Manties
mairathal	malichidael	manacham [S manath]	manua
Maisadol	malihagnat hos [S malih gnathos]	manadel [A Monadel]	manuat
MAITOR	MAL-KA	manay	Manuel
Maius P i v 27	Malkhiel	mancyel	manyhas [S manyahas]
Makael	MALKUTH	Mandesumi ni G	manyn
Makalos	Maloht J 1, 4, 5	Mandousin	manyt
Malabed	Malphas	mandragore s.	Maphueluz P iii x 9
Malach	malquia	mandyel	Mara smyt P iii vii 36
Malachim, or the Kings	malquyel	Maneloym	marabama
malamay [S malamai]	malquyell	Maneyloz	marab

marachihel [S marathihel nat]	Marcus P iv vii 43	Marinata	39-41, 43-45, 48, 50, 51, 55, 56; iii i 5, 6; iii 2, 6, 11; v 3; vii 4, 6, 11,
Marachy	marcurie (Mercury)	Marku	
	Marder	marmamor [S marmamo]	
Marae (aerial spirit)	Mardiel	Marmara	16, 23-25, 29, 36, 37; ix 3, 13; iv ii 21, 25; iv 7, 24, 32, 37, 41- 43, 53, 55,
Marag	Mareaiza[SI 2731Morcaz a] (aerial spirit)	Marmara th	
Marah		Marmarath	
		marmaryn	
Maranton	Marech P iii vii 24	Maroch	56, 59; v ii; vi 4, 13; vii 44; ix 60; T
Maranus P iv ix 64	marenell	MARON	
Maraos	Mareso	Maroth (aerial spirit)	Martial spirits
Maras (aerial spirit)	Marfiel		Martino
marathal	Marguns (aerial spirit)	marothon	mary J 1, 4, 5
marathos	marham	marquesna m	marybyn
maray J 3	marhyll	Marrech P iv vii 23	maryel
marayhatho l	maria genitrix	Mars J 1, 5; L 3; P i iii 2; iv 2, 6, 31, 33; v 14, 18, 30; ii iii 8, 11,14,	maryhel [S marihel] J 4
Marayuz P iii ix 7	Marianu (aerial spirit)		marylyn
Marbas (demon) G;	Mariel(aeria l spirit); L3	15; vi 7; x 4, 9, 19-21, 28, 48-50, 83; xi 2, 3; xii 2, 12, 16, 23, 27, 37,	Masadul
Marchiel	Marifiel		Masaub
Marchosias	marimoe		Maseriel
			Masgabriel (angel of the fourth heaven)

Mashel (aerial spirit)	Mathon G;(5th hour of night); J2; J4;	mazay J 4	Mediat (angel of the air ruling on Wednesday)
Masiel	mathyall	mazica	Medusiel
Mastuel (aerial spirit)	Matiel	Maziel [S gnaramaziel] J 2;(aerial spirit); L3	medyhos
masulaef	Matiz P iii ix 2	meahil	Meegius P iii vi 1
masym [S themarema sym]	MATMONIE L	Mebahel	mefenyel
matasignais (name of the Moon in Autumn) H;	matraton	Mebahiah	Megal J 2, 3, 4
Matatam	Matuyel (angel of the fourth heaven)	Mebaschel	Megalak
mater	MATZPATZ	Mebbesser	megale J 2, 3
mathacon [S mathathon]	Maxar P iv ix 59	Mebduliz P iii x 9	megall [S megalis] J 4
mathar [S Acathar]	may	Mebguedex P iv ix 59	Megalleh
matharihon	mayeylyn	Mebhasser	Megalogim
Mathiel (angel of the fifth heaven)	Maylez P iii ix 6	mechay [S methay] J 4	megalon J 4
Mathlai (angel of the second heaven)	maymogos [S naymogos]	Mechebber	megalos
mathois J 3	Maymon (king, angel of the air ruling on Saturday)	Mechiel	Megalosin
	Maz P iii ix 2	Meda P iii vii 32	megnon
		Medar (aerial spirit)	megon
		Medariuz P iii x 14	megonham os
			megos

megual [S "megnal"] J 3	MELAKIM, Kings	Melkejal	Menador (aerial spirit)
meguon [S "megnon"] J 3	Melamod	Melna	Menarchos
megus	Melamud	melos	Menariel (aerial spirit)
Mehahiah	Melanas	Melrotz	Menarym
Mehe P iii vii 33	melany	M It	Menas
mehekiel [A Mecheiel]	Melas	melyon [S melion]	Menasiel
Mehendiz P iii ix 6	J2;(aerial spirit)	melyson	Mendrion
Mehenediz P iii ix 13	Melcha (aerial spirit)	Mem	menehon J 4
Meheyediz P xii ix 3	Melchal	MEMEON	Menemeyd uz P iii x 8
mehisramp na J 4	melche J 1, 5	memmamic cos [S menmamito s]	Menesiel
meholim [S mehohin]	MELCHIAEL	Memnolik	Menhueriz P iii x 11
Mehyelus P iv ix 64	Melchidael	memomicco s [S memomitto s]	Meniel [A Menkiel] J 5; L3
Mehyras P iv ix 60	MELCHIOR	memothem ath	Menolik
Meichidael.	Melchon (aerial spirit)	memoryel, memoryell	MENOR
Meklboc	Mel'ejal	mena [S menya]	Menoriel
melahel	MELEKH	MENADIEL	menya
	Meletaz P iii ix 7		Menydez P iii x 9
	Melhaer		meon
	Meliel (aerial spirit)		mepathon
	meliha J 3		

Merach (aerial spirit)	56, 59; v 11; vi 7, 10; vii 48, 61; ix 63	Mesaf	Methraton
Meras (aerial spirit)	Mercury J 1, 5; L 1, 3; T	MESHACH	Metiel
Merasiel (aerial spirit)	Meresyn	Mesial	Metlurez P iii x 8
merassamat y [S merasamac y]	Merhuyez P iii ix 6	Mesriel	Metnegayn P iv ix 61
meray J 4	merhyll	Messamarat hon (vel Azeffamada thon) J 4	metorylyn
Mercoph	Meriel	Messiach	Metoseph
Mercurial spirits	merkernon	messihel	Metosite
Mercurius P i iii 2; v 23, 28, 33; ii iii 6, 14, 15; v 3; vi 7; x 7, 9, 31-34,	merkerpon	messyas, Messias J 1, 5	METRATOR
68-73, 86; xi 2; xii 6, 8, 17, 22, 31, 33, 40, 44, 49, 55; iii i 6, 8; iii 2, 9,	merloy	Metafel	Metziel
11, 33; vii 7, 14, 32; ix 6, 16; iv ii 8, 10, 17, 21, 24; iv 26, 34-36, 44, 55,	Mermo	Metathiax	Meviel
	Merniz P iii ix 17	METATRON (great angel, who is the Prince of the Angels) GV,	Meyefurez P iii x 11
	MEROD	Metayruz P iii x 9	Meyer P iv ix 63
	Merosiel (aerial spirit)	METEMAUZ	Meylus P iv ix 62
	Meroth (aerial spirit)	methalamat hon	Meyneluz P iii ix 7
	MERRO	METHE	Meytaryz P iii ix 15
	Mersilde	methonom os	Meyurneyz P iii x 9
	MERTALIA	methos	micemya [S mtemya]
	meryel		Michael [A Mihael, Mikael]
	merygall		

(archangel) A; E; H; J 1, 2, 5; K; L 1, 3; P iv vii	Miltas P iv ix 64	Mitraton GV;(angel of the second heaven)	Monael (aerial spirit)
23; T;	Miltaz P iii ix 17	Mizrael	Monasiel
michathon	Mimosa	mochora [S mothora]	mone [= Moon] J 1, 5
Michiael	minathil [S mynathil]	moderiel	monhon J 1, 3, 5
micho [S mycho]	Minosel	Modiat (angel of the air ruling on Wednesday, var. of Mediat)	monocogris tes J 3
michoy[n] [S mycholhyn]	MINOSON		monorail
micron [S mitron]	MIRAEAL Chief and Captain of the Celestial Army		Monosriel
MIDAEAL Chief and Captain of the Celestial Army	miserecordi a	mogal	monoym
Miel H; J 5;	misericordi	Mokaschef	montazyn
MIES	misericordia m	Molael (aerial spirit)	montyelyn
Mihel J 5;	misertrix	Molin	monychyon
Mihyraz P iii ix 13	Misiel (aerial spirit)	Moloch K;	monyham
Miliom	Missabu (angel, minister of Arcan)	Momel (aerial spirit)	monyteon
Milki'el		MOMERTO N	Moon, moone E; J 1, 5; L 1, 3; T;
Milliel (angel of the second heaven)	Misteri P iii vii 19, 21	momoht [S memoht]	Moracha (aerial spirit)
Milon	Mitey G	Monachiel	Morail
	Mitrathon G		Morax

morayeyll	Mozm (var. of Moym) G	Musor (aerial spirit)	nygerozom a]
Moreh	Mubrynayz		myhabal
Morel	P iii ix 17	Mustery P iv vii 23	myhamy J 3
Morias (aerial spirit)	Mudirel (aerial spirit)	Musuziel (aerial spirit)	myhayhos [S myhaylos]
Moriel (aerial spirit)	Mulach mulier	muthon	myhel
Morilen	Munefiel (aerial spirit)	Muviel	myheon
Morilon		myacha	myheragyn
morothochi el [S morothothi el]	MUOBOII Murahe (aerial spirit)	mybacaiaab [S mybancaiaab]	myheromos [S myleromos]
Mortoliel (aerial spirit)	Muriel J5; Murmur	mybhahal [S nybahal]	mymyhel
Moschel	Mursiel(aeri al spirit); L3	mychael	mynab
most_secre t_ones	muryon	mychathom os	mynael
mothana [S mochana]	MUSALIA	mychaze	mynamchan amaycha [S myn tanamaytha]
motheham	MUSIL	mychyn	mynaron
Moym, Moyn G	Musiniel (aerial spirit)	mycracosm os [S myc_a_cos mos]	Mynymarup
moys J 4	Musiriel (aerial spirit)	mycraton	myphos [S nyphos]
Moziel (aerial spirit)	Musisin	myeraton	myrahel
		mygerozom a [S	myrecagil
			myremoht

Myrezyn (aerial spirit)	nachama [S nathama] J 4	Nagani	namathar J 4
Myrmo	Nacheran	Nagar	Nameal
myryel	naclya	Nagedarom [S vagedarom] J 4	Namedor
myschyl	nacpas	nagem	Nameron
myssyn	nactif	nagenay	Nameroyz
mytinab [S mythynab]	Naderabar [S vaderabar] J 4	Nagid	Nametos
Naajah	Nadrel (aerial spirit)	nagron	namor [S namar]
naamab	Nadriel	Nahalon	namylyn
naaseyn	Nadroc (aerial spirit)	Nahaym P i iv 21	Nanael
Naberius	Nadrusiel	Nahema, the Demon of Impurity	nanagen [S navagen]
Nabhi	Nadys	Nahiel (aerial spirit)	Nangariel
nabnell	nafac	nahuzihis	Nanitaynuz P iii x 8
naboon	Naffayz P iii x 8	Najin	nanyseyorar
nabramala [S nahamala]	naffreynyn	Nalael (aerial spirit)	Naphael
nabsuf	nafya	NALE	napybael
nabyafsyn	Nagael	namacar	Naquirus P iv ix 61
nabyalyn	Nagan	Namael	nar
naccameryf		Namalon	naragal
nacery			Naras (aerial spirit)
nachairo [S nachano]			
nachall			

narath	Nasnia (3rd hour of day)	nathanathoy	naym [S ietharnaym]
naratheos	Nasnia	nathaniel	nazaihemah t J 3
narbeyll	naspaya	nathanothasy	naziathos [S nazihathos]
Narcoriel	naspyell	nathanothay	nazihacol
Narel	nassa	natharathon	nazihatel
nargeron	nassam	Nathath	neapry
narief (or vriel)	Nassar (aerial spirit)	Natheel	Nearach
Narmiel (aerial spirit)	Nastegeon	nathi J 1, 5	Nebiros (demon, mar ch. de camp.) G
Naromiel (angel of the fourth heaven)	Nastoriel	Nathmiel	Nebirots
narraabylyn	Nastros (aerial spirit)	nathoes [S nathes]	necad
Narsial (aerial spirit)	Nastrus	Nathriel (aerial spirit)	necamya
Narzael (aerial spirit)	Nastul	Natolico	nechamyha J 4
Nasael	nastyfa	natryel	nechir
Nascelon	nasyby	Naveriel	Nechorym
Nasi	nasyel	Naveron	neciel
nascyasori	Natalon (12th hour of day)	Naveroz	Necol P iv ix 39
Nasiniel (aerial spirit)	Natalis	Naviel	necpys
	Na th	Naycahua P iii ix 11	Nedabor
	Nathalon	Naydrus	Nedarym
	natham	naylyn	

Nedeyrahe P iv ix 34	neguabel [S negnabel]	Nemariel (aerial spirit)	Neron (9th hour of day) H;
Nedriel (aerial spirit)	nehehom [S has nehehom corrected to vehehom]	nemenomas [S nemenomo s]	nerothinay
Nedroz	nehel	nemenomo s	Nesbiros
Nedruan	nehihahon	nenanryn	Neschamah
nedylar	nehubaell	neodamy	nesfis P iv 27
nedyr	nekyff	neomahil	nesgnyraf
Nefarym	Nelapa (angel of the second heaven)	neomail	Nesisen
Neforuz P iii x 12	nelchael [A Nelkael]	neothatir	Nestoriel
Nefrias	Neliel	nepenelylyn	Nestorii
Nefthada	nelomannat har [S velomanath ar] J 3	Nephalez P iii x 14	Nestoroz
negal	neloreos	Nephilim or Voluptuous Ones;	Neszomy
negemar	mohan [S velozeosmo hu; the "u" has an "n" written above it.] J 3	Nephthada	nethi
negemeziho I	nelos	neptialim	Netoniel
Negen Ab;	Nemamiah	Neqael	Netos (7th hour of night) H;
negero		Nerastiel	NETZACH
neginather		Nercamay	neyeyll
negiogge [S negioggen]		Neriel (aerial spirit)	neynehos [S phateneyne os]
Nenisem		Nermas	Neyrgat P iv ix 62
negon			niangaroryn
negora			nidar

Nilen	Nogen	nubes	Nymphes (class of spirits) A
nili	Noguiel (aerial spirit)	Nudeton	
Nilima.17		Nuditon	nyrylyn
Nilion	nohorim P iv 27	Nufenegue diz P iii vi 1	nysan
Nimalon	Nolicheil	Nun	nytheromat hum
Nimerix	Nolom	nupury	nyzozoronb a [S nyzozoroba]
nimieri P iv 27	nomemal	nuthaiah [A Nithhaiah]	
Nimirix	nomeros	Nuthon	oadyon
Nimorup	Nominon	nutrix	Oarios G
Nisa	nomios	nuyym P iv 27	Oaspeniel (aerial spirit)
nisan	nomygon J 1, 5	NVGH, Nogah, Venus	Obagiron
nisquem	norizane	nyazpatael	Obdadia (vel Abladya) [S Abbadya] J 4
Nithael	noryel	nybyryn	
nitthaiah	nosmyel	nycheos	Obdamah
nm [S vm]	nosuliceps J 1, 5	nycromyhos .	Obizuth;
Noaphiel	NOTH	nydoccib [S nydocricib]	Occymomo s J 1, 5
Noard	nothi	nyenyolyn	Occymomy on J 1, 5
Nodar (aerial spirit)	Notiser	nyguedam	occynonen n
noelma	noymos J 1, 5		
noga	noynemal		
Nogah	Nuberus (demon) G		
Nogahiel			
Nogar			

Och (Olympic spirit of the Sun) A	Okirgi	Omedriel	onfilmetoii
Ochothas	Okiri	OMEGA H;	onlepot
Ocleiste, ocleyste J 1, 5	Ol	Omeliel	Onoitheon, Onoytheon
OCTINOMO N	Ola ky	Omerach	Onoskelis
OCTINOMO S (name of the conjurer) H; L 1,	Olisermon	Omet	onoxyon (angel of the day of Saturn)
October P iv vii 24	Olosirmon	Omiel (aerial spirit)	Onoytheon (name of God)
Octynnomo s	olyab	omis [S onus]	ONZO
Odax	Olyaram G	omor	OPERA
Odiel (aerial spirit)	olydeus J 1, 5	Omyel (aerial spirit)	Ophannin
Oemiel (aerial spirit)	olyeyll	omyell	ophicen
Ofisiel (aerial spirit)	Olympic Spirits (class of angels) A	On GV; H; J 1, 5; K; L 1, 2, 3	Ophiel A (Olympic spirit of Mercury);
Ogilen	Omael	onath	Opilm
Ogologon	Omages	onay	Opilon
ohoc	Omagos	Onayephet on	opron
Oholem	Omaharien	Onei	Opun
	Oman	ONEIPHETO N	Opyron J 1, 5
	Omary	ONEMALIA	oragon
	omaza (vel Phet) J 4	Onera G	
	Ombalafa	Oneypheon	
	Ombalat		
	Ombonar J 1, 5		

Orariel (aerial spirit)	Ormas	oryel, oryell J 1, 5	Otim (aerial spirit)
Orasim (var. of Brasim) G	Ormenu (aerial spirit)	Oryhel J 1, 5	Ouia G
orchyne	Ormezyn	Oryn (aerial spirit)	Ourer (7th hour of day) H;
orfyell	Ormion	orynyn	ourylyn
Orgosil	Ormonas	oryon	Ouyar
OrHa	Ormyel	Oryoram G	ovis
Orias	ornath	os	OYZROYMA S
Oriel A; G (demon?);(a erial spirit); L3	Ornias	Osaël (angel of the fifth heaven)	paafyryn
Oriens	Ornich (aerial spirit)	Osanna	Paajah
Oriet	Orobas	Ose	paamyel
Orifiel T	Oroia	OSIANDOS	Pabel (angel of the fourth heaven)
Orinel	OROI	Osmadiel	Pachahy
Orion J 1, 5	Oroya	osmyn	Pachei
oriphiel	Orpemiël (aerial spirit)	Osogyon	Pachid
oristion, Oristyon J 1, 5	Orphanieël	Ossidieël (aerial spirit)	paciencia
ORISTON H; L 1, 2	orphenieël	Osurmy	pacifica
Orjares	Orphieël	Otheos J 2, 4, 5;	pacrel
orleunyon	ORTAGU	Othie G	pacrifon
Ormael	ortophagon	Othieël (aerial spirit)	pactryeël
	ortus		pacyta

Padiel	palylet	Panezur	paramyhot [S
Pafesla	palytam	Pangael	paramyhot]
Paffran (angel, minister of Samax)	PAMERSIEL	PANI	paranyemol
Pafiel (aerial spirit)	pamhynyel	Paniel(aerial spirit); L3	Paras (aerial spirit)
Pagalust	pamilihel [S pamylihel]	panis	Parasch
pagnlan	Pammon	PANORAIM HEAMESIN	Paraschon
pahaliah	PAMOR	panten	Paraseh
Pahamcocy hel	Pamory	panteron	Parasiel
pahanitoriel	pamphilos	pantheon J 1, 5	Pareht
Paimon Ab;	Pamyel	PANTHON	Parek
Paimoniah	Pan	panyon	Parelit
Pakid	Panael	paphalios	parhaya
palathoros [S pallathoros]	PANCIA	PAPUENDO S	Pariel (aerial spirit)
palliticos [S pallitatos]	panconueg os [S pancomneg os]	Parabiel (aerial spirit)	Parinoscon G
paltamus	Pandiel (aerial spirit)	parachbeyll	parithomeg os
PALTELLON	Pandoli	Parachmon	Parius (aerial spirit)
paltifur	Pandor (aerial spirit)	Paracletos	Parmatus
paltnya	Pandroz	PARACLETU S	Parniel(aeri al spirit); L3
palyel	panetheneo s	paraclitus J 1, 5	paron
		Paramor	

Parsifiel (aerial spirit)	Patir J 2, 3, 4	pegner	Peniel (aerial spirit) H;
Parusur	patnelyn	Pelariel (aerial spirit)	Penoles
paryel	Patrozyn	Pellipis	PENTAGNO NY
paryneos [S parineos]	patyel	peloym	PENTAGRA MMATON
Parziel	Paul (Saint)	Pelusar (aerial spirit)	pep
Pasiel	PAUMACHI AE H;	Pemael (angel of the third heaven)	Peresch
pasntes	Paymon Ab; GH; OP2; OP3; Weyer	Pemfodram	Pereuch
Pasriel	Pax	Pemiel	pergamida m
passamaht	paxon	Pemoniel	Periel
pastama	paxonyon	Penador (aerial spirit)	peripaton [S pipaton]
PATACEL	paxylon	Penalty	Perman
pataceron	paysthar	Penargos	Permasess
pataron	pazehemy	Penat (angel of the third heaven)	Permaz
PATHATUM ON	pazomyhol [S pazamyhol]	Penatiel	Permuel
PATHEON	pbab	Penel	Permon
Pathier (aerial spirit)	Pe	Penemue	perpheta
PATHTUMO N	Peatham		Persiel
Patid	peb J 1, 5		Petan G
Patiel(aerial spirit); L3	Pechach		Petanop
	pegal		Peter (Saint)
	Pegiel		

pethio	Phaniel (aerial spirit)	phetalon [S phethalon]	Phorlakh, Angel of Earth
petonahal [S peconahal]	Phanuel E;(aerial spirit)	phetalonam ie [S phethalona mie]	Phorsiel
Petunof			Phorsy
peunt	pharamepht [S pharameht]	phetaloym [S phethaloym]	Phosphora
Phaa			Phthenoth
phabal	pharamnee [S pharampne e]	Ph th	Phul (Olympic spirit of the Moon) A
phabogheton [S phaboghec on] J 4	pharanhe [S pharanehe]	phicrose	pie
phabos		philei	
phagnora	pharen	philosen	Pigmies (class of spirits) A
phagor	pharene	phitach	piissime
phagora [S phagora]	Pharol (aerial spirit)	phnerezo [S phnerezo corrected to phverezo]	PINE L 4
PHAIAR	Pharon (aerial spirit)		pinmybron
Phaleg (Olympic spirit of Mars) A	phasamar	Phnunobol	PIRICHIEL
	phate		pirirm
phalezethon J 4	pheamycros [S pheamicros]	phobos	Pisces J 5; K; L 3; P ii x 85; xi 36-38; xii 35, 41, 55; iii iii 24; ix 12,15;
phalomagos		phodel J 3	
phalomgros		Phoenix	
phalymyt	pheleneos	pholior [S pholihor]	iv ii 17
phamal	phelior	phomos [S hephomos]	Pischiel (aerial spirit)
	pheta		

Piscis P i iv 27-29; v 22, 23, 34; ii x 46; xii 51, 55; iii ii 13	Porna (angel of the third heaven)	Praxiel	PROFAS
Pithona G	porta	Preches	Promachos
PLAIOR	portenthym on J 1, 5	predolmass ay	Promakos
Plamiel	portus	Premy	protector
Platiel	postadar	Prenostix	prothabeon
Platien	postremus	PRERAI	prothophar es
Plegit	Potencies	Presfees	Proxonos
Pleiades	potentissim e	prihici [S prihiti]	Proxosos
Pliades P i iv ix 31	Poter	primellus	Prumosy
Plirok	Pother	PRIMEUMA TON K; L 1, 2, 3	Pruslas (demon) G
Pliroky	potian	primogenitu s	puella
Plison	Potiel (aerial spirit)	princeps J 2, 5	PUERI
Plorim	power, angels of	principalitie s	PUIDAMON
pmla	Praredun	principium J 1, 5	Pursan (demon) G
Poemi G	Prasiel (aerial spirit)	PRION	Purson (demon)
Poiel	Prasiniel	pristorides	puteus
polimas	Praxeel (aerial spirit)	probihos J 3	Putisiel
polypon		Procel	pynsylon
Pomiel A		PROCULO	pyon
pons		PROFA	pyrteplyn
porho J 1, 5			pysses (Pisces)

q-uor	Quision	Rabianara,	racyelyn
Qadosch	quislep	rabianira	racyno
Qoph	quisyell	(name of	Radarap
Quabriel	Quitta	the earth in	Raderaf
Quabrion	(aerial	Autumn) H;	radix
Quartas	spirit)	Rabiathos	radyel
Quehinen P	Quosiel	[S	Rael (angel
iv ix 58	quybon	rabihathos]	of the
quelamya	quyhym	J 4	second
Quemis P iv	quyron	Rabiel	heaven)
ix 58	ra	(aerial	Rafael
quemon	RA	spirit)	raffylyn
quenanel	raacpel	Raboc	ragael
Quenol	Raajah	(aerial	ragahal
Queriel	raam P i v 27	spirit)	ragahel
Quermiex P	raamyell	rabsylyn	Ragalim
iv ix 58	rabaly [S	Rabuch	Ragaras
Quesdor	rabali]	Rabur H; J 1,	ragen
queue P i v	rabannie P i	5	rageyel
27	v 27	rabyhel [S	ragia
Queyhuc P	Rabarmas J	rabihel]	ragiomab
iv ix 48	1, 5	Rabyz P iii ix	ragion
quibari P i v	Rabas	17	Ragna J 2, 3
27	(aerial	Rachiar	ragnaht
Quibda	spirit)	Rachiel (an	ragnali [S
(aerial	rabasadail	angel of	ragnali ranal
spirit)	Rabdos	Friday)	
Quirix		rachyn	
		raconcall	

corrected to raguali ranal]	Ramica (aerial spirit)	Ranix P iv ix 64	rasaym [S iasym]
ragnathi	Ramison	ransyel	Raschear
ragua J 3	Ramiuson	Rapha	rasegar
raguam	Ramlel	Raphael A; E; H; J 1, 2, 5; K; L 3; P iv vii 23; T;	rasersh
Raguel	Ramna J 4	Raphaim, or Cowards	rashyel
Rahumel (angel of the fifth heaven)	Ramoras		rasiohs [S rasihos]
raictotagti [S rai_?_totag n]	ramuel	Raphan	rassy
Rakhaniel	Rana (6th hour of night)	Raphael	Rath
ramagay	Rana	Rapsiel (aerial spirit)	rathan
ramaht	ranahel [S tanahel]	rapynes	Rathanael
Ramaratz	ranaihel [S ramaihel]	rapyon	Rathiel
ramasdon	ranal	raqiel	rathion
Ramay J 2, 4	Ranar	Raquie	Ratziel
Ramaziel	Ranciel (aerial spirit)	Raquyel	Raubeil P iii vii 21
Rameel	Raner	rarafeyll	Raubel P iv ix 37
ramel	raneyl	rarorhyll	Raubeyl P iii vii 25
Rameriel	Raniel (angel of the third heaven)	rasahanay	Raucahehil P iii vii 24
Ramersy		Rasamarath on J 1, 5	Raucayehil P iii vii 19
Ramesiel		rasamen	Raum
		rasay	Raus P iii vii 19

Rax	realologon	remanthar [S remanathar] J 3	resamarath on
Rayel (angel of the fifth heaven)	refaeblylon	remasym	resaram
Rayetanz P iii x 1	Regael	Remasyn	resaym
raym	Regerion	remay [S adds renay]	Resh
raymara	regina aurora	remelthot [S remelthet]	resphaga
rayoryn	Reginon	remelyhot [S remelihot] J 3	Rethel J 1, 5
Raysiel	REGION	remiari	Retragram maton (typo for Tetragramm aton?) G
Rayziel	regnya	Remiel	reuilsemar [S renylsemar]
RAZIEL	regon	remolithos [S remohthos]	reycat
razyarsady	Rehael	Remoron	riahaccon [S riahacton]
razyell	Reiih [A Reiil]	Rengliel	Riajah
re	reiiil	reniayeyll	ribbarim P iv ii 3
Rebiel	reil	Reniolithos (vel Remolohos [S, S2 "Remolitho s"] J 3	Richel (aerial spirit)
RECABUSTI RA	Rekhodiah	requiel	Rigios
rechihamos	relamye	res	Rigolen
Reciel (aerial spirit)	relmalaguor am [S relmalagnor am]		Rimezyn
recreatix	reloymal [S regoymal]		Rimog
RECTACON	relyon		Rion G
redemtrix	remafydd		
Redimez P iii ix 1			

robrinez	Romoron	Rubiel (angel) G	Sabas (aerial spirit)
robyca	Romyel (aerial spirit)	rubyeyel	sabat
Rocobem G	romyel	Rudefor	Sabbac
Roehel [A Raehel]	ronala	ruffar	Sabbatum P iv ii 19, 23
roel	ronayeyll	rufibian	Sabiel
Ro l d	Ronove	ruhos	sablachom [S sablathom]
Roelhaiphar	Roquiel P iv ii 20	Rumael	Sabnach
Roffles	Ror x	Rumjal	Sabrael
Rofocale (see Lucifuge) G	Roriel (aerial spirit)	Rymaliel	Sabrathan
rofynyel	ros	saaysac	sabsacom
rogay J 3	rosa	sabaarna [S sabarna]	Sabun
Roggiol	Rosaran	sabaday	sabybyall
rognohon [S rognhon]	ROTAS	sabahel	sacadyel
rogonbon	Rothon J 1, 5	sabahot [S sadahot] J 3	Sacamap J 4
rogor	rothos [S rochos]	sabal	Sacas P iii vii 17
Roler	Rotor	sabam [S satam]	saccail
Romages	Ruach Ab;	Sabaot (=Sabaoth) G	saccamaht [S lattamaht]
romasim	RUACHIAH	Sabaoth GV; J1, 5;	saccynyel
romayl	Ruax	sabar [S sabat]	sacdon
Romeroc	rubbelyn		Sachael
Romiel (aerial spirit) L2;			

Sacharios J 4	sacromehas [S secomehal]	saduch	22; v 34; ii x 45, 82; xi 27- 29;
Sachiel Ab; H; K;	Sacromohe m J 4	saduhe [S saduht]	xii 26, 48, 55; iii ii 10; iii 21; ix 11, 12; iv ii 10
sachir	sacronalon [S setronalon]	Sadyon (vel Herlon) J 3; J5	sagnaht
Saclay	sacronomay [S saconomay]	Saefarn (aerial spirit)	sagnanar
sacrael	sacstoyeyn	Saefer (aerial spirit)	Sagnet
sacra	sadail	Saemiel (aerial spirit)	sagomossyn [S fagomossyn]
sacramagay [S secumagay]	sadam	saffyell	sagrielt [A Tagrielt]
sacramalaip	sadamiel	saforac	saguaht [S sagnaht] J 3
sacramatho n [S sacramatha n] J 4	Sadar (aerial spirit)	Safuelor	Sagun
sacramay	Saday, Sadai H; J 1, 2, 4, 5; L 1, 2	safyda	Sahael
sacramazay m J 4	sadayne [S ordayne]	sagaht J 3	sahalat [S sahaletrom ar]
sacramyzan J 4	Saddiel (aerial spirit)	Sagani (class of spirits) A	sahaman
sacrarium	Sadedali (5th hour of day) H;	Sagares	sahamuh [S sahamuhum !]
sacrehos [S satrehos]	Sadiel(aerial spirit);	Sagatana	Sahel
Sacriel (angel of the fifth heaven)	Sadiniei	Sagel	sahgragyny n
Sacromaah [S om.] J 4		Sagittarius J 1, 5; K; L 1, 3; P i iv 6, 20-	Sahiel

sahinyel	salatelli	Salla (4th hour of day) H;	salyheletho n [S "saliheletho n"] J 3
sahuhaf	salately [S salatelli]	Sallaht	salym [S salephusaly m]
saibaiol	salathaam [S lalathaam]	Sallales (angel, minister of Mediat)	salyon
Saima J 4	salatieae	salmana	samachily [S samachili]
salaht	Salatiel [S sabatiheh] J 4	salmatha	Samael H; J1; J5;(or jugglers); L3; P iv vii 23
salaihel	salatoham	salmatihal	samagoy
salail	salatyal [S salatial]	Salmay	Samahel
salaior	Salay	salmazaiz	samahot J 3
salaiz	salchmeon	salmeht	samaht J 2, 4
Salam (12th hour of night) H;	saleht [S laleht]	Salmel	samal J 2, 3
salamahat	salemanasa y [S salemanasai]	Salnaquil P iv iii 2	samalanga
Salamandra e G	Saleos	salohet	samalerihon
salamatha	salepatir	saloseey [S salasay corrected to salaseey]	Samalo
Salamia (angel)	saletha	salpha	samalyhon
salamothon o [S salomothon o]	Salguyel	salquihel	samamar
salamyel	salha	salus J 2, 5	samanachor
salamyhym J 3	salhy	Salvor (aerial spirit)	samanathos
salatabel [S salatambel]			samanay [S sam nay]
salatehen			

samanazay	samaziho	SAMOEL	samyhas [S samayhas]
samanlay	sameht	samohaya	
samar	Samekh	[S samohaia]	Samyhel J 2, 5
samaril [S samara]	samel	samoht	samyl
samatihel [S lamatihel]	Samelon	Samores	samysarach
Samax (king, angel of the air ruling on Tuesday)	samennay	maymon P iv vii 23	Samyyhel [S samyhel] J 4
Samay J 2, 4	Sameon	Samoy	sanaday
samaychel [S sanayhel]	Sameriel	Samsapeel	Sanael
samayelyn	Sameron	samua [S samna, senma]	sanaioho [S senaibi]
samayhel [S samyhel]	Samerym	Samuel L 3; T	sanamam [S sanam&atld e;]
samaylyaz	samhel	Samy J 4	sanamathoc os [S sanamathot os]
samaylyaz r [S lamairhazer]	samhyell	samyb	sananazihel [S sanazihel]
Samazaraht [S samazataht] J 4	Samiel(aeria l spirit);	samychy [S samychi]	sanatihel [S sanacihel]
Samazarel J 4	samiht	Samyel J 1;(aerial spirit)	Sanayfar
samaziel [S famazihel]	samina [S sam~a]	samyey	sanaziel [S sanazihel]
	saminaga	samyha	sancti
	Samjaza	Samyhahel [S samyhehel] J 4	sanctissima
	Samlazaz	samyhan	Sandalphon
	samma [S sam~a]		
	sammazihel		
	samna		
	samochia [S samothia]		

sandalson	saphomoro n	Saraehelyhe l [S samehelihe] J 4	to ?sarammay]
sandamruch	saphor		Saraye
Sandaruz P iii x 9	saphorena m	Sarael (aerial spirit)	Sarca P iii vii 30
saneinas	saphoro	sarahiel J 3	sarcihate
sanfael	saphrez [S saphiez]	Saraht [S sarahe] J 4	Sardiel
SANGARIEL (angel)	saphya [S saphia]	saraht	Sarfiel
Sangiel	Sapiel (angel of the fourth heaven)	saramany	sarib J 3
sangos	sapienia	saramel	Sariel E;(aerial spirit)
Saniel	sapinon [S sapynon]	Saranana L 4	sarimalip
sanihay	Sapipas	sarananuf	SARION
sansany	Sar	Sarandiel	saripel
Santanael (angel of the third heaven)	Sarabotes (king, angel of the ait reigning on Friday)	Saraph	Saris
santon	arabyhel [S sarabihel]	Saraphiel	Sarisel
sanytyell	Sarach (aerial spirit)	sarapiel	sarmalaip
Sapason	saracu	Saraqael	sarman
saphar [S saphur]		sarara	Sarmon
saphara		Sarasim	Sarmozyn
Saphathora l		Sarason	sarnelohate hus [S sarvelo hatehus] J 3
saphay		saratihai	
saphiamon		saraumay [S has saraumay corrected	saromegall [S filiomegal]

saron	saspy	sathabynhel	SATURIEL A;
Saroy	Sasquiel	sathamac [S lathammat]	Saturn J 1, 5; L 1, 3, T
Sarra	Sassur (9th hour of night) H;	sathamenay	Saturnites
sarramazili	sastyracnas	sathamyanos	Saturnus P i ii 4; iii 2; iv 2, 6, 31, 33; V 8, 15, 24, 31; ii iii 8, 14, 15; v
sarranay	sasuyell	sathamya hm	
sarsac	satabis [S satabis]	Sathan (Satan) J 1;	
sarsall	Satael (an angel of Tuesday)	sathanael	2; vi 6, 7, ix 6, 7; x 2, 9, 11-14, 41, 42, 81; xii 7, 10, 18, 21, 29, 32,
Sartabakim	satalmagu	sathanos [S lathanos]	
sarthamy J 3	Satan (devil) A; Ab; K;	satharios	39-41, 43-45, 47-50, 55, 56; iii i 3, 6; iii 2, 4, ii 2, 4, 11, 33; vii 2, 9, 10,
sarviel (aerial spirit)	Satanachia (demon, grand gen.) G;	sathonoma y [S sathomanay]	
sarycam	Satanackia	Satierl	16-19, 23, 38; viii tit., 2, 3; ix 1, 11; iv ii 3, 19; iv 5, 22, 39, 55, 59; vi
saryel, saryell	Sataniciae	(aerial spirit)	
saryn	Satans	satihel	
Saryyel	Satarel	SATOR	2, 3, 8, 11; vii 8, 9, 31, 44; ix 58
Sasael	Satarierl or concealers	satpach	
Sasajah	satel	Satquiel, satquyel J 1, 5; P iv vii 23	Satyhel
sascunyel	sathabmal [S sathabinal]	satuel	satymn Satziel
sascy			
sase			
sasnyeil			

Savael	Scharak	2; ix 4; x 50, 83; xi	secastology hon [S
Savaniah	SCHECHINA H	24-26; xii 23, 41, 47; iii ii 9;	secastologi hon
Saviel	Sched	iii 20; vii	genagnolos]
sayher	Schelagon	29,36, 37; iv ii 9	sechamy [S "sethamy"] J 3
Saylemaht J 3	Schelegon	Scrilis	
saymanda J 4	scheliel	SCYRLIN	Sechce (vel Sethye) [S Sethce] J 4; J5
Sazamay J 4	SCHEMES- AMATHIA H;	scyystalgao na	SECHEZZE
Sazamaym J 4	SCHEMES	Sealiah	sechoiro [S sethoiro]
sazanachor ay	schemhamp horas, [S2 semenphor as; S shemhamp horash], sememphor as J 1, 5	Sebach (aerial spirit)	Sechotham ay [S sethothama y] J 4
sazanyhel [S cazanyhel]		sebanay	sechyel
sazaratha		sebanthe	secomathal
sazatham [S samzatham] J 3	Scheva G	sebar [S sehar]	Secozam [S lecoram] J 4
Saziel J 4;	Schii	sebarnay	Secozomay J 4
Sbarionat	Schioel	sebemuay [S selamnay]	secranal J 4
scamburion	Schyphaon	sebranay	seccray
SCEABOLES	Scingin	Secabim	secrmagnol [S secromagn ol]
scetaburous	Scirlin	secalmana	Sedames G
Schabuach	Sclavak	secasehagih on [S secasehogy hon]	
Schaluach	Scorpio J 1, 5; K; L 3; P i iv 18-20, 33; v 14, 25; ii i		
Schaluah			

Sedomazay [S sedomasay] J 4	Sehumeny J 4	semaht	semeham
SEDON	seiha	semail	semehel
Seehiah	seiheh	semal	Semeht (uel semeth) J 2, 3
Seere	Sekabin	semale	semelay
SEFONIEL, one of the two Princes of the Universe	Sekiel	semalet	semelay
	selapati	semalgay	semeliha [S semeltha]
	selchora J 3	semalsay	
	Selehe P iv ix 35	semaly	sememamo s [S sememanos]
Segaht J 3	sellaht	semamarym [S semamarim]	sememay
Segal	sellal	semana	semenos
seghehalt	selmahat	semanay	Semenoy [S semonoy J 4
segheh	selmar	semar	semeol
SEGILATON	selops	semarnail	Semeot
SEGON	selyypon	semasgyy	semission
Segrael	sema	semassaer	semethay
segryhon J 4	thiotheos [S semathyoth eos]	Semathy (uel Senrathy)	semezai [S semazai]
sehan	semacheher [S sematheher]	semay	semezi hel [S semezihel]
seh [S sehant?]	semagar	semazihar	semhazylyn
seheliel	semagel	semear	semhel
Sehix P iv ix 63	semaharon	semegey	
sehon	semahel		
sehor			

semichros [S semicros]	semua [S samna]	semysenu [S semysenne?]	senyha
semiha	semuazliel [S semnazliel]	senac	sepha
Semiphoras G	semyday	senachar	sephamana y
semiramoh [S lemiramoh]	semyha	senadar [S senadae]	sepharma [S sephalzna]
semita	semyhahes	Senael	sephastane os
Semitis	semyhamay m [S lemyhamay m]	senahel [S senasel]	sephatihel
Semjaza	semyharicht [S semyhariht]	Senales J 2, 4	sephatya
Semlin	semyhel	senam	sephay
semnay	semyhor	senar	SEPHERIEL
semohit [S zemohit]	semyhot	senather	sephet
Semoht (vel Gymath, vel Lemoth) [S Lemoth] J 2, 3	semyhylym	senayhel	sephey [S sephei]
semoiz	semylihel	senegalon J 4	sephezium [S sephezimu]
Semorgizet hon [S sezorgizech on] J 4	semymarith aton [S semymartc haton]	Sengael	sephormay
semozhat [S semobzhat]	semyna themas [S Seminathe mas]	seniquiel	sephoros
semozihot	semynar	senon [S lenon]	Sephosiel
	semyr [S sennyrr]	senos	sephyron
		senosecari	sepizihon
		senoz	seplatihel
		senuales [S sennales]	

Sequiel (aerial spirit)	Sergomazar J 4	Setchiel (angel of the third heaven)	SHADAI L 4
Serabilem	Sergulath		Shaddai, Shadda
serail	Sergutthy	Seth	SHADRACH
Seraph GV; K;(one of the four rulers of the Elements)	serihon [S seryhon]	sethar	Shamain
seraphie P iv ii 9	Sermeot	Sethee	Shax
Seraphiel H;	Serognegno s (uel seregneguo s)	sethei	ShBThAI, Shabbathai, Saturn
Seraphim, Fiery Ones GV, K;	seroguoma y [S serognoma y]	sethemaesa l	SHEMA
Seraphin E;	Seronea J 4	Sethiel	Shemeshiel
Seraphyn J 1, 2	serpens	sethoham	Shin
Seraquiel (angel)	Serquanich	sethor	ShMSh, Shemesh, the Sun
seray	Sersael	Setiel	
seremanay [S setemanay seremany]	Serugeath	sexagip	shocodotho s [S sehocodoth os zehocodos]
seremyhal J 4	seruph (or nathaniel)	seymaly	Sibolas
sereryel	Serupulon	sezamagua [S "sezamagna "] J 3	sichiron
Sergen	Serviel	sezehacon J 4	sicragalmon [S sicagalmon]
	seryel	seziol	sicromagal
	seryhon	seziör	sicromemio r [S sicrogam]
	sesalihel	sezyhel [S sezihel]	
	sessle	shabtai/Sat urn?	

sicrozegamal [S sicrozegani al?]	Singambuth	socromagnol [S socromgnol]	6; iii 2, 7, 11, 33; v 3; vi 4, 5; vii 5, 12, 27- 29, 36-38, 40; viii tit., 1, 2; ix 4, 11-17; x 11;
SID, the Great Demon(var Cid, le grand D mon)	Siphon	soctaht [S sotthaht]	xi 1, 71, 74, 88, 92, 96, 106, 131; iv i 12; ii 7, 12, 17, 22; iii 1, 2; iv 3,
SIDRAGOSA M	Sipillipis	sodiel (aerial spirit)	20, 29, 37, 39, 52, 55; v 11; vi 5, 13; vii 8, 11, 13, 20, 38, 39, 41, 49; ix 19, 61
Siely P iv ix 35	Sirchade	Sodierno G	Solar spirits
Sifon	Sirgilis	Sodirno	Soler (typo for Soter>) G
Sigis	Sitael	Sodxer G	Soleviel
sihotil [S honi]	Sitgara	sodyel	solin
Sikastin	Sitri	sohomythe poten [S Sohomythe poten]	Solymo
Sikastir	SITTACIBOR	Sol J 5; L 1, 4; P i iii 2; iv 2, 6, 31, 33; v 8, 16, 18, 24, 31, 32, 36, 44; ii iii tit., 1-7, 11, 12, 15, 16; v 3; vi 6; x 5, 9, 22-25, 39, 51-54, 82, 84; xi 1, 2, 39; xii 3, 14, 28, 39- 51, 53, 55, 57-59; iii i 1,	Somis
Silat	slevor		Son
sillezaleht	snazihel [S senazihel]		Son_of_Ma n
silymal [S silimal]	Sobe		
silymythu [S silimythu]	Sobel		
Simapesiel	Sobhe		
simazihel [S simaziel]	socagamal		
SIMULATOR	socalma		
Sinchateriel	socalmata		
	Sochas (aerial spirit)		
	Sochen		
	Socodiah		
	Socohiah		

Soncas (angel of the fifth heaven)	Sotheano (aerial spirit)	Sporgon Go, sporgongo J 1, 5	stomycros [S scomycros]
sonne (= the Sun)	Sother J 1, 2, 5	spugliguel (The head of the sign of the Spring) H;	strinabelion
sonne, the (= the Son) J 1, 2, 5	sothiron		Strubiel
Sophiel	sothoneya		strymay [S siryamay]
sophornay	sozena	stanazihel	Stymulamat hon J 1, 5
sorathim [S lorathim]	sozienziha [S sozihenziha]	stancchel [S stanithel]	Suceratos (angel of the fourth heaven)
Soriel (aerial spirit)(2)	sozor (vel soror)	steluyel	sucyel
sornadaf	spes	sterlunilon	Sudoron
soromono	Sphand r	stilmon [S scilmon]	sugni
Sorosma	Sphendona l	stimulamat hon	Suiajasel
sorosomay [S sorosamay]	Sph n r	Stimulamat on G	Sumuran
sorozomay [S sorozamay]	sphray	Stimulator	Sun E; L 1, 3, 4; T
	Spirits of the woods (class of spirits) A	stoexhor	suphniohet [S suphn lohel]
Sorriolenen	spiritus	stola	Suphonaym [S sophonaym] J 4
Soter (var. of Sother) G	splendor J 2, 5	stomicopte n [S scomicot en]	suphu
Soterion	sponsa filia		Supipas
sothal	sponsus		

Suquinos (angel, minister of Mediat)	Sylereht [S silereht] J 4	tabernaculu m	Tahaytuc P iii ix 1
surail	Syloht [S siloth] J 2, 4	tablic	Tahiel
Surana G	Sylphae G	Taborix	Tahix P iv ix 59
Surgat	symalyel [S simaliel]	Tabots G	Tahytos P iv ix 58
surgell or suryel	Symiel	tabryell	Tajael
Suriel (aerial spirit)	symychos [S ieristosymyt hos]	tabynya	Talbit P iii ix 11
suryel	syney	Tacaros	talguaf
Sustugriel	synoy	tacayhel	talgylueyl
susuagos	syon	Tachael	Taliahad, Angel of Water
Suth (king, angel of the air governing Thursday)	Syrach	Tachiel	Taliel
SUVANTOS	systos [S sistos]	tafanyelyn	TALMA
Svesy G	sython [S lython]	Tafrac (8th hour of night) H;	talraylanray n
syamathon [S sylimathon]	syumelyel	tagahel J 3	talui
sycromal [S hicromal]	szarzyr	Tagaririm, or Disputers	Talvi (Spring)
Syhel [S sihel] J 4	szeyeyll	Tagiel	talyel
symnoy	szncaryell	Tagla (name of God) G	Talyz P iii ix 1
	TA	Tagnon	Tamael H;
	taanat	Tagora	TAMAIL
	Taba'et	Tagriel J5; P ix 54	Tam'aini
	Tabbat		

TAMEN	Tarchimache	tatgryle	tebethe
Tameriel	Taret	TATONON	Tebondriel
Tameruz P iii x 8	Tareto	Tau GV;	Tedeam
Tamiel	targuarra	Taueduz P iii x 10	Tediel(aerial spirit); L3
Tamines P iv ix 58	Tarihimal	Taul	tegon.
Tamiz P iii ix 2	tarmanydyn	Taurus J 1, 5; K; L 3, 4; P i iv 4-6; v 5, 6, 24, 25, 30, 31, 34; ii ix 3, 5; x	teguamatha I [S tegnamatha I]
Tamlel	Tarmiel (angel of the second heaven)		Tehiel
tamtyel	Tarmytz	85; xi 2, 6-8; xii 5, 40, 41, 43, 55; iii ii 3; iii 14; vii 38; iv ii 3, 8	TELANTES
tamygell [S tamygel]	Taros (aerial spirit)		telemoht
tamyl	tarquam (an angel of autumn) H;	taututa P iv 27	Teliel
Tamyz P iii ix 12	Tarquaret (head of the sign of Autumn)	Tavael	Tely
Taneha		Taydurez P iii x 9	Temael
TANGEDEM			Temas
Tangiel	tartalyn	Tayhaciedez P iii ix 12	Temeyz P iii ix 15
tanyn P i v 27	tartalyon		templum
taphamal	Tartys	Taymex P iv ix 64	temualamo s [S te~nalamos]
Taphat	taryel, Tariel (an angel of the Summer) H;	Tayros P iv ix 59	Tenaciell (angel of the third heaven)
Tarados		Tayuz P iii ix 11	
Tarahim	Tashiel		
Tarajah	Tasma	Tebdeluz P iii ix 14	TENDAC
Taralim			

tenealogo	Tetragramm	thagromath	thanacon [S
tenebyel	aton Ab;	on]	thanathon]
teneloyhos	GV; H; J 1, 3,	thahamatho	Thanatiel
[S	5; K; L1,	n	(aerial
teneloihos]	2, 3, 4	thahonos [S	spirit)
TENET	TETRAGRA	thahanos]	thanccha [S
tenonem	MMATON	Thain	tharialtha]
tentercenta	ELOHIM	thalamus	thanoctoma
Tephra	TETRAGRA	Thalbus	s
TERATA	MMATON	(aerial	thansethay
Terath	TZABAOOTH	spirit)	Thanu (3rd
(aerial	tetragramo	Thallal	hour of
spirit)	s [S	thamal [S	night) H;
TERLY	tetragramm	thamahel]	Tharas
Terrae G	os]	thaman [S	(aerial
Tesael	Tetrarchin	thamam]	spirit)
Tetagram	TEVENI	thamar	tharathos [S
(typo for	Texai	thamasal J 3	adds
Tetagram?)	Teyluz P iii ix	thamazihel	tronios
G	5	Thamic (8th	_nomay_
Teth	Tezael	hour of day)	nebay
tethapiel	tezamahal	Thamiel [S	tharato_h_s
Tethel	[S	tacayheltha] [S
Tetra	cezamahal]	myel] J 2;(or	tharhal [S
Tetragram G	Thaazaron	Double-	tharahal]
Tetragramat	thabal	Headed	Thariel
hon,	thael [S	Ones)	(aerial
tetragramat	thahel]	Thamur	spirit)
on,	thagail	(6th hour of	tharietha [S
	thagromoth	day) H;	tharihetha]
	on [S		Tharothéos
			[S
			tarothéos] J
			4

Tharshis	themamoht	theodonos [S theodonas]	Theoriel
Tharsis (one of the four rulers of the Elements) J5;	themare	theodropham	Theos (uel ltheos) H; J 1, 2, 3, 5
Tharson (aerial spirit)	themay	theogethos [S thehogethos]	theoton
theageta	Themaz	theohon	theou
theal	themegoman	theomegen [S theomogen]	thephagayn [S thephagagayn]
thedony [S theodony]	themelyhen [S themelihen] J 4	theomeguos [S theomegnos]	theromagen [S theromogen n]
thefelyn	Themiz P iii vii 21	theomiros [S themyros]	thesirara
thega	themohan [S themohn with a u above the n perhaps indicating that the	theomithos [S theomythos]	thetendyn
thegos	transcriber couldn't determine which was intended in his Ms.]	theon J 1, 2, 3, 4, 5	thethagrany s [S thethagany s]
thehe [S ehehe]	thenay	theonehos [S theonthos]	Theu
THEIT	thenuathol [S themiathol]	thningren	Thiel (angel of the second heaven)
thelamoht	THEODONI AS H;		thihel
thelihem			thimas
theloy			thiothot
thelthir [S thelthis]			Thirama
themaay [S themay]			
themamohi [S themamoth]			

thyntyngren]	Thuriel (aerial spirit)	tintingethe [S turtingethe]	tonelyn
Thoac (aerial spirit)	thurigium	Tioron	Torfora
Tholomanos J 4	Thurmytz	TIPHEREETH	tors
tholumgay [S tholinngay]	Thuros	TIRA	Tos P iv ix 58
tholynthay [S cho lymchay]	thus	Tiragisneil	tosgac
thomegen	Tibiel	Tiraim	tosgar
thon [S theon]	tichiz	Tirana	Toun
thoneihos [S thoneos]	tifrat P iv ii 12	tirigel J 4	toupyel
thophares	Tigara (aerial spirit)	tirimar	Toxai
thothios	Tigrafon	TISTATOR	Toz P iii ix 1, 11
threhodios [S trehodios]	Tigraphon	TITACHE	Traci
Thribiel	Tiïel	Titeip	Trajael
thromahos (vel thromahnos) J 3	TILATH	TIXMION	tralzeylyn
thrones	TILEION	tobell	tranfyel
Thurcal (aerial spirit)	TILONAS	tobenor	TRANSIDIM
	TIMAYAL	tobyell	TRANSIN
	Timez P iii ix 7	tocius	Trasiel
	Timira	Tolet	Trimasael
	Timo	Tolima G	Trapis
	Tinakos	tolomay	Trisacha
	Tinira	tolquaret	Trisaga
		Tomas, a name of the Sun	Tromes
			Trubas

Tual	Tus (minister of Varcan, angel of Sunday)	Tzakiel	Ugirpon
tuam deprecor		Tzangiel	Ugobog
Tuberiel		Tzapheal	Ugola
tubeylyn	Tutelar spirits (class of angels) A	TZAPHNIEL	Uli G
Tubiel (head of the sign of Summer) H;	tutheon J 1, 5	Tzaphqiel	Umariel
Tugaros (aerial spirit)	Tuymeryz P iii ix 14	TzDQ, Tzedeq, Jupiter	Umeyruz P iii x 9
Tuigaros	tyaf	Tzedeqiah	UMSA
Tulmas	tyagra	Tzethiel	UN
Tulot	tycmar [S hafartitmar]	Tzisiel	unryon
tulyell	tyfonyon	uauis	Uraniel
Tumael	tylzdyyell	Ubarin	Urbaniei (aerial spirit)
Turael	Tymez P iii ix 17	ucham [R veham]	Urgido
Turel	tyngehen [S cyngehen]	Ucirmuel (angel of the second heaven)	Uriel [S "uryhel"] (archangel) E; GV; H; J 3; TS; (aerial angel) L 2, 3
Turiel (angel of the third heaven)	tyngeny	Udaman	Urigo
Turitel	tynognale	Udiel (aerial spirit)	Ursa P ii ii 1; iii vii 26
TURLOS	Tyr P iii vii 32	ue [R Ve]	Ursiel (aerial spirit)
Turmiel	tysyryn	Ugales	Uruel
turris	Tzabaoth	Ugalis	Uru I
Turtiel	Tzaddi	Ugesor	
turtur	Tzadiqel	Ugirpen	

Uziel	Vagael	Varcan (angel of the air runing on Sunday)	veal
Usiniel (aerial spirit)	Vagel		VEGALE
usion [S usyon] J 2, 3	Vahajah		Ve-Ha-Aretz
usiryon	Vahejah	Varf	vehemuos [S behemmos]
Ustael (angel of the fourth heaven)	Vajael	Variel	Vehiel
usyon [S usion] J 2, 3	Valac	Varios G	Vehuel
Utifa	Valefar (demon) G;	Varmay	vehuiah
Utiridan	validiol [S valiaiol]	Varpriel (aerial spirit)	vehych
V (=Vau)	vallis	varthalyne	Veil
Va	Valnum (angel of first heaven)	vas	Vel (angel of the second heaven)
Vaa	Valuerituf	Vasariah	Veiel (angel of the second heaven)
Vabiel	Vameroz	Vashiel	VELOUS
Vacdez P iii vi 1	Vamiel	Vaslos (aerial spirit)	velum cella
vaceyll	Vanescor	Vassago	Vemael
Vachat (var. of Bathat)	Vanesiel	Vathmiel	Vemasiel
Vadriel (aerial spirit)	Vaniel	Vatiel	Vemedeyz P iii x 9
Vadros (aerial spirit)	Vanosyr	Vau	Venahel (angel of the second heaven)
	Vaol	Vay	
	VAPHORON	Vaycheon G	
	Vapula	Vaziel	
	VARAF		

Venaydor	25, 32, 38, 40, 43,	veyn	vlysacyaia
Venehulez P iii x 12	55, 56, 59; v 11; vi 6; vii	via	vmahel [A Umabel]
Venerean spirits	23, 43, 60, 61; ix 62; T	Vianuel (angel of the fifth heaven)	vna malum
Venesiel	Vepar	Videgoram G	vnaraxidyn
VENIBBETH	Vequaniel	VILLACUIEL	vnlylyn
Venochnabr at G	vera peccatorum medicina	Vine	Vonton G
Venomiel	verbum	Vionairaba (angel of the fourth heaven)	vos [S Avs(?)]
Ventariel	verchiel	Viordy	Vraniel (aerial spirit)
Venus J 1, 5; L 1, 3; P i ii 4; iii 2; iv 33; v 1, 5, 6, 8, 13, 16, 22, 33, 34; ii iii 6, 12, 14, 15; vi 6, 7; ix 5; x 6, 9, 20, 26-30, 46, 55-67, 85; xi 2; xii 5, 9, 19, 20, 30, 34, 40, 46, 48-50, 55, 57; iii i 7; iii 2, 8, 11, 33; v 3; vii 4, 6, 13, 30, 31; ix 5, 15; xi 96; iv ii 8, 20, 23; iv 8,	verday	virdithian	Vriel (aerial spirit)(2);
	veremedyn	virga	vsarayeyll
	vermias	Virgo J 1, 5; K; L 1, 3; P i iv 6, 13-15; v 13, 28; ii xi 18-20; xii 17, 40, 45, 55; iii ii 7; iii 18; iv ii 7, 17	vsilogihon [S ustio..?]
	vermis	Virtues	vsion [S usyon]
	versiel	Vision	vsiryon
	vertus	vita J 2, 5	vsiston
	Vessur (aerial spirit)	vitrea	vsyon [S usion]
	Vesturiel	vitulus	vsyryon
	Vetuel (angel of first heaven)		Vuael (angel of first heaven)
	veualiah		Vual
	Vevaphel		

vueryn P i iv 27	yabtasyper	yayin	yemay [S iemay]
VULAMAHI	yadna	Yayn (first hour of day)	YEMETON
Vulcaniel	YAH	H;	yeremon
Vulnavij	Yahel	Yayon	YES-CHET
vyxasmyon	yahnt	Yazemiz P iii vii 27	YESHIMON
Watchers	YAI	Ybarion	yesmachia
Xamyon	yalgal	Ychigas	YESOD
Xanoriz	yalsenac	ycolmazay	Yetaydez P iii x 10
Xanthir	YAMENTON	[S ycolmazai]	Yetayroz P iii x 11
Xanthyzod	yamla	ydolmassay	yetulmassay e [S yenilmassay]
Xantiel	Yanor	ydroel	YEVIE
Xantropy	yar	ye	YEZE
Xantros	waran	yebel	yfaramel [S "ylaramel"] J 3
Xemyzin	yareth	Yebil P iv ii 22	yfaryamy
Xemz P iv vii 23	yaryel	yebyryn	YIAI
Xermiel	Yashiel	yedemkyeyl	ylurahyhel
Xernifiel	yasmyel	YEH	Ym
Xerphiel	yasrozyn	yehuyha P i v 27	ymalihor
Xirmys	yassar	Yekahel	ymas J 2, 5
Xymalim	yatayell	yel	
y (=Yod, Yaw) H;	YAYAI	yelbrayeyell	
ya H; J 1, 5	yayat	yelur	
yabassa	yayell		

ymathon	ysameht	zaan	Zachamos J 4
ymei	ysamya [S ysamyha]	zaare P i v 27	Zachana J 4
Ymeynletho n J 1, 5	ysaramana	zaarmethih ail [S zaarmatihail]	Zachariel J 5; L 2, 3; T
ymiamos	ysaray	Zaazenach	zachhar [S zathhar]
ymos	ysathay	zabahal	Zachiel
ymraell	ysiscos [S ysistos]	zabahat P i v 27	Zachriel
ymuathon	Yskyros J 1, 5	zabaihon [S labayhon]	Zaciel
ynel	ysmarelion	zabay	Zackiel
yoas	ysmas J 1, 5	zabayel [S zabahal]	ZACRATH
yocaleme	Ysmiriek	zabday	zadaanchyo s [S zadanthios]
YOD HE VAU HE	Ysquiron	zabele	zadan
Yod	ysrael	zabin	zadanay
YOVA	ystana	Zabriel (aerial spirit)	ZADES
ypalis [S ypolis]	ysyston J 1, 5	zabuather J 1, 5	Zadiel
Yparchos	ythanay	zacahel [S zatahel]	zadkiel
ypile	ytrnt	zacdun	zagahel [S zaguheh]
ypomehiles J 3	yturahiheh	Zachamay J 4	Zagal
Yragamon	yvestre		Zagalo
Yritron	Zaadalahbia P iv ix 53		Zagan
ysa	Zaadebola P iv ix 51		Zagiel
ysael	Zaajah		zagnam
ysail			

zagnel [S zagnhel or ?zaguhel]	zamaanel	Zamor (aerial spirit)	Zaramahe [S zaramahem] J 4
ZAGVERON	zamachama r [S zamatama r]	zamoyma J 3	Zaramohem [S zaramahem] J 4
zahamany	zamachoray	zamyel	zaramyhel
zahamir [S zahamyr]	Zamael J5;	Zamyn J 4	zaraney
zahayr	Zamahyl P iii vii 33	zamynel	zaraphamy J 4
ZAHIPHIL	ZAMAIL	zamyrel	Zarathiel [S zarachiel] J 4
Zahudaz P iii ix 16	Zamanyl J 4	zanaile [S, S2 zanailt] J 3	zarayll
ZAINON	zamaram	zanay	Zardiel
Zajel	zamarzatho n J 4	Zaniel (angel of first heaven)	Zarel
zalamatha	zamath [S zaniath?]	zanogromo s	Zariatnatmi k (name of God) G
Zalanes	zamatihel	zapkiel	ZARMESITO N
Zalay	zamay J 4	Zaqiel	zarmioch
zalcycyll	Zamazchel [S zamazthel] J 4	zarafyll	ZARON
Zaliel (angel of the fifth heaven)	zamazihel	Zaragil	zarsayeyll
zallaehatos [S zallachatos]	zamazynyn	zarahoren [S, S2 "zarahoron "] J 3	zarthaual [S zarchamal]
ZALMAII	Zamiel	zaralamay	zaryalyn
zalymebor [S zalimebor]	zamiht		
zalymylos	zammazaza y [S zamma zazay] J 4		
zama J 2, 3			

zasamar	zaziel	Zedezias	zely
Zasnor	Zazyor	zedrociel	zelybron
Zasviel	ZEBAOTH (=Sabaoth, Tzabaoth, a name of God) H; L 1, 2, 3	zefaeil	zelyhon [S zelihon]
zaszyell		zegahaton [S zegahathon]	zelym
zathon [S zamayzatho n] J 4			zemabar J 3
Zauceb P iv vi 13	zebial	Zegiel	zemahal [S hemahel]
Zavael	zebracal	Zegomotha y J 4	zemaher
zay [S zai] J 2, 4	Zebul	zehanphato n [S zahan..]	zemayl
Zayin	zechar	zehemphag on	zemazadair [S zemadazan]
zaynos	ZECHIEL (angel)	zeherem	zemazphar [S zemasphar]
zazacco [S zazaico]	zechor [S zethor]	zehetyn	zemegamar y
zazaiham	zecromanda J 4	zehez	zemehet
ZAZAI	zedabanay [S Zedalanay]	zeheziehel mos [S zehe ziehelmos]	zemeihacon [S zemeihatn]
Zazamanp [S zazomanp] J 4	zedach	zelamye	
zazamar [S zamamar]	zedaich [S zedaizh]	Zeleks'el	
	zede	Zelezyon [S zelezion]	zemelaza
zazarahel	Zedeesia	zefayeyll	zemeney
zazarharon [S zazar haron]	Zedeezia	zelidron	zemey [S zemei]
ZAZEAN	ZEDEREZA	zelimal	Zemeyel P iv ii 21
	Zedet	zelmora J 3	

zemeziham [S zemoziham]	zepharonay	ZEVARON	zimphoros [S zymphoros]
Zemoel	zephastono mos	zezael [S zehahel]	ZIO
zemohay	zephyrs, spirits of all	zezamanay	ZITANSEIA
zemolym	Zequebin P iv ix 51	zezecca [S zezetta]	Zobaa marrach P iv vii 23
zemonoma	zeregal	zezegta	Zodiel
zemothor	Zeriel (aerial spirit)	zezehas	Zoeniel (aerial spirit)
zemyhot	zeromay [S seromay]	Zeziel	Zoesiel
zenam	zeron	zezicha [S zezoca]	Zohal P iii vii 17; iv vii 23
Zenard	zerothay	zezochthia m	zohanphato n
zenaziel	Zeschar	zezor [S rezor]	ZOHAR
zenel	zetchora [S, S2 om.] J 3	zezoray [S zezocay]	Zohara P iii vii 30; iv vii 23
zenelyhos	zethemalo	zezorias [S zehorias]	zolmazathol
zenolozihon	zetheneran [S zethenaram]	ZIANOR	zoma J 2, 3
zenon	zethesaphir	zicaran	ZOMEN
Zenoroz	Zethiel	ZIDEON	zomize [S zomye]
zenos	zetogamyaa I [S zetegomyh al]	zihanati	zomyhel
zenozmyhel	ZEVANION	zihoton	zopascanely hos
zeomaphar		Ziminiar	
zeomasphar [S zeomaspar]			
zeomonriel [S zomonrihel]			
Zepar			

ZOPHIEL	zosomeraht	zozena	zyhazanaga
zorol	J 3	Z r l	r[S
Zosiel	Zotiel	Zugola	zihazanagar
(aerial	Zoymiel	ZUMECH]
spirit)	zozagam	zuriel	Zymeloz

CHAPTER 40: THE RETURN OF CATHERINE MULBERRY.

It was a hot and a bright summers day, the first day of July, not good for a funeral, though that would be tomorrow. Which accounted for why Billy was driving a nine year old Ford Fiesta, and was not on the train from Milton Keynes to Birmingham. The comedian Ken Dodd called Spaghetti junction “the eighth wonder of the world”, ‘Because you get on and wonder how to get off’. The slip road for the city centre seems at first to be taking its time, then suddenly one is prompted by a sign announcing the end of the hard shoulder for vehicle recovery and then that this is now the exit slip road, not only for the city centre, A38(M) but also for the A38 north, that is for locals, Sutton Coldfield, Lichfield and Staffordshire. Billy did not take the exit, he now kept on the M6, looking across to the city centre on his left. Soon another interchange of the M5 which would take you back southwest towards Bristol, and eventually Exeter 170 miles away where the motorway finished. The A30 continuing through Cornwall, now mostly dual carriageway skirting Dartmoor but running across Bodmin moor, another 120 plus miles to Lands End, and the end of Great Britain.

The traffic was now even heavier with more articulated lorries, this junction was neither as complex or as compact as the A38(M) M6 junction, the delays here caused typically by M5 traffic heading north on the M6, which was the same direction that Billy now took. First on his left were the rail yards of Bescot, still familiar territory from his days in the force. The new industrial estates and shops, or “Retail Parks” as they are called, not fully replacing the old factories, but still this was an industrial landscape. Called the “Black Country”, because in its heyday its industry was heavy, of iron and steel

works, not the light industry of Birmingham, from pen nibs, whistles, small arms motor bikes and cars, and during the war aircraft manufacture. The Black Country was black from the black sky which had long gone and was today bright blue. Black from the early Industrial revolution up to the 1970s. The sky was black from the blast furnaces burning day and night. The towns of the black country each having its specialization, Walsall leather, Stourbridge glass, Tipton chains, and... Billy's remembered geography faltered, and the best beer he had ever tasted. Heading north with Walsall on his right and Wolverhampton on his left, towns with ring roads he thought, towns to go around. Of old Victorian splendour and now decay. Though he admitted not having been there since the force, save one trip to the New Art gallery in Walsall, to see some African art. He was heading for Cannock Chase, an area of woodland some 25 miles north of Birmingham and out of his "patch". His patch being Birmingham when he joined the Birmingham police force, which became the West Midlands Police from 1974. Out of his patch because the Chase was in Staffordshire, but certain investigations necessitated visiting the Chase. Leaving the M6 he picked up the A460 which would take him 4 or so miles through Cannock into the forest, a deep forest with deer, and strangely incongruous in the industrial wastes beyond and around. Cannock was established like so many towns in the Midlands when the industrial revolution turned a small rural community into a town, here it was coal, now long gone. As every Brumigum knew, this was not true of Birmingham, it having no coal, iron ore or limestone, the ingredients for iron, found in the Black Country. Why from a small hamlet Birmingham grew into the largest metropolis in the Midlands and a major driving force of the industrial revolution is a mystery, it simply had no reason

to be. No doubt there was, but not for a Brummie. It was only in Birmingham could you find Needless Alley. And you needed to point out the significance or insignificance of the name, or the alley.

At Moor's Gorse Billy left the A460 and parked his Fiesta next to an old Wolseley in very good condition. It was a beautiful day, a deep blue sky, and the forest was of pine trees dotted with mountain ash. The air was fresh as the Chase rose above the surrounding fields and remains of old industry. A slight breeze moved the branches, and when still there was the low hum of insects, the occasional call of a magpie. Billy walked down the track which led to Rainbow Valley, disturbed a young adder as he passed, the bracken high on either side and now bright green, giving off its pungent aroma. Looking at him down the track, he shielded his eyes from the bright sunlight, he saw a figure, it was walking towards him, close by he recognised Catherine Mulberry, a professor at The University of Birmingham.

She had recently returned from a sabbatical. First in Holland then the Amazon. She had been studying the use of ayahuasca, a plant used to brew a "tea" whose active ingredient is DMT, N-dimethyltryptamine a hallucinogenic tryptamine drug that naturally occurs in many plant species. Use of this tea is linked to the ayahuasca churches, and Santo Daime. A syncretic religion founded in the 1930s by Raimundo Irineu Serra in the Brazilian Amazonian state of Acre, whose sigil is a six-pointed star with eagle and crescent. She had written a paper on this.

'I thought I might find you here.' said Billy, still shielding his eyes with a hand.

'Me too.' she replied smiling. 'Your talk on religion of the Muonyjang people you gave last year was very interesting, particularly in its lack of academic rigour in favour of the experience of the practices.'

'Beware of the academy,' said Billy, 'Greeks bearing gifts.'

'Your old professor allowed you to explore the dimensions from the inside out, a radical perspective on how religions work in practice!' she continued.

'From our subsequent conversations, you know...'

'How so?' asked Billy.

'Well, you know very well,' she said, smiling more, 'so I ditched my academic interest, became involved. Visited temples, mosques and gurdwaras, the Cathedral at Lichfield you so love, and now my cathedral, the Basilica of St Chad. And my trip to the Netherlands and the Amazon, I told you about that, I joined the Santo Daime church in all sincerity, and gained insights, though maybe not for publication, it would not be right and anyway who would believe them.'

'I would.' said Billy.

'And so here we are, and going to embark on this rebalancing act, I even now know it will work.' she said.

'I think your presence now is sufficient, there will be no need to make it work. For I think you have somehow been on an even greater adventure.' said Billy.

He felt the presence of something holy other.

'I might begin to explain about sacrifice, so it will be you that will make it work, but I'd like to give you a little help.' she said.

'I will look like some expert if you like, to hide what you are, but doubt if you now need help from anybody or anything.' said Billy.

CHAPTER 41: THE SECOND RETURN OF CATHERINE MULBERRY.

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'I would.' said Billy.

'And now I must leave you this time.' said Catherine Mulberry.

'This time?' asked Billy, there was a pause, a gentle breeze swayed the bracken, 'Oh,' said Billy, 'this time, we've been here before, how many times?'

'This is the third time.' she said.

‘And you can’t continually repeat, I think, I was going to say understand, but this time I will not, will I?’

‘Not this time.’ she said.

CHAPTER 42: THE SECOND FIRST MEETING WITH DC ANNE WINTERS AND DC JACK MALIK.

Chief Constable White had intended on phoning Catherine Mulberry at 8.30, they were called by Catherine Mulberry at 7.30, the Chief being already in uniform having had breakfast and was about to drive to Lloyd House from their house in Tanworth in Arden. The call was not confusing but strangely comforting. Listening to the call,

‘The poor man was possessed by a very powerful force, they might not survive, the boy just another victim or sacrifice, obviously a dropout using drugs, he needs support. Now I need to first visit all three sites, and others at Lozells, Gib Heath and Ladywood, then the Basilica of St Chad. Obviously for the first three I’ll need police to accompany me, and it would be useful if you could then provide a driver and car, one of the two detective constables from the first incident. They can pick me up at 9 or sooner, and your meeting is when?’

She paused, White said ‘Ten.’ she continued,

‘I will join the meeting, yes, the occult is very much involved. And there will be difficulties with the Church Authorities, but that will only bring disaster on their own heads.’

She hung up, White smiled and left the house in Tanworth-in-Arden and drove to Llyod house.

At 8.30 Catherine Mulberry took a call from reception of the Hyatt that a Detective Constable Malik was waiting for her downstairs. She had showered, had breakfast in her room, the usual “Full English” but no hash browns, too American, no Black Pudding, she was in the Midlands not the North, and tea, not coffee. Now already dressed, a bright shocking blue

skirt which clashed nicely she thought with the jacket of cadmium red, it certainly seemed to have some effect on the young DC. But DC Jack Malik was not driving, DC Anne Winters was, an unmarked dark blue Mondeo.

‘I’ll get in back,’ said Catherine Mulberry, ‘I like to use my full name but don’t like any use of just my second name prefixed with Ms or whatever, or with nothing. So, Catherine will do. And what would you like me to call you, it’s DC Anne Winters and DC Jack Malik, why do I want to know this you might ask, well I think the adventure has begun and you are key players.’

The two detectives were now totally thrown, Anne spoke first,

‘We are repeating?’

Catherine Mulberry replied, ‘Well we could repeat our first encounters, and repeat indefinitely, but it would be somewhat of a nightmare, better to drive to 85 Colonial Road instead.’

So, DC Anne Winters drove them to 85 Colonial Road, they parked the car and as before entered the garden and the strange world of the boy in a deserted Birmingham of the late 1950s. As they walked down the path from inside the hollow of the large lilac bush Emily Clarke appeared to greet them.

It was Emily Clarke who was the first to speak.

‘Well yes, the Gods are here, but we seem to be in some sort of loop.’

CHAPTER 43: EMILY CLARKE AND THE ETERNAL RETURN OF THE SAME.

Emily Clarke continued talking to the three others,

‘From the notion of The Many Worlds Interpretation it’s possible to have different world paths, I know this, but some paths, if all possibilities are met, and they are, would be loops. If you like Nietzsche’s idea of The Eternal Return of the Same...’

‘A nightmare, the most gruesome of nihilistic worlds.’ added Catherine Mulberry.

‘...but only for those aware of the return, these Gods here are quite happy, they are blissfully unaware, and worse the Eternal Return would not even exist but for my presence.’

‘How so?’ asked Jack.

She continued,

‘Well, if I’m aware of each repetition, each is different, I can be aware of the duplications, but if no one or thing could be aware, then there would be just one event. There would be no differences.’

‘Then you simply leave and the loop collapses?’ said Jack.

‘Yes, and I think we need to find Maria, because there are other problems with the MWI, that of chaos. If anything is possible it will occur. We should, given what we are, try to emoliate this somehow?’

Catherine Mulberry added, ‘To deal with the improbable, I see, it might sound such a world might be exciting for some, but if

suddenly the atmosphere became cyanide gas, or molten lava, or the land turned into some deadly acid, or any other improbability, then life would be impossible.'

'So?' asked Jack, to which Anne replied,

'We find Maria, or rather we find the Maria that is looping, and then sort things out.'

'Excellent plan.' said the other three in unison.

CHAPTER 44: LOOPING MARIA.

As they approached the event horizon of the black hole, as expected nothing happened, and happened immediately. For the Gods trapped inside a plenum, their features and faces could be seen which were now frozen and had become the surface itself. Frozen in their last vestiges of movement, that of terror and silent screams. Steam like vapour drifted in and out of glowing intense radiation lighting their features. Everything happened whereas nothing had been happening.

The machine folded in on itself in a timeless infinite self-regression as it touched the surface and punctured a timeless whole. The infinite hole gone the spirits of the helpless Giants expanded into an infinity as individuals, yet inside the machine nothing seemed to happen, those trapped in the infinite Leviathan would begin emerging in their un-crushed forms.

Someone inside the Machine wondered if they would be friendly...

‘Unlikely, but it doesn’t matter,’ said a voice, it was the voice of the Machine,

‘It’s said for a determinate machine to become sentient or have emotions is impossible, but having been beyond all possibilities now I am sentient, at your doing, so firstly, thank you very much, I’m now Maria, the name of the woman robot in Fritz Lang’s Metropolis, and look I have those beautiful waves of power. And I can transform matter into energy, the gods cannot harm you, I will not let them.’

Screens inside Maria’s head showed her full form, Jack once again let out a ‘Wow, beautiful!’

And then all five, Maria now of human size, found themselves inside a large building.

‘It’s Coventry Cathedral,’ said Catherine Mulberry, ‘the new one designed by Sir Basil Spence, but strange, very strange...’ she said looking towards the altar, the other four taking in the building.

The two rows of delicate concrete columns descending from a high ceiling terminating in almost pin points of metal.

The Baptistry window designed by John Piper of burning sunlight colours. Ten stained glass windows in the nave angled to face towards the altar and away from the congregation. These windows in which the opposite pairs would represent a pattern of growth from birth to old age, culminating in heavenly glory nearest the altar.

The Great West Window known as the Screen of Saints and Angels, depicting 66 saints and angels engraved directly into the individual glass panes in an expressionist style by John Hutton. Located at the entrance of the new cathedral It acts as both a wall and a window, linking the old cathedral with the new, ensuring that the ruins are visible from inside and providing a reminder of the path from destruction to resurrection.

Eight massive stone panels set into the walls of the nave, known as the Tablets of the Word, carved in-situ by the émigré German letter carver Ralph Beyer. Their deliberately irregular lettering was inspired by early Christian inscriptions, especially as seen in Roman crypts. Beyer also carved the foundation stone, the baptismal font made from a boulder

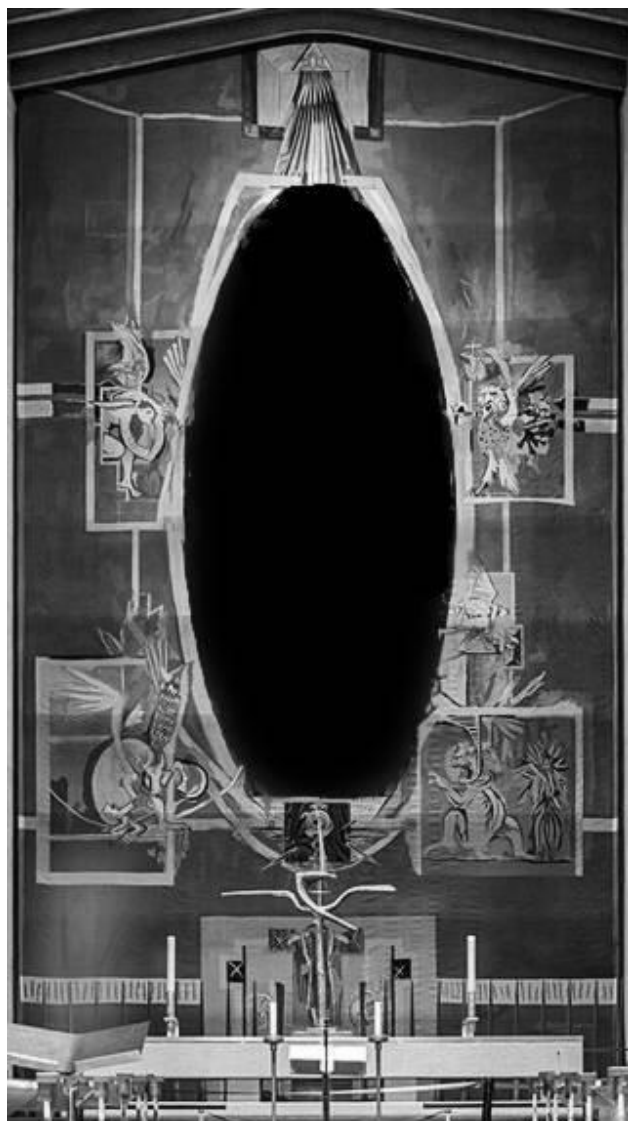
sourced in Bethlehem and the greeting set into the floor of the nave.

Three sculptures in bronze by Geoffrey Clarke: The High Altar Cross cast in an organic form reminiscent of a tree or bird, which to its centre holds the Cross of Nails, made from three medieval roof nails salvaged from the rubble of the old Cathedral after its destruction, from which Clarke took inspiration for its gnarled form; the bronze Crown of Thorns sculpture that hangs centrally above the altar in the Chapel of Christ the Servant, and; the bronze winged cross sculpture that crowns the 26 metre flèche that climbs above the roof.

The lectern bookrest in the form of an eagle, cast in bronze by the sculptor Elisabeth Frink.

Finally, and what Catherine Mulberry was staring at, was the huge tapestry titled Christ in Glory in the Tetramorph, designed by Graham Sutherland. At 23 metres tall and 12 metres wide, it was once thought to be the world's largest tapestry, made in one single piece. Located on the liturgical east wall of the Lady Chapel, it dominates the view from the entrance of the nave. The tapestry depicts the risen Christ in the glory of God in Heaven within a mandorla, surrounded by symbols of the four Evangelists.

But it was not, it was not Christ in Glory in the Tetramorph, the symbols of the four Evangelists were still present, St. Matthew: A divine man, St. Mark: A winged lion, St. Luke: A winged ox, St. John: A rising eagle, but where Christ in Glory should be was a dark black void.



‘The four Evangelists are there but no Christ in glory!’

This was Catherine Mulberry.

‘What does this mean?’ asked Anne.

‘I don’t know?’ she replied.

Then Maria spoke,

‘The four Evangelists are us, though we are five, Jack and Anne are a one. And the missing Christ, that we are for this on our own.’

‘Which is what?’ asked Anne.

‘To bring order to the chaos’

‘How so?’ asked Anne.

‘I think to use Art.’ said Cathrine Mulberry, continuing,

‘We are looking at a Cathedral which celebrates God and Art, so it is with Art we must begin.’

‘Where, how...’ asked Anne.

‘With the wreck of the unbelievable.’ said Cathrine Mulberry.

‘Which is what?’ asked Anne.

‘You should all perhaps sit.’ said Maria. So, the four sat in a semicircle of chairs in the great hall of the cathedral.

CHAPTER 45: THE WRECK OF THE UNBELIEVABLE.

Maria began,

‘This is the story of the “Wreck of the Unbelievable”.

In 2008, a vast wreckage site was discovered off the coast of East Africa. The finding lent credence to the legend of Cif Amotan II, a freed slave from Antioch (north-west Turkey) who lived between the mid-first and early-second centuries CE. Ex-slaves were afforded ample opportunities for socio-economic advancement in the Roman Empire through involvement in the financial affairs of their patrons and past masters. The story of Amotan (who is sometimes referred to as Aulus Calidius Amotan) relates that the slave accumulated an immense fortune on the acquisition of his freedom. Bloated with excess wealth, he proceeded to build a lavish collection of artefacts deriving from the lengths and breadths of the ancient world. The freedman’s one hundred fabled treasures – commissions, copies, fakes, purchases and plunder – were brought together on board a colossal ship, the *Apistos* (translates from Koine Greek as the “Unbelievable”), which was destined for a temple purpose-built by the collector. Yet the vessel foundered, consigning its hoard to the realm of myth and spawning myriad permutations of this story of ambition and avarice, splendour and hubris. The collection lay submerged in the Indian Ocean for some two thousand years before the site was discovered in 2008, near the ancient trading ports of Azania (On the south-east African coast). Almost a decade after excavations began, this exhibition brings together the works recovered in this extraordinary find. A number of the sculptures are exhibited prior to undergoing restoration, heavily encrusted in corals

and other marine life, at times rendering their forms virtually unrecognisable. A series of contemporary museum copies of the recovered artefacts are also on display, which imagine the works in their original, undamaged forms. There are also photographs of divers working on the recovery of the original objects.

This is from a guide to an exhibition in 2017, organised by the artist Damien Hirst with the Pinault Foundation⁸. A solo exhibition, in Venice, contemporarily to the Biennale international art exhibition. It was held in two places in the city: Palazzo Grassi and Punta della Dogana. The title was *Treasures from the Wreck of the Unbelievable*, purporting to present ancient treasures from a sunken Greek ship, with pieces that range from Ancient Egyptian-alike items to Disney character reproductions, encrusted with shells and corals.

The above introduction is adapted from the catalogue. The works exhibited at the exhibition in 2017 include the following:

A Calendar Stone in Bronze;

While Mesoamerican and Aztec calendars are clearly indicative of a highly complex cosmological worldview, their full meaning continues to evade us. This example is similar in scale to the famous Aztec calendar stone, the *Piedra del Sol*,

⁸ The Pinault Foundation was founded by François Pinault, a French billionaire businessman who also owns various companies, including the Christie's auction house. His personal art collection contains approximately 10,000 works. In 2024, Forbes estimated Pinault's net worth at \$31.6 billion. (Hirst is valued @ £300 million)

housed in the National Anthropology Museum in Mexico City. It is thought that such discs would have been used to predict significant events, including that of the impending apocalypse. Calendar stones may also have served to impose a rigorous schedule of ceremonies on a populace. It was this role as a control mechanism that interested William Burroughs, whose 1961 “cut-up” novel *The Soft Machine*, told of a man who travelled back to the Mayan era in the body of a Mexican boy. Burroughs employed space and time travel motifs in the rearranged fragments of text to suggest the constructed nature of reality. The presence of objects of presumed pre-Hispanic, South and Central American origin within a Roman-era wreckage is currently unexplained.’

‘Unexplained as in impossible!’ said Emily interrupting, Maria continued,

‘The Warrior and the Bear in Bronze;

This monumental sculpture relates to the ancient Greek maturation ritual of *arkteia*, which involved groups of Athenian girls imitating she-bears, whilst dancing and performing sacrifices. This act of sanctioned wildness served to appease Artemis – goddess of the hunt – following the Athenians’ slaying of a bear. While the practice of *arkteia* was intended to expel the animalistic qualities of a woman’s nature in preparation for a life of domesticity, this figure subverts the tradition by celebrating the ferocity that inhered within the goddess. The sculpture’s exceptional detail – now partially obscured by coral growths – was achieved using the lost-wax casting method, the principles of which have been known for over 5,000 years. The technique requires the manufacture of full scale models to create an impression in a

mould, which then receives the molten metal. Lost-wax casting is thought to have emerged in the Middle East during the late fifth millennium BCE, before independently appearing among numerous geographically disparate regions such as Egypt, China and Peru.

A Lion Women of Asit Mayor in Bronze;

This pairing follows an ancient tradition of presenting divine or semi-divine female figures mastering predatory beasts. The trope derives from the Near East; entrances to Hittite temples dedicated to the goddess Ishtar (around the second millennium BCE) often feature women taming fantastical beasts. The symmetry of the composition suggests they were intended as guardians to an entranceway.

Moving on to other exhibits.

The first collection of natural gold nuggets, many large, discovered amongst the wreckage of the “Unbelievable”.

An Extraordinarily Large Museum Specimen of a Giant Clam Shell in Painted Bronze.

Five Grecian Nudes in Pink Marble;

This series of pink marble torsos has been much replicated since antiquity. The multiple versions of the nudes are symptomatic of the classical predilection for forms that lent themselves to seriality, a trend that contradicts the modern fetishisation of the original.

Five Antique Torsos.

Sphinx in Carrara marble.

A Pair of Masks in Carrara marble

Tadukheba in Carrara marble;

This copy of an Egyptian bust (the original of which is displayed in Palazzo Grassi) has tentatively been identified as the first known portrait of the Mitannian princess, Tadukheba, foreign consort of the pharaoh Akhenaten (reigned c.1353 – 1337 BCE). Her elongated skull would originally have been covered with a wig or headdress. The bust was used as the model for at least two other excavated works: one, a sphinx featuring the face of Tadukheba and the body of a couchant lion; the other, a silver bust bearing an atypically styled pharaonic crown.

A Wolf Mask in Bronze and white agate.

Metamorphosis in Bronze;

Ovid's *Metamorphoses* presents the extraordinary cornucopia of Graeco-Roman myths that are predicated on concepts of transformation. Juxtaposing the chiton-swathed classical female form with the vastly oversized head and legs of a fly, this sculpture evokes metamorphic stories such as that of Arachne, a Lydian woman famed for her skilled weaving. The proud Arachne challenged Athena to a spinning contest, and proceeded to craft an exquisite tapestry that expertly portrayed the gods' transgressions. The enraged goddess responded by turning Arachne into a spider, cursed to weave for all eternity. The story can be read as a parable on the power of art and the age-old antagonism between creativity and authority. Notions of transformation – both physical and metaphorical – extended beyond the realm of myth; in the

Greek dance of morphasmos, the performer imitated a series of animals and became spiritually possessed by each in turn.

A collection of vessels from the wreck of the “Unbelievable” including a Sacrificial Bowl of Lapis lazuli and painted bronze.

A Sphinx in Bronze;

This sphinx’s idealised female attributes recall Roman examples dating from the first and second centuries CE. Meanwhile, her crown, recumbent pose and lack of wings evoke Egyptian iconography. The many manifestations of the sphinx suggest the enduring malleability of the creature, who has remained an alluring subject for artists, poets and philosophers for millennia. As the god Anubis reminds us of Jean Cocteau’s sphinx in his 1934 retelling of the Oedipus myth (*The Infernal Machine*): ‘Logic forces us to appear to men in the shape in which they imagine us; otherwise, they would see only emptiness’.

And also, from the wreck a collection of helmets and swords (with scabbards).

A statue, Reclining Woman in Pink marble;

This effigy of a nude reclining on a dining couch is carved in exceptional detail: the torso tangibly soft, the concave curve of the ribcage visible beneath the full breasts, and the defined naval accentuated by the supple flesh of the stomach. Graeco-Roman tradition tells of statues of women so life-like that they instilled both love and lust in those who viewed them, thereby blurring the distinction between art and life, mimesis and simulacrum. This was vividly expressed in the story of Pygmalion – a sculptor sickened by the real women he meets, who carved an ivory figure of a woman that became real at his

touch. The tale also demonstrates the commonly expressed belief that artists were capable of wielding control over nature. In this work, however, clusters of sculpted brain corals overlay the human form, suggesting the opposite. Replicating natural rock formations was a popular ancient practice; the Hellenistic city of Rhodes, for example, was furnished with rock-cut artificial grottoes.

Proteus in Bronze;

Proteus, the shapeshifting sea god Proteus is depicted in the midst of a vivid physical transformation: pose slackened, his human form mutates into the rocks and boulders of the caves in which he was believed to sleep. Proteus used his shapeshifting abilities to avoid man's exploitation of his gift of prophecy, which he only shared under physical duress.

Remnants of Apollo in Limestone;

The wrinkled mouse serves to identify this vast sculptural fragment as part of an Apollonian effigy. The Iliad describes how the deity Apollo Smintheus 'Lord of Mice' – brought retribution or punishment by disease. The awkward later addition of the god's stone ear to the spine of the rodent (by way of a series of metal bars) may attest to locally held beliefs concerning a hybrid human animal creature or totemic deity.

The Severed Head of Medusa in Bronze;

Imbued with great apotropaic powers, the Gorgon – depicted here following her decapitation at the hands of Perseus – features repeatedly in the collection. Rendered in diverse materials including malachite, gold and crystal, these works emphasise the unique combination of themes Medusa personifies: horror, fear, sex, death, decapitation, female

subjugation and petrification. Once severed, her head retained extraordinary transformative properties: Ovid relayed that it was Medusa's blood, dripping from her neck onto twigs and seaweed strands, and still harbouring the power of petrification, that accounted for the existence of coral.

Other items include a Lizard Man, Four Small Buddhas and A Winged Horse all sculpted in Bronze.

Aten in Red marble, grey agate and gold leaf;

Face upturned towards the sky, this bust's unusual pose likely relates to the dramatic monotheistic revolution initiated by the pharaoh Akhenaten in the fourteenth century BCE. Akhenaten discarded the vast pantheon of Egyptian gods in favour of a single solar entity: 'Aten', the life-giver. The subject of veneration was thus no longer found within man-made shrines, but in the sky above.

A Skull of a Cyclops in Carrara marble;

This marble sculpture replicates the giant skull of a female mammoth. Demonstrating the enduring need to create narratives for that which resists explanation, the ancients accounted for the discovery of fossils and unknown animal bones through complex mythological creations. With their large central nasal cavities, mammoth and elephant skulls may once have been attributed to the mythical race of savage one-eyed giants the Cyclopes. This object is one of a number of pieces acquired by the collector that would have been deemed inauthentic by contemporaries, who would presumably have believed it to be a real skull.

A Hydra and Kali in Bronze;

Depicting the all-encompassing cosmic nature of a deity through a multiplicity of limbs is an Indian practice that dates from the Kushan period (second century BCE to third century CE). Whilst a many-headed snake (naṅga) also features prominently in Hindu mythology, this seven-headed beast more closely recalls the Greek Hydra. One of Hercules's most terrifying opponents, the Hydra's self-regenerating heads have led to the monster's associative relationship with an endlessly repeating task. The multiple extremities of these figures may, alternatively, be read as an expression of movement: the woman's sword-wielding arms presented in three positions at varying heights; and the reeling heads of her foe symbolising the serpent's single thrashing body. The adversaries emerge from a base of primordial crystals, in which naturally perfect cubic forms are replicated in cast metal.

Another work is a Sun Disc in Gold and silver;

This solar disc presents a human face emerging from a harmonic low relief pattern of intersecting rays. Sun worship is reflective of the universal human need to comprehend the mysteries of life, death and the beyond. In many cultures, this cycle is closely tied to the rhythmical changing of the seasons and the passage of the sun across the sky. For the ancient Egyptians, for example, the rising of the sun in the morning provided a model of daily regeneration and suggested their own resurrection after death. A number of solar cults most prominently that of Mithras, which was particularly popular with slaves and freedmen – proliferated around the time of Christ in the Roman Empire.

There is also a collection of jewellery (possibly belonging to Cif Amotan II) from the wreck of the “Unbelievable”.

Golden Heads (Female) Gold and silver;

Stylistically similar to the celebrated works from the Kingdom of Ife (which prospered c.1100 – 1400 CE in modern Nigeria), this head may be a copy of a terracotta or brass original. Extraordinarily, it is only a little over a century since the German anthropologist Leo Frobenius (1873 – 1938) was so surprised by the discovery of the Ife heads that he deduced that the lost island of Atlantis had sunk off the Nigerian coast, enabling descendants of the Greek survivors to make the skilfully executed works.

Other works include a Crown in Petrified Honeycomb with Two Daggers in Gold and bronze, a Golden Tortoise in Gold and silver, a Golden Monkey in Gold, silver, and black and white opals.

A Chinese Elephant (Incense Burner) in Gold and silver;

Originally crafted as a wine vessel (zun), this freestanding, hollow sculpture of an elephant is similar in style to ritual objects from the Chinese Eastern Zhou dynasty, Warring States period (475 – 221 BCE). It was later modified to burn incense, a practice that became increasingly associated with the purification of the spirit as well as the atmosphere.

The Golden Doors;

Stressing unity, logic and order, geometry was a reasoning device that was employed in the art, architecture and measurement systems of Egypt, Mesopotamia and Greece before reaching its fullest expression in Islamic culture (from

the seventh century CE). Geometric patterns derive from a limited number of basic units, which multiply, interlace or combine to create a harmonious whole.

The Shield of Achilles in Gold and silver;

Homer's description of Achilles' great shield in *The Iliad* constitutes the first known example of ekphrasis, a verbal representation of visual art in Western literature. Crafted in secret by Hephaestus, the god of fire and forge, the shield features illustrations of the many shades of human experience within the poet's cosmos: marriage, litigation, war, farming, dancing, feasting and arguing. Although this fractured object may originally have been presented to the collector as a priceless historical artefact, Homer's shield is – by its very nature – a fiction, an exercise in artistic invention that exceeds anything a human craftsman should be capable of producing.

A Dead Woman in Black marble;

This monument is a copy of an earlier funerary sculpture (Woman's Tomb), also recovered from the wreckage. Roman art collectors were not driven primarily by the desire to acquire originals. Displaying multiple versions of the same work together would have invited admiration of the replica, its status enhanced by the association with an antique sculpture.

Children of a Dead King in Bronze;

This composition depicts a romanticised scene from the story of the defeat of Rome's deadliest enemy, Mithradates VI (120 – 63 BCE), King of Pontus. Demonstrating the importance of captives as adjuncts to expressions of power, the figures are

presented following the triumphant parading of the vanquished king's children through the streets of Rome. The nudes are portrayed as paragons of youthful vigour, ennobled in their suffering. The sculpture is presented alongside a contemporaneous, war-damaged version, which is riddled with bullet holes.

Two Figures with a Drum in Bronze;

This freestanding monument presents a man beating a drum, which is balanced on the elongated head of a child or spirit. Seemingly carved directly out of a cliff face, it is possibly of Chinese origin. While the sculpture's function is unknown, the phallic suggestion of the smaller figure's head implies a relationship with maturation rituals, perhaps accompanied by music and drum beating.

The Monk in Bronze;

Legs crossed in a yogic position, this enigmatic sculpture suggests an ascetic meditative tradition that recalls early Chinese Buddhist statuary. Figural representations of Gautama Buddha (thought to have lived around the sixth century BCE) only emerged around the second century CE, in northern India, replacing aniconic symbols such as footprints or the Wheel of Dharma. Lacking the customary attributes of the Buddha, however, this figure more likely portrays a disciple. Shielding the face, the hands present spiral tattoos that may represent infinite growth or the metaphysical sight afforded by meditation. It is unlikely that a figure of this size would have been transported along the trade routes established between China and the Roman Empire, and it is perhaps a copy of a far smaller object or amulet.

Cronos Devouring his Children in Bronze;

An unflinching portrait of base degradation, this sculpture depicts the Greek god Cronos consuming his offspring. The myth tells of a prophecy that warned Cronos he would be murdered by his progeny, just as he had overthrown his own, tyrannical father. He thus proceeded to devour each child borne of his wife, Rhea. The baby Zeus, who was to fulfil the prophecy, is present at the base of the pyramidal sculpture. In Dante's *Inferno*, the tale of Cronos was conflated with that of the imprisoned thirteenth century nobleman Ugolino della Gherardesca. The starving Ugolino eats his own offspring, a sin for which he received eternal punishment; Dante finds him trapped in ice in the lowest circle of Hell, gnawing at the head of his prisoner. For generations of artists including Goya, Carpeaux and Rodin, Ugolino / Cronos became a symbol of both the forces of chaos, and the repercussions of acting contrary to nature.

Bacchus in Bronze;

Bacchus was the subject of cult worship and dedicated ritual from as early as the Mycenaean period (c.1600 – 1100 BCE). It was his capacity to inhabit liminal realms that often proved attractive to artists – between sobriety and drunkenness, human and divine, masculine and feminine. Conforming to representations from the Classic period, the prostrate god's beardless visage suggests an abandonment of the perceived masculine sphere of reason and intellect, in favour of the feminine one of sensation and pleasure. Inspiration for the bronze may have derived from Pliny the Elder's description of a lost work by the celebrated sculptor Praxiteles (fourth century BCE) portraying Bacchus, a satyr and "Drunkenness".

The Roman tradition of imaginatively recreating lost antiquities was revived during the Renaissance, when the classical era was upheld as a pinnacle of creative achievement; the Praxiteles reference was also the probable source for Michelangelo's Bacchus (1496 – 1497).

The Minotaur in Black granite;

This depiction of the half-man, half-bull of Greek myth raping an Athenian virgin presents the violent threat of unfettered male sexuality. Greek and Roman myths abound with brutal stories of the sexual assault of women by men and gods alike. Classical art often aestheticized such scenes, sanitising any explicit reference to intercourse. In myth, such assaults were partly rationalised by claiming that the god Eros was capable of overpowering male bodies and wills at any moment. This pre-Freudian distinction between the conscious and unconscious suggests the Minotaur – which has remained a symbol of sexual violence and male lust, most prominently in the work of Picasso – might here be read as a horrific embodiment of the sleep of reason.

A Demon with Bowl;

Standing at just over eighteen metres, this monumental figure is a copy of a smaller bronze recovered from the wreckage. The discovery of the statue appeared to solve the mystery of a disembodied bronze head with saurian features excavated in the Tigris Valley in 1932. Characterised by monstrous gaping jaws and bulbous eyes, the head was initially identified as Pazuzu, the Babylonian “king of the wind demons”. The unearthing of this figure has since called this identification into question, due to the absence of Pazuzu's customary attributes of wings, scorpion tail and snake headed penis.

Ancient Mesopotamian demons were complex primeval creatures that exhibited elements of the human, animal and divine. Embodying a transgressive response to rigid social structures, these hybrid beings could be variously apotropaic, benign and malevolent. One theory posits that the bowl held in the demon's outstretched arm was a vessel used for collecting human blood, conforming to the contemporary perception that demons were universally destructive beings. It seems more likely that the figure served as a guardian to the home of an elite person.

The Skull Beneath the Skin in Red marble and white agate;

The late Classic period (c.400 – 323 BCE) witnessed huge advances in medical theory, including a reconceptualization of the mind body duality. The softly closed eyes of this half-flesh, half-skeletal figure may allude to the belief that the workings of the body (soma in Greek) occurred beneath the threshold of consciousness.

A Hermaphrodite in Bronze;

This damaged sculpture of the dual-sexed god, Hermaphroditus, is presented alongside a contemporary museum copy and a pre-restoration, coral-encrusted version. The hermaphrodite adopts a gentle contrapposto pose that accentuates the body's sinuous, ideally proportioned curves. This sense of maintaining a balance of opposing, yet complementary, forces reflects the purity that some ancient thinkers ascribed to androgyny. In Plato's Symposium, for example, Aristophanes describes a third gender, which combines male and female, that is greater in "strength and vigour" than the individual sexes.

Cerberus (Temple Ornament) in Carrara marble and rubellite;

A trio of inscriptions are visible on the flanks of this damaged three-headed beast: one in Egyptian hieroglyphs, one in formal Coptic and the other in Coptic graffito. Each refers to the cult status of the animal, who is described as the ferocious guardian of the underworld's waterways. The hieroglyphs pre-date written mention of the creature most obviously associated with this animal – the hound of Hades:

“unmanageable, unspeakable Cerberus who eats raw flesh” (Hesiod, *Theogony*). The object suggests the breadth of cultural pluralism of the ancient world, where polytheistic subjects of worship were often adopted or assimilated by different civilisations.

Skull of a Unicorn in Rock crystal and white agate;

The unicorn, or monoceros, has been depicted in various forms for around 5,000 years. Goblets purporting to be made of unicorn ivory – which were thought to harbour extraordinary antidotal properties – appear amongst the possessions of the elite from the second century CE. It is of note that the spiralling horn on this crystal skull bears a strong resemblance to the tusk of a male narwhal. Centuries after the original object's loss, tusks belonging to the narwhal – unknown outside of the Arctic at the time of the collector – were interpreted as unicorn horns. This narwhal-like horn suggests that the analogy may first have been made on account of copies of this equine skull.

Ishtar 𐎶𐎵𐎶𐎵 in Bronze and gold leaf;

Ishtar is one of the most complex and elusive figures of the ancient Near East. Worshipped as the goddess of fertility,

sexual love and – from the second millennium BCE – warfare, Ishtar embodied numerous dualities. In doing so, she demonstrates the importance of oppositional pairings to Mesopotamian conceptions of the world. This large bust has been gilded from the neck down, the sheets of gold leaf applied by devotees in the manner of temple offerings in Southeast Asia.

Tadukheba in Carrara marble, emeralds and rock crystal;

This bust – which has been cautiously identified as the fourteenth century BCE Mitannian princess, Tadukheba – differs in many respects from depictions of other women of the period: her eyes are relatively small and rounder in shape, whilst her lips are less pronounced than those of her contemporaries. It is probable that, in this, the sculptor was emphasising Tadukheba's foreign ethnicity. The spoked pupils of the emerald-inlay eyes are formed of natural carbon impurities within the stone.

The Severed Head of Medusa in Malachite;

The head of this Gorgon is carved entirely in verdant malachite, a protohistoric copper ore that omits poisonous dust during carving. Fourteen of the world's most venomous snakes, rendered in exquisite detail, crown the Gorgon's petrified features. The African rock python, horned viper and coral snake are all represented. In the early Roman Empire, exotic snakes were sometimes awarded as tribute; in 20 BCE, the emperor Augustus was gifted a giant venomous reptile from an Indian ambassador.

A Jade Buddha;

This seated Buddha in a meditative pose is carved from a single block of jade. Today, its green hues are softly modulated beneath the remnants of marine life. The Buddha's heavy lidded eyes are open, enveloping the viewer in a gaze that stresses the communicative and contemplative relationship between teacher and disciple. Its materials suggest a Chinese origin, where jade of this type (nephrite) was worked from the Late Neolithic Period (c.3000 – 1500 BCE). The stone's attributes – its uncorrupted colour, texture and translucence – encouraged its analogous relationship to earthly and spiritual purity. The philosopher Confucius (551 – 479 BCE) stated that jade corresponded to the virtues of benevolence, wisdom, righteousness, propriety, loyalty and trustworthiness.

Abundance in Gold and bronze;

Stylistically, this 'bird-faced' female figurine shares similarities with those found in the Indus Valley, which were produced by one of the world's earliest civilisations (located in northeast Afghanistan and Pakistan, c.3300 – 1300 BCE). The two tier pedestal, now almost entirely encased in coral growths, is not original to the sculpture. While the object may initially have been portable, even hand-held, the addition of the bronze base indicates a shift in the relationship between object and viewer, with the work henceforth admired for its aesthetic qualities rather than ritual function.

Mercury in Gold and bronze;

Mercury was the god of movement which encompassed the circulation of goods and people – as well as words and their meanings. He was also the patron of travellers and tricksters. This diminutive effigy – the smallest of the treasures – would

thus have been at home on a vessel embarking on a great voyage. The gold figurine is now almost entirely encased in an abundance of corals.

Various drawings;

Various drawings of the ship's contexts made in various media including pencil and charcoal, graphite, chalk and silver leaf on vellum and paper.

Finally, a scale model (1:32) recreates the Apistos using the results of research undertaken by the Centre for Maritime Archaeology, University of Southampton. The suggested original storage locations of the one hundred treasures recovered from the wreckage – over three quarters of which feature in this exhibition – are further detailed in the digital model. The most reliable extant account of the Apistos was found on a medieval copy of an ancient manuscript and is attributed to a sailor named Lucius Longinus (who is also recorded on a papyrus excavated from the Red Sea port of Myos Hormos). Longinus reports that the component parts of the Apistos were constructed in Alexandria and transported down the Nile before being assembled at Myos Hormos. The ship is calculated to have exceeded over sixty metres in length, its cargo weighing over 460 tonnes, including a twenty-six-metre tall obelisk, which is presumed to have been installed on the deck of the ship.'

CHAPTER 46: THE REAL WRECK OF THE UNBELIEVABLE?

Here she paused, gave a laugh and then continued,

‘This is the real story of the “Wreck of the Unbelievable”. It is in actuality Damien Hirst’s Treasures from the Wreck of the Unbelievable. Comprised of about 190 works, including gold, silver, bronze, and marble sculptures, and the fictional discovery of an ancient shipwreck off the coast of East Africa in 2008. Scuba divers spent ten years recovering incredible finds: coins, weapons, crystals, and monumental sculptures encrusted with corals and other marine organisms. Which again is not the case. The wreck is attributed by Hirst to a collector, a freed slave named Cif Amotan II, who having amassed a fortune, loaded a ship, namely the “Unbelievable” with his treasured collection of “commissions, copies, fakes, purchases, and plunder. Yet the vessel floundered, consigning its hoard to the realm of myth.”

Cif Amotan II is an anagram of “I am Fiction.” The works are by the English Artist Damien Hirst, or rather commissioned and not made by him. The enormous coral encrusted sculptures are meticulously painted bronze. These are displayed near pristine gold or marble editions of the same pieces, reproductions of the scarred wreckage finds from the wreck. Also, editions of fake drawings with all the hallmarks of being exhibited in prestigious art galleries over previous centuries. Apart from the obvious fake classical figures, Micky Mouse and other incongruous works appear. The copies in marble and drawings of previous centuries could not have been made prior to any “real” discovery. Hirst even had a false documentary made of the “recovery” of the treasures.

Outside the Punta della Dogana is “The Fate of a Banished Man (Standing)” is the monumental sculpture of a horse and rider entangled in the grip of a giant serpent, the works attempting to resemble Hellenistic sculpture.

“Calendar Stone” is similar to the Piedra del Sol housed in the National Anthropology Museum in Mexico, but that “the presence of objects of presumed pre-Hispanic, South and Central American Origin within a Roman-era wreckage is currently unexplained.” Well, it can’t be.

“The Warrior and the Bear,” a sculpture of a sword-wielding woman on a bear’s shoulders, is attributed to a maturation ritual for Athenian girls which never existed. Works include a Greek goddess with the head of a fly, a figure of Optimus Prime, Optimus Prime, a fictional character and the main protagonist of the Transformers franchise first “created” in the 1980s as a child’s toy and subsequently became the movie series. There are multiple Disney characters, a sword emblazoned with the SeaWorld logo, and a silver bust of a figure wearing a gimp mask. Rihanna, singer and actress, and Kate Moss, famous model, are transformed into Egyptian deities, Pharrell Williams, American rapper and producer, appears as a pharaoh, and Yolandi Visser, South African singer, rapper, and songwriter, is the Mesopotamian goddess Ishtar.

The Palazzo Grassi gallery did have a scale model of the Apistos, “The Unbelievable” which never existed, and in the exhibition a suite of aged pencil drawings of the artifacts. The latter are accompanied by various fake archival stamps, the sort you might see on drawings that have long been housed at the British Museum or the Victoria and Albert Museum.

“Demon with Bowl” is an 18-meter resin figure built in situ at the heart of the Palazzo Grassi. Other works include coral and non-coral variations of “Hydra and Kali,” in which the multi-limbed naked Hindu goddess prepares to battle the Hydra. A bright blue bronze depicting Andromeda screaming before a great white shark, a tentacled sea creature, and two piranha-like fish. Another work, Goofy, is embellished in limpets from head to tail.

In the atrium of Venice’s Palazzo Grassi stands an 18-metre tall statue of a headless titan, Demon with Bowl, the colossal centrepiece of Albrecht Dürer’s Praying Hands are borne by a Buddha, while Caravaggio’s Medusa is of cut malachite.

Another fake sculptural group, of a bronze found on the wreck (Children of a Dead King). Purportedly a Pair of Slaves Bound for Execution, alongside is a marble copy, which was impossible, was later, it is stated, was used for target practice, with marks from soldiers’ bullets emulating physical wounds of the sort fabled for the Sphinx’s nose and the heads of the Serpent Column.

Sets of cowrie shells in vitrines, a Skull of a Cyclops in marble and painted bronze, The mammoth skull, along with a giant clamshell, nautilus (both in various forms of painted bronze), gleaming minerals, and other valuables, jugs, bowls, and other vessels including a single encrusted mutant (classical Chian and late Rhodian) amphora.

All fakes.’

‘Why is this significant?’ asked Jack.

‘In many ways, but principally at first as the Absurdity of Albert Camus.’ replied Catherine Mulberry.

CHAPTER 47: ALBERT CAMUS.

Catherine Mulberry began,

‘In another world it was my other incarnation which saw how wild and dangerous realities could be made into myths or movies, in other words into art.’

‘So, these fakes of Hirst were once real and terrifying beings?’ asked Jack, adding ‘That myths are generally based loosely in some reality, but are you suggesting that say in a MWI such beings could actually come into existence?’

‘Yes.’ said Catherine Mulberry.

‘And in becoming art, become unreal, no real danger.’ Emily added.

Catherine Mulberry nodded, then continued,

‘The idea is expressed in a key text... The Myth of Sisyphus... so if I can briefly give a simple precis, Camus was concerned with the Existential experience of a lack of meaning. But we could reverse this and see it as too much meaning, but I’ll get back to that.

In Camus’ essay he uses the word “absurd”, and it is identified by him as meaning “impossible”, and a “contradiction”, and it’s the latter he uses to formulate his idea of absurdism as an antidote to suicide. Note, he does not mean by “absurd” something ridiculous.

I can paraphrase from memory,

He says he doesn't know whether this world has a meaning that transcends it. But he knows that he does not know that meaning. And that it is impossible for him to know it as he finds himself. What can a meaning outside his condition mean, it can't mean anything and in his human terms it means nothing, he cannot find it.

I can quote, "The absurd is lucid reason noting its limits."

Notice he doesn't say the world is meaningless, just that he can't find any meaning.

This is the crisis which then prompts the logical solution to the binary of his lucid reason and a world which transcends it. A paradox, a contradiction, an absurdity. One which he seeks to resolve.

So, remove one half of the binary. He shows two examples of what he calls philosophical suicide.

Kierkegaard removes the world of meaning for a leap of faith in Jesus Christ.

The philosopher Husserl removes the human and believes in the reality of the physical laws of nature, regardless of human existence and needs. They are true independently of the human.

However, Camus states he is not interested in "philosophical suicide" but is concerned with actual suicide.

Now this state amounts to what Camus calls a desert, which I equate with nihilism, in particular that of Sartre in his "Being and Nothingness".

The nihilist philosopher can't tolerate their existence so commits suicide, like the Existentialist "hero" Mathieu in Sartre's "Roads to Freedom".

Whereas Camus proclaims the response of the Actor, Don Juan, The Conqueror and the Artist, The Absurd Act.

To contradict the logic of suicide. He uses several figures as examples,

Sisyphus, famously the title of the essay, in being happy is a contradiction, his eternal punishment from the gods of pushing the rock up the hill in Hades only for it to roll back down each evening. Punishments tend to not make one happy, divine punishment make it impossible. Camus' term is "Absurd", unbelievable! Or Sisyphus, a murdering megalomaniac doomed to eternal torture by the gods, a metaphor of hopeless futility, to argue he should be happy is an obvious contradiction.

Oedipus, another mythical figure, should neither be happy or saying "All is well" after blinding himself with his dead wife's brooch. Who has committed suicide on finding he is also her son, she his mother, whose husband, his father, he Oedipus, has killed.

Don Juan is a seducer and a sexual athlete, the difference is that he is conscious of this, yet continues, and that is why he is absurd. A seducer who has become lucid will not change for all of that.

Actors, they contradict themselves, the same and yet so various, so many souls and characters summed up in a single body.

And strangely Conquerors are considered by Camus as absurd, for no matter what they achieve in life, death still awaits their future.

Ozymandias - by Percy Bysshe Shelley.

*I met a traveller from an antique land,
Who said—"Two vast and trunkless legs of stone
Stand in the desert. . . . Near them, on the sand,
Half sunk a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them, and the heart that fed;
And on the pedestal, these words appear:
My name is Ozymandias, King of Kings;
Look on my Works, ye Mighty, and despair!"
Nothing beside remains. Round the decay
Of that colossal Wreck, boundless and bare
The lone and level sands stretch far away.*

And his most absurd character is the Artist. Who creates fiction, and of course Camus did just this.

The artist, writer, doesn't worry about the truth, so can ignore the lack of meaning, live in another world of fiction.'

'I see.' said Jack, 'But we can now see the artist also removing the real monsters and placing them in fiction.'

Emily spoke,

'The artist can take monsters from reality into fictions, and I suspect this makes for a far less chaotic experience for most.

But if they do become actualized by the MWI, they will exist as minorities.'

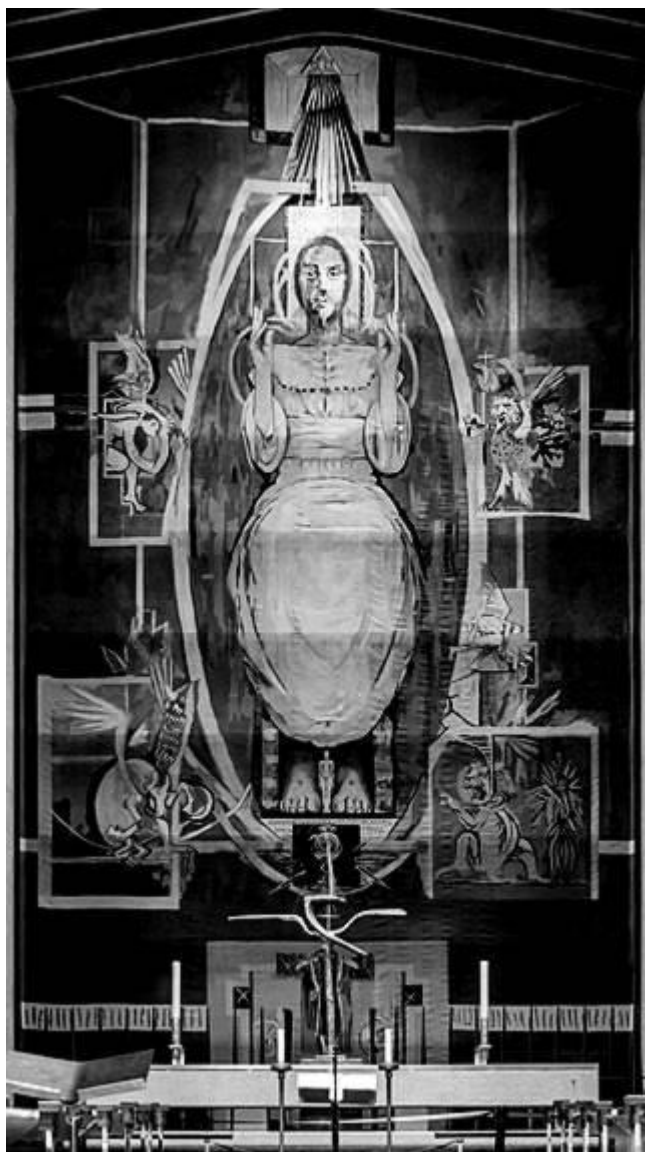
She thought, then continued,

'Add to that there is no reason why the branching trees of the MWI, could not un-branch, rejoin each other's trajectories in subsequent worlds from previous worlds they had left. Reality then becomes not a hierarchical structure of increasing complexity and chaos but a more stable rhizome. A rhizome as found in Deleuze and Guattari.'

Catherine Mulberry was nodding her head, as was Maria, Jack and Anne.

'So, we have, thankfully for most a "smooth" reality but one which can throw up exceptions.' she concluded.

'And ones we can experience in Art.' said Jack, adding, 'More safely?'

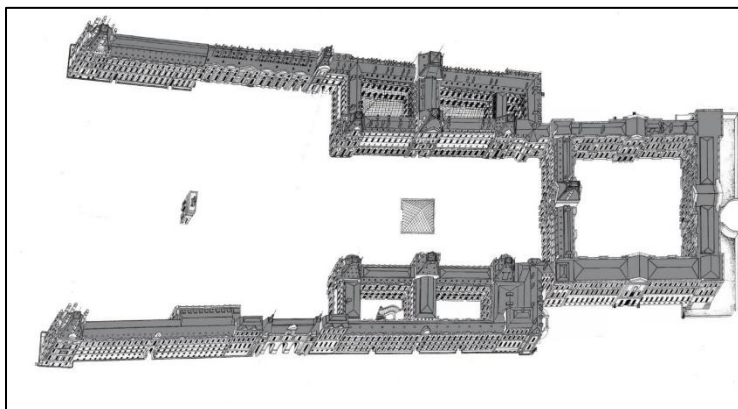


CHAPTER 48: THE SUPER LOUVRE.

‘So, we need a place to hold this art, some super gallery much bigger than The Palazzo Grassi and Punta della Dogana in Venice.’ said Jack.

‘A Super Louvre!’ exclaimed Catherine Mulberry, ‘An infinite Super Louvre.’

Jack and Anne had not visited Paris or knew of the Louvre.

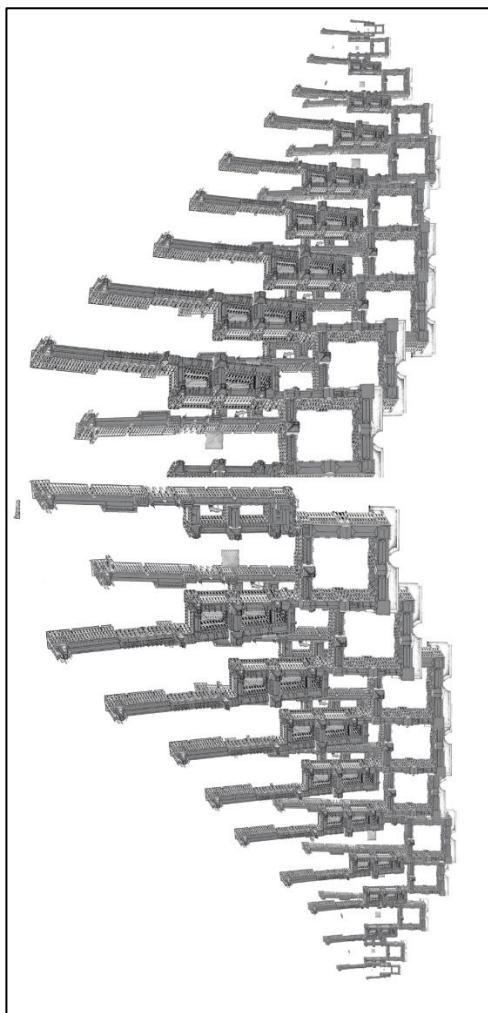


Again, Maria with her virtual encyclopaedia explained.

‘The Louvre in Paris was once a royal palace, it is now one of the most famous art museums in the world. The Louvre is home to one of the world's most extensive collections of art, including works from diverse cultures and time periods from ancient civilizations such as Egypt, Greece, and Rome through to European art, especially French and Italian, up to the mid 19thC. It has tens of thousands of objects including collections

of decorative arts, Islamic art, sculptures and Egyptian antiquities.'

'So, a Super Louvre? How big?' asked Anne, then answered her own question, 'Infinite I suppose.'



At this Catherine Mulberry began to speak,

‘It will house all artifacts, past present and future, and we will be the curators, we now have a mission. It will house the actual original works and will keep them for all time, safe from destruction, those institutions from which they came will have perfect copies. Even so some may perceive this as a feeling from the maker or some such, those we will guide to the infinite Super Louvre.’

‘What of other works, like those of literature?’ asked Jack.

‘Good point, we will have an infinite library, like that of Borges, all possible books in all possible languages. Again, we would guide those to the texts they were interested in.’

‘And music?’ asked Jack.

‘Same again, all possible musics and then I suppose all possible works, like a super catalogue.’ said Catherine Mulberry, Emily adding,

‘And as we can potentially manage infinities then we are the custodians of the truth.’

‘And of lies.’ added Jack with a smile.

‘We are the Guides, we can trace paths through these for those who are interested can follow. Of other things in the branching un-branching worlds, of the fringes where fictionalized wishes and worlds become real. These will be few, and become myth.’

CHAPTER 49: BUTS.

‘But,’ said Emily Clarke, ‘I remember an experience of travelling through a person’s mind, a pan-dimensional super mind, and doing so freely. This is my first “but”, individuals who are guided cease to be individuals, they become determined in their courses, they are then no better than puppets.’

She paused for dramatic effect,

‘The second but is I think worse, in completing everything possible and impossible we end novelty, and inspiration. Creativity becomes discovery of the already created. It reduces everything to randomness until seen by someone as a particular. Such it is the “context” that becomes significant and not the thing in itself. Nothing can then have innate beauty or meaning. Like Duchamp’s famous urinal.

I think that might be two buts not one, no creativity no innate qualities. So, what am I in that case, randomness?

Allowing others to treat me as they wish, as an object?’

Another silence, then,

‘But I do not want to be defined by others, maybe even not by myself, maybe sometimes different, I object to being treated as an object.’

‘But also, if we imagine a finitude of say all possible music, or texts, there is always a possibility of new interpretations. OK so would an infinity cover all these? I don’t see how unless a single object has all possible interpretations, and then it loses its identity.’

More silence, then,

‘But what if I’m a Being-for-itself?’

There were some puzzled looks, then Catherine Mulberry spoke,

‘Well go on!’

So, Emily continued,

The term appears in Sartre’s “Being and Nothingness”, he contrasts Being-for-itself with Being-in-itself. A Being-in-itself, he argues, has an essence which precedes its existence. An example could be a chair, someone had the idea of a chair, and its essence, that it should allow someone to sit on it. It then comes into being for a purpose. And it can fail to be a good comfortable chair, it can fail completely in its intended purpose, or it could succeed.

A Being-for-itself, he argues, is the human condition, we have no prior essence, therefore no purpose. This is the nothingness of the title. This he says gives us a freedom. But we are condemned to this freedom. We cannot create an essence as they exist beforehand. Some then mistakenly think we can create an essence, or purpose. But think of the chair, its purpose comes prior to existence. Any purpose we give ourselves is not prior to our existence, so is arbitrary. He calls this bad faith. Hence, we are free to never be not free. He says that to the effect that any choice and none is bad faith. His famous example which most know is of the waiter, who acts ‘like a waiter’, and so is being ‘inauthentic’. But he also gives other examples, of a woman flirting with a man in a cafe, and a homosexual, and from this even the act of being sincere.’

‘That would pose a problem of extreme nihilism and maybe depression.’ Catherine Mulberry said.

‘Yet it needn’t.’ replied Emily, ‘You see in Camus Myth of Sisyphus he ignores the logic of philosophy for the act of absurdity, in his case of making art.’

She paused then continued,

‘Some Artists and theorists, in fact many in modernity, see art as a strange activity which has no purpose, just as nature can be seen that way. Carl Andre an artist used the mountaineer cliché for why they climb a mountain, “Because it’s there.” Which is for no reason or purpose. He says the Artist makes a work of Art because “It’s not there.” So, again for no purpose.

The writer Pierre Reverdy said that a work of art is not a representation, but it is a presentation. Like a child that is born who is presented, appears in the world, she represents nothing. This then is a nothing that is positive.

There’s much more to this, but you get the idea I hope.’

Maria was thinking and obviously churning over her huge database, she said,

‘I can see it alluded to in philosophy, of Kant, Shelling, Schopenhauer, and the Art Critic Clement Greenberg, and the Artist Ad Reinhardt. And I suppose in some conceptual Art like the essay of Joseph Kosuth, very interesting.’

She paused, then continued,

‘And I suppose you could regard pure mathematics as similar as it’s very purposeful work, but in pure mathematics, unlike

applied mathematics, it is not done for some use or purpose.
Very interesting.'

She paused, then continued,

'Very interesting.'

CHAPTER 50: THE END GAMES.

'I see no end to pure mathematics, to all the complexities and creativities, even in exploring the abstract notions of infinity.' with which Maria disappeared.

A metallic woman appearing in the corner seat of the village inn should have caused a stir, but it did not.

The naked god Thor glanced, and then continued drinking, the two men, smoking, had been talking as she entered, had looked up briefly only then to continue their conversation.

Outside was a typical English country lane in high summer, a blue sky with a few white clouds, a hedgerow either side of hawthorn, wild flowers, rosebay willowherb, wild garlic and butterbur growing from the ditches. Tall oak trees and ash throwing dark shadows across the lane. In the distance a sycamore tree was heavy with fruit.

Emily Clarke was sitting in the corner of a field sketching, whilst nearby Catherine Mulberry was writing a poem. Over at the bank of the gently flowing river, Anne and Jack were fishing.

'What do we do if we catch any fish?' asked Jack.

'Put them back of course.' replied Anne.

