

Abigor/Eligos/Eligor

Eligos (also Abigor or Eligor), in demonology, is a Great Duke of Hell, ruling sixty legions of demons. He discovers hidden things and knows the future of wars and how soldiers should meet. He also attracts the favours of lords, knights and other important persons.

He is depicted in the form of a goodly knight carrying a lance, an ensign and a sceptre (a serpent to some authors, most notably Aleister Crowley).

Alternatively he is depicted as a ghostly spectre, sometimes riding a semi-skeletal (sometimes winged) horse, or the Steed of Abigor. This is a minion of Hell itself, and was a gift from Beelzebub. It was created from the remains of one of the horses of The Garden of Eden.

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





Abraxas

The word Abraxas (or Abrasax or Abracax) was engraved on certain antique stones, called on that account Abraxas stones, which were used as amulets or charms by Gnostic sects. It was believed that Abraxas was the name of a god who incorporated both Good and Evil (God and Demiurge) in one entity, and therefore representing the monotheistic God, singular, but (unlike e.g. the Christian God) not omni-benevolent. Abraxas has been claimed to be both an Egyptian god and a demon, sometimes even being associated with the dual nature of Satan/Lucifer. This is possibly the origin of the word abracadabra, although other explanations exist.

"The bird fights its way out of the egg. The egg is the world. Who would be born first must destroy a world. The bird flies to God. That God's name is Abraxas" - Herman Hesse, Demian

Abraxas was an Archon with a Chimera-like appearance (somewhat resembling a basilisk): he had the head of a rooster (or sometimes a king), the body of a man, and legs fashioned like snakes and sometimes depicted with a whip in his hand - a form referred to as the Anguipedē. Abraxas was redeemed and rose above the seven spheres and now reigns beyond the worlds. There are references to Abraxas in several gnostic writings.

The letters of abraxas, in the Greek notation, make up the number 365, and the Basilideans gave the name to the 365 orders of spirits which, as they conceived, emanated in succession from the Supreme Being. These orders were supposed to occupy 365 heavens, each fashioned like, but inferior to that above it; and the lowest of the heavens was thought to be the abode of the spirits who formed Earth and its inhabitants, and to whom was committed the administration of its affairs.



Adramelech/Adrammelech/Adramelk/Adramelechk

Adramelech (also called Adrammelech, Adramelek or Adar-malik) was a form of sun god, the centre of his worship was the town of Sepharvaim (II Kings 17:31) and was brought by the Sepharvite colonists into Samaria. The "melech" from his name means "King" in hebrew

There was also a god called Baal Adramelch his name "Baal" means "Lord". In Assyrian mythology the title Baal was a title for many gods and he is described as a son of Sennacherib, king of Assyria (2 Kings 19:37; Isa. 37:38). In later times, he is associated with the Moloch of Carthage. This often leads to the concept that children were sacrificed to him. The concept of child sacrifice via burning them or placing them within a heated bronze statue of the god comes from Greek accounts and is not historically verifiable as no archaeological proof of such a large, bronze statue exists.

Like other pagan gods, Adramelech is considered a demon in Judeo-Christian tradition. According to Collin de Plancy's book on demonology, Adramelech became the President of the Senate of the demons. He is also the Chancellor of Hell and supervisor of Satan's wardrobe. Being generally depicted with a human torso and head, and the rest of the body of a mule (or sometimes as a peacock).

A poet's description of Adramelech can be found in Robert Silverberg's short story "Basileus". Adramelech is described as "The enemy of God, greater in ambition, guile and mischief than Satan. A fiend more curst — a deeper hypocrite."

In classic literature, Adramelech is a fallen angel, vanquished by Uriel and Raphael, in Milton's *Paradise Lost*.

(Anamelech is a demon worshipped alongside Adramelech, the sun god. She takes the form of a quail. She is a lunar deity and is said to have been worshipped at Sepharvaun, an Assyrian town. The name means "Anu is king.")



Aguares/Agares/Agreas

In demonology, according to some authors, Agares (or Agreas) is a Duke (or Grand Duke), ruling the eastern zone of Hell, and being served by 31 legions of demons.

He can make runaways come back, and those who run stand still. He can also cause earthquakes and teaches languages, finding pleasure in teaching immoral expressions. He also has the power to destroy dignities, both temporal and supernatural.

He is depicted as a pale old man riding a crocodile and with a hawk on his fist.

(2.) AGARES. - The Second Spirit is a Duke called Agreas, or Agares. He is under the Power of the East, and cometh up in the form of an old fair Man, riding upon a Crocodile, carrying a Goshawk upon his fist, and yet mild in appearance. He maketh them to run that stand still, and bringeth back runaways. He teaches all

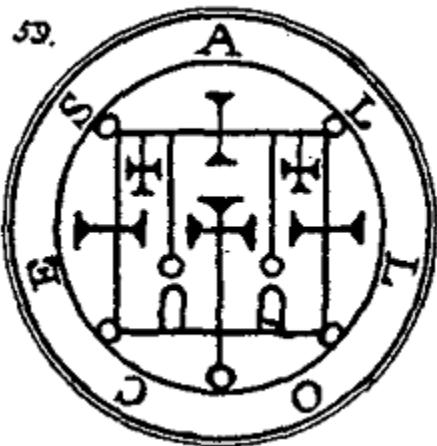
Languages or Tongues presently. He hath power also to destroy Dignities both Spiritual and Temporal, and causeth Earthquakes. He was of the Order of Virtues. He hath under his government 31 Legions of Spirits. And this is his Seal or Character which thou shalt wear as a Lamen before thee.



Alastor

In Greek mythology, Alastor (English translation: "avenger") was the personification of familial feuds. He was also associated with sins that pass down from parent to child. As a genius, or spirit of the household in Roman mythology, he incited people to murder and other sins. Another Alastor was a mortal, son of Neleus, King of Pylos. He was later downgraded to a minor daemon after he and his brothers were killed by Heracles. A third Alastor was a friend of Serpedon, who was killed by Odysseus.[1]

In Christian demonology, Alastor became chief executioner to the monarch of Hell. He was likened to Nemesis and the destroying angel and was known as The Executioner. He was exceptionally cruel. The name Alastor was also used as a generic term for a class of evil spirits. Edward Alexander Crowley, 20th century ceremonial magician, changed his first name to Aleister. The difference in spelling can be easily attributed to the fact that 'Alastor Crowley' does not add up to 666.



Alocer/Alloces

In demonology, Alocer is a powerful demon, Grand Duke of Hell. Described by Johann Wierus, he appears in the shape of a knight mounted on an enormous horse. His face has leonine characteristics; he has a ruddy complexion and burning eyes; and he speaks with much gravity. He is said to provide good familiars, and to teach astronomy and liberal arts. Thirty six legions are controlled by him.

(52.) ALLOCES. - The Fifty-second Spirit is
Alloces, or Alocas. He is a Duke, Great, Mighty,
and Strong, appearing in the Form of a Soldier
22

riding upon a Great Horse. His Face is like that of
a Lion, very Red, and having Flaming Eyes. His
Speech is hoarse and very big.

23

His Office is to
teach the Art of Astronomy, and all the Liberal
Sciences. He bringeth unto thee Good Familiars;
also he ruleth over 36 Legions of Spirits. His Seal
is this, which, etc.





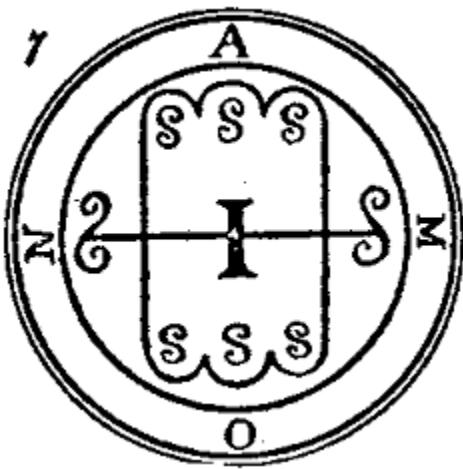
Amdusias/Amdusias

Amdusias (also Amduscias, Amdukias or Ambduscias) has thirty legions of demons under his command (29 according to other authors) and has the rank of Great Duke. He is depicted as a human with claws instead of hands and feet, the head of a unicorn, and a trumpet to symbolise his powerful voice. According to other sources, this demon is depicted as a unicorn, and changes into a man under the request of the conjurer.

Amdusias is associated with thunder and it has been said that his voice is heard during storms. In other sources, he is accompanied by the sound of trumpets when he comes and will give concerts if commanded, but while all types of musical instruments can be heard they can't be seen. He can make trees bend at will.

He is mentioned as a Duke in Johann Weyer's *Pseudomonarchia Daemonum* (1583).

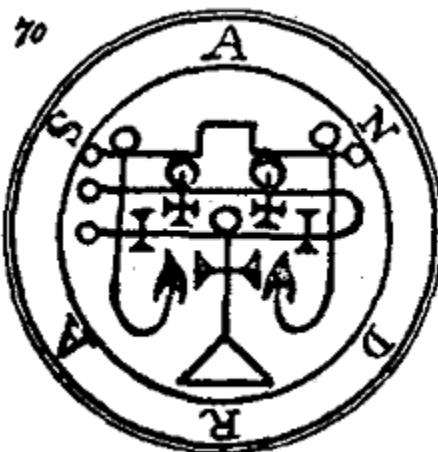
(67.) AMDUSIAS, or AMDUKIAS. - The Sixty-seventh Spirit is Amdusias, or Amdukias. He is a Duke Great and Strong, appearing at first like a Unicorn, but at the request of the Exorcist he standeth before him in Human Shape, causing Trumpets, and all manner of Musical Instruments to be heard, but not soon or immediately. Also he can cause Trees to bend and incline according to the Exorcist's Will. He giveth Excellent Familiars. He governeth 29 Legions of Spirits. And his Seal is this, etc.



Amon

Amon is a Marquis of Hell. He controls forty legions of spirits. He appears as a wolf with a serpent's tail, and breathes fire, or appears as a man with dog's teeth in the head of a raven, or simply as a man with a raven's head. He tells of things past and future, and reconciles feuds and controversies between friends.

(7.) AMON. - The Seventh Spirit is Amon.
He is a Marquis great in power, and most stern.
He appeareth like a Wolf with a Serpent's tail,
vomiting out of his mouth flames of fire; but at
the command of the Magician he putteth on
the shape of a Man with Dog's teeth beset in a
head like a Raven; or else like a Man with a
Raven's head (simply). He telleth all things
Past and to Come. He procureth feuds and
reconcileth controversies between friends. He
governeth 40 Legions of Spirits. His Seal is this
which is to be worn as aforesaid, etc.



Andras

Andras is a Great Marquis (a Prince to other authors) of Hell, having under his command thirty

legions of demons. He sows discord among people.

Alternatively named Andra-inanyas.

In demonology, an unpleasant demon whose only directive was to hunt and kill men, aided by his henchman Flauros.

According to the Goetia, Andras was a Grand Marquis of Hell, appearing with a winged angel's body and the head of an owl or raven, riding upon a strong black wolf and wielding a sharp and bright sword. He was also responsible for sowing discord, and commanded 30 infernal legions. He is the 63rd of the 72 spirits of Solomon.

Andras was considered to be a highly dangerous demon, who could kill the conjuring magician and his assistants if precautions were not taken. A misstep outside the magical protective circle could mean instant death for the conjurer(s), and Andras was always trying to lure them out.

Andras was also believed to be very skilled in using people's own anger against them, being able of infecting humans with uncontrollable dooming rage. For this reason he was allegedly summoned quite often by military leaders, to use his abilities to incite wars that last for decades, redefining peoples and continents. In addition, due to the subtle nature of his work, Andras was supposedly extremely difficult to detect.

The German demonologist Johann Wier, in his 'Pseudomonarchia Daemonum', says of Andras:

"Andras is a great marquesse, and is seene in an angels shape with a head like a blacke night raven, riding upon a blacke and a verie strong woolfe, flourishing with a sharpe sword in his hand, he can kill the maister, the servant, and all assistants, he is author of discords, and ruleth thirtie legions."

Another demonologist, Collin de Plancy, also mentions Andras in his writings:

"Grand Marquis of Hell. He appears to have the body of an angel and the head of a wood owl, and to be riding a black wolf and carrying in his hand a pointed saber. He teaches those whom he favors to kill their enemies, masters and servants. He stirs up trouble and dissension. He commands thirty legions."

Other sources declare that Andras was the one who played on high with the storms, the warrior-god whose smile is the lightning, who, in order to give freshness to the meadows, hurls down the waters which crush the ripening wheat, and seems, to the agriculturist, a cruel magician.

(63.) ANDRAS. - The Sixty-third Spirit is
Andras. He is a Great Marquis, appearing in the
Form of an Angel with a Head like a Black Night
Raven, riding upon a strong Black Wolf, and
having a Sharp and Bright Sword flourished aloft
in his hand. His Office is to sow Discords. If the
Exorcist have not a care, he will slay both him and
his fellows. He governeth 30 Legions of Spirits,
and this is his Seal, etc.



**Asmodee/Asmodeus/Aesma/Aschmedai/Asmoday/Asmadai/
Asmodius/Asmodaios/Hasmoday/Chashmodai/Azmonden**

Asmodai or Asmodeus (see below for other variations) is a demon mostly known from the deuterocanonical Book of Tobit. The demon is also mentioned in some Talmudic legends, for instance, in the story of the construction of the Temple of Solomon.

Spelling variations deriving from Asmodai/Asmodeus include Ashmedai, Ashmedai (Hebrew), Asmodaios-Ἄσμοδαίος (Greek), Asmoday, Asmodée (French), Asmodee, Asmodei, Ashmodei, Ashmodai, Asmodeios, Asmodeo (Spanish and Italian, from a Latin declination), Asmodeu (Portuguese), Asmodeius, Asmodi, Chammaday, Chashmodai, Sidonay, Sydonai.

The name Asmodai is believed to derive from Avestan language *aēšma-daēva, where aēšma means "wrath", and daēva signifies "demon". While the daēva Aēšma is thus Zoroastrianism's demon of wrath and is also well attested as such, the compound aēšma-daēva is not attested in scripture. It is nonetheless likely that such a form did exist, and that the Book of Tobit's "Asmodaios" (Ἄσμοδαίος) and the Talmud's "Ashmedai" (אַשְׁמְדָא) reflect it.

Although there are also functional parallels between Zoroastrianism's Aēma and Judaism's Asmodai/Asmodeus, the linguistic relationship does not denote conceptual continuity. The two are mythologically and culturally distinct.

In the Book of Tobit

The Asmodeus of the Book of Tobit is attracted by Sarah, Raguel's daughter, and is not willing to let any husband possess her (Tobit, vi.13); hence he slays seven successive husbands on their wedding-nights, thus impeding the consummation of the sexual act. When the young Tobias is about to marry her, Asmodeus purposed the same fate for him; but Tobias is enabled, through the counsels of his attendant angel Raphael, to render him innocuous. By placing a fish's heart and liver on red-hot cinders, Tobias produces a smoky vapor which causes the demon to flee to Egypt, where Raphael binds him (viii.2, 3).

Asmodeus would thus seem to be a demon characterized by carnal desire; but he is also described as an evil spirit in general: פָּגָע בְּבִילָּמָּטָּה or סִימָּן רָגָע לְבָנָתָּה (iii.8, 17; vi.13; viii.3). It is possible, moreover, that the statement (vi.14), "Asmodeus loved Sarah," implies that he was attracted not by women in general, but by Sarah only.

In the Talmud

The figure of Ashmedai in the Talmud is less harmful in character than Tobit's Asmodeus. In the former, he appears repeatedly in the light of a good-natured and humorous fellow. But besides that, there is one feature in which he parallels Asmodeus, inasmuch as his desires turn upon Solomon's wives and Bath-sheba. But even here, Ashmedai seems more comparable to a Greek satyr, rather than to an evil demon.

Another Talmudic legend has King Solomon tricking Asmodai into collaborating in the construction of the temple of Jerusalem. In yet another legend Asmodai changed place for some years with King Solomon. An aggadic narrative describes him as the king of all the shades (Pesachim 109b-112a). Another passage describes him as marrying Lilith, who became his queen.

It is also stated that he was the off-spring of the union between Adam and the angel of prostitution, Naamah, conceived whilst Adam was married to Lilith.

In the Testament of Solomon

In the Testament of Solomon, a 1st-3rd century text, the king invokes Asmodeus to aid in the construction of the Temple. The demon appears and predicts Solomon's kingdom will one day be divided (Testament of Solomon 5:4-5). When Solomon interrogated Asmodeus further, the king learns that Asmodeus is thwarted by the angel Raphael, as well as by sheatfish found in the rivers of Assyria. He also admits to hating water.

In the Malleus Maleficarum

In the *Malleus Maleficarum* (1486), Asmodai was considered the demon of lust, to which agreed Sebastien Michaelis saying that his adversary is St. John. Some demonologists of the 16th century assigned each month to a demon and considered November to be the month in which Asmodai's power was stronger. Other demonologists asserted that his zodiacal sign was Aquarius but only between the dates of January 30th and February 8th.

He has seventy-two legions of demons under his command. He is one of the Kings of Hell under Lucifer the emperor. He incites gambling, and is the overseer of all the gambling houses in the court of Hell. Some Catholic theologians compared him with Abaddon. Yet other authors considered Asmodai a prince of revenge.

In the Dictionnaire Infernal

In the *Dictionnaire Infernal* by Collin de Plancy, Asmodai is depicted with the breast of a man, cock legs, serpent tail, three heads (one of a man spitting fire, one of a sheep, and one of a bull), riding a lion with dragon wings and neck, all of these animals being associated with either lasciviousness, lust or revenge.

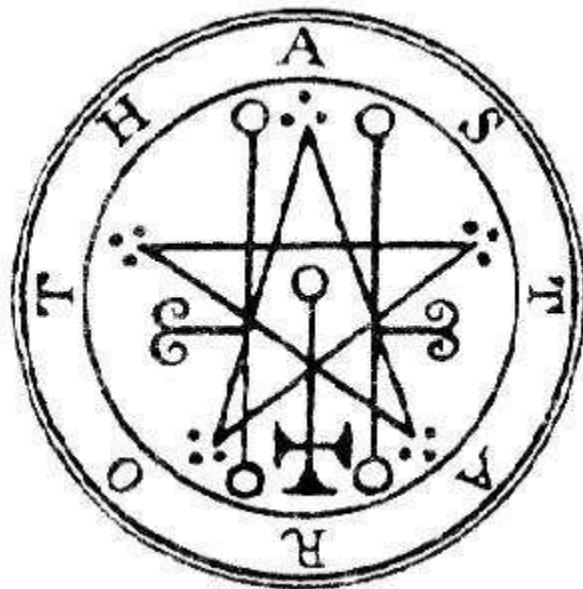
In the Lesser Key of Solomon

Asmodai appears as the king 'Asmoday' in the *Ars Goetia*, where he is said to have a seal in gold and is listed as number thirty-two according to respective rank.

He "is strong, powerful and appears with three heads; the first is like a bull, the second like a man, and the third like a ram; the tail of a serpent, and from his mouth issue flames of fire." Also, he sits upon an infernal dragon, holds a lance with a banner and, amongst the Legions of Amaymon, Asmoday governs seventy two legions of inferior spirits.

(32.) ASMODAY. - The Thirty-second Spirit is Asmoday, or Asmodai. He is a Great King, Strong, and Powerful. He appeareth with Three Heads, whereof the first is like a Bull, the second like a Man, and the third like a Ram; he hath also the tail of a Serpent, and from his mouth issue Flames of Fire. His Feet are webbed like those of a Goose. He sitteth upon an Infernal Dragon, and beareth in his hand a Lance with a Banner. He is first and choicest under the Power of AMAYMON, he goeth before all other. When the Exorcist hath a mind to call him, let it be abroad, and let him stand on his feet all the time of action, with his Cap or Headdress off; for if it be on, AMAYMON will deceive him and call all his actions to be bewrayed. But as soon as the Exorcist seeth Asmoday in the shape aforesaid, he shall call him by his Name, saying: "Art thou Asmoday?" and he will not deny it, and by-and-by he will bow down unto the ground. He giveth the Ring of Virtues; he teacheth the Arts of Arithmetic, Astronomy, Geometry, and all handicrafts absolutely. He giveth true and full answers unto thy demands. He maketh one Invincible. He sheweth the place where Treasures lie, and guardeth it. He, amongst the Legions of AMAYMON governeth 72 Legions of

Spirits Inferior. His Seal is this which thou must wear as a Lamen upon thy breast, etc.



Astaroth

Astaroth (also Ashtaroth, Astarot, and Asteroth) is a Prince of Hell.

He is referred to in The Lesser Key of Solomon as a very powerful deity. His main assistants are four demons called Aamon, Pruslas, Barbatos and Rashaverak. In art, in the Dictionnaire Infernal, Astaroth is depicted as a nude man with dragon-like wings, hands and feet, a second pair of feathered wings after the main, wearing a crown, holding a serpent in one hand, and riding a wolf or dog. According to Sebastien Michaelis he is a demon of the First Hierarchy, who seduces by means of laziness and vanity, and his adversary is St. Bartholomew, who can protect against him for he has resisted Astaroth's temptations. To others, he teaches mathematical sciences and handicrafts, can make men invisible and lead them to hidden treasures, and answers every question formulated to him. He was also said to give to mortal beings the power over serpents.

According to Francis Barrett, Astaroth is the prince of accusers and inquisitors. According to some demonologists of the 16th century, August is the month during which this demon's attacks against man are stronger. He also goes by the name 'Ashtar/Astarte which was rendered in the Latin Vulgate translation of the Bible as Astharthe (singular) and Astharoth (plural), that last form rendered in the King James Version of the Bible as Ashtaroth. It seems this plural form was taken either from the Latin or from some translation or other by those who did not know it was a plural form.

According to Lon Milo DuQuette and Christopher S. Hyatt, Astaroth is "a thinly disguised version of the goddess Astarte...."

(29.) ASTAROTH. - The Twenty-ninth Spirit is Astaroth. He is a Mighty, Strong Duke, and appeareth in the Form of an hurtful Angel riding on an Infernal Beast like a Dragon, and carrying in his right hand a Viper. Thou must in no wise let him approach too near unto thee, lest he do thee damage by his Noisome Breath. Wherefore the Magician must hold the Magical Ring near his face, and that will defend him. He giveth true answers of things Past, Present, and to Come, and can discover all Secrets. He will declare wittingly how the Spirits fell, if desired, and the reason of his own fall. He can make men wonderfully knowing in all Liberal Sciences. He ruleth 40 Legions of Spirits. His Seal is this, which wear thou as a Lamen before thee, or else he will not appear nor yet obey thee, etc.



Azazel

Azazel (Aramaic: רָמְשָׁנָאֵל, Hebrew: אַזָּזֵל, Aze'ezel Arabic: عَازِل Azazil) is an enigmatic name from the Hebrew scriptures and Apocrypha, where the name is used interchangeably with Rameel and Gadriel. The word's first appearance is in Leviticus 16, where a goat is designated "for Azazel" and outcast in the desert as part of Yom Kippur.

Azazel (Sayan) ('tzaz'ēl) is believed to mean "God has been strong" or "God strengthens" from Hebrew 'tzaz, third person singular past participle form of 'āzaz, "to be strong", and 'ēl, "God".^[1] Another theory uses 'āzaz in its metaphorical sense of "impudent" (i.e., strengthened against someone) to mean "impudent to God". Azazel is also known by the variant spellings "Azael" "Aziel" and "Asiel."

In the Hebrew Bible and Rabbinical literature

The first appearance of the name "Azazel" is in Leviticus 16:8, when God orders the high priest Aaron to "place lots upon the 2 goats, one marked for the Lord and the other marked for Azazel"

on the Jewish Day of Atonement. The goat designated by lot for the Lord is to be used as a sin offering, while the goat designated for Azazel "shall be left standing alive before the Lord, to make expiation with it and to send it off to the wilderness to Azazel" (Lev. 16:10). Aaron was to "lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness by someone designated for the task. Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness" (Lev. 16:21-22). Leviticus also says that "He who set the goat for Azazel free shall wash his clothes and bathe his body in water; after that he may reenter the camp" (16:26). This is the origin of the term scapegoat (see below).

According to some scholars, the name Azazel may be derived from azaz meaning strong, rugged, or grandeur/majesty, and el meaning of God or strong, giving either strong one of God or referring to the rugged and rough mountain cliff from which the goat was cast down .[1] Some propose that Azazel may have been derived from the Canaanite god 'Asiz, who caused the sun to burn strongly.

The Talmud (Yoma 67b) identifies Azazel as the name of a cliff over which the goat was driven in the atonement ritual for Yom Kippur. This version was cited by the Biblical commentator Rashi, who took "azazel" to mean "rough ground" or "cliff," and this meaning was accepted by many Jewish commentators who wished to avoid contamination of the Torah by traces of polytheism or belief in demons. Thus Ibn Ezra took "Azazel" to refer to "a mountain near Sinai," while G. R. Disker took the "rough ground" to be Dudael, a rocky place where the fallen angel Azazel is imprisoned" (I Enoch 10:4-6). It has also been identified with Hudedun, "a rocky terrace in the wilderness, ten miles from Jerusalem." (The Torah, A Modern Commentary, p 1735, n. 4)

Azazel was translated as "scapegoat" in the King James Version of the Bible (1611). King James' translators derived the word scapegoat from William Tyndale's translation of the Bible about 1530, which split azazel into the component parts ez ozel: literally, the "goat that departs," hence "the goat that escapes," or, for short, "(e)scape goat." [2] Since this goat, with the sins of the people placed on it, is then sent over a cliff or driven into the wilderness to perish (perhaps at the hands of the desert demon Azazel), the word "scapegoat" has come to mean a person, often innocent, who is blamed or punished for the sins, crimes or sufferings of others.

In First Enoch

“ The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin. ”

— 1 Enoch 8:1

According to 1 Enoch (a book of the Apocrypha), Azazel (here spelled 'tzā'zyēl) was one of the chief Grigori, a group of fallen angels who married women. This same story (without any mention of Azazel) is told in Genesis 6:2-4:

That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. [...] There were giants in the earth in those days; and also afterward, when the sons of God came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown.

1 Enoch portrays Azazel as responsible for teaching people to make weapons and cosmetics, for which he was cast out of heaven. 1 Enoch 8:1-3a reads:

And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them; and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids; and all kinds of costly stones and all colouring tinctures. And there arose much godlessness, and they committed fornication, and they were led astray and became corrupt in all their ways.

The corruption brought on by Azazel and the Grigori degrades the human race, and the four archangels (Michael, Gabriel, Raphael, and Uriel) "saw much blood being shed upon the earth and all lawlessness being wrought upon the earth [...] The souls of men [made] their suit, saying, "Bring our cause before the Most High; [...] Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were in heaven, which men were striving to learn."

God sees the sin brought about by Azazel and has Raphael "bind Azazel hand and foot and cast him into the darkness: and make an opening in the desert — which is in Dudael — and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light."

Raphael's binding of Azazel on the desert rocks of Dudael in upper Egypt appears again in the Book of Tobit, which is found in Catholic and Orthodox bibles, but not in Jewish or most Protestant bibles. In that Book (the only place in Christian bibles where Raphael appears) he accompanies the young man Tobias (Tobit) on his perilous journey to marry his cousin Sarah, whose seven previous husbands had been killed on her wedding night by the demon Asmodeus (a variant of which story is possibly what the Sadducees are using to try to trap Jesus about marriage in the resurrection they disbelieved in, in Matt. 22:27-28, Mark 12:18-23, and Luke 20:29-32). Raphael saves Tobias from the same fate by showing him how to deal with that demon, too.

Azazel's fate is foretold near the end of 1 Enoch 2:8, where God says, "On the day of the great judgement he shall be cast into the fire. [...] The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin."

In 3 Enoch, Azazel is one of the three angels (Azza [Shemhazai] and Uzza [Ouza] are the other two) who opposed Enoch's high rank when he became the angel Metatron. Whilst they were fallen at this time they were still in Heaven, but Metatron held a dislike for them, and had them cast out. They were thenceforth known as the 'three who got the most blame' for their involvement in the fall of the angels marrying women. It should be remembered that Azazel and Shemhazai were said to be the leaders of the 200 fallen, and Uzza and Shemhazai were tutelary guardian angels of Egypt with both Shemhazai and Azazel and were responsible for teaching the secrets of heaven as well. The other angels dispersed to 'every corner of the Earth.'

In the Apocalypse of Abraham

In the extracanonical text the Apocalypse of Abraham, Azazel is portrayed as an unclean bird who came down upon the sacrifice which Abraham prepared. (This is in reference to Genesis 15:11: "Birds of prey came down on the carcasses, but Abram drove them away" [niv]).

And the unclean bird spoke to me and said, "What are you doing, Abraham, on the holy heights, where no one eats or drinks, nor is there upon them food for men? But these all will be consumed by fire and ascend to the height, they will destroy you."

And it came to pass when I saw the bird speaking I said this to the angel: "What is this, my lord?" And he said, "This is disgrace — this is Azazel!" And he said to him, "Shame on you, Azazel! For Abraham's portion is in heaven, and yours is on earth, for you have selected here, [and] become enamored of the dwelling place of your blemish. Therefore the Eternal Ruler, the Mighty One, has given you a dwelling on earth. Through you the all-evil spirit [was] a liar, and through you [come] wrath and trials on the generations of men who live impiously.

— Abr. 13:4-9

He is also associated with the serpent (Satan) and hell. In Chapter 23, verse 7, he is described as having seven heads, 14 faces, "hands and feet like a man's [and] on his back six wings on the

right and six on the left."

Abraham says that the wicked will "putrefy in the belly of the crafty worm Azazel, and be burned by the fire of Azazel's tongue" (Abr. 31:5), and earlier says to Azazel himself, "May you be the firebrand of the furnace of the earth! Go, Azazel, into the untrdden parts of the earth. For your heritage is over those who are with you" (Abr. 14:5-6).

Here there is the idea that God's heritage (the created world) is largely under the dominion of evil — i.e., it is "shared with Azazel" (Abr. 20:5), again identifying him with Satan, who is also "the prince of this world" (John 12:31, niv).

Dictionnaire Infernal

Collin de Plancy's *Dictionnaire Infernal* (1863) describes Azazel as the guardian of goats. On the 10th day of Tishri, on the feast of the Expiation, it was Jewish custom to draw lots for two goats: one for the Lord and the other for Azazel. The goat for the Lord was then sacrificed and its blood served as atonement. With the goat for Azazel, the high priest would place both of his hands on the goat's head and confess both his sins and the sins of the people. The goat ("scapegoate") was then led into the desert and set free. Azazel then returned the goat. Milton described Azazel as the first gate-teacher of the infernal armies. Azazel is also the name of the demon that serves Mark the heretic.



J. VAULT

— L. B.



Bael

Bael is a Judeo-Christian demon. His name also refers to various gods and goddesses who are not demons. This is a potential source of confusion. In this article, the name Baal is used only to

refer to the demon Baal, unless stated otherwise.

Other spellings: Bael, Baël (French), Baell.

Until archaeological digs at Ras Shamra and Ebla uncovered texts explaining the Syrian pantheon, the demon Ba'al Zebub was frequently confused with various Semitic spirits and deities entitled Ba'al, and in some Christian writings it might refer to a high-ranking devil or to Satan himself.

In the ancient world of the Persian Empire, from the Persian Gulf to the Mediterranean Sea, worship of wooden and metal idols was being rejected in favor of the Abrahamic god.[citation needed] In the Levant the idols were called "ba`als", each of which represented a local spirit-deity or "demon". Worship of all such spirits was rejected as wrong and many were in fact considered malevolent and dangerous.

Originally, the Semitic god Hadad was worshipped by Arameans who brought his worship to other parts of the Mediterranean. He is also called "The Lord" (Ba'al) and ruled over the high gods assembled on the holy mount of Heaven.

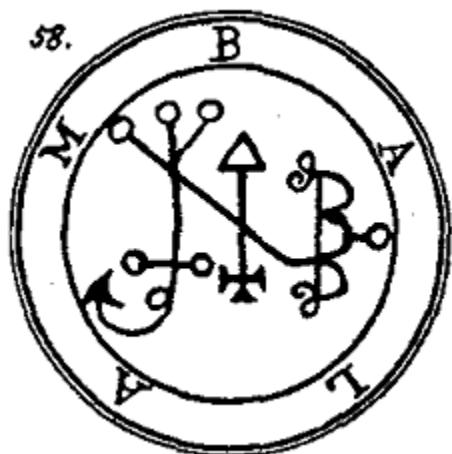
Early demonologists, unaware of Hadad or that "Ba'al" in the Bible referred to any number of local spirits, came to regard the term as referring to but one personage. The idea of Baal as one specific demon was created when Christianity regarded ancient gods as demons (mere spirits, whether good or evil) and demonology divided the demonic population of Hell in several hierarchies.

In this unholy hierarchy, Baal (usually spelt "Bael" in this context; there is a possibility that the two figures aren't connected) was ranked as the first and principal king in Hell, ruling over the East. According to some authors, Baal is a Duke, with sixty-six legions of demons under his command.

During the English Puritan period, Baal was either compared to Satan or considered his main assistant. According to Francis Barrett, he has the power to make those who invoke him invisible, and to some other demonologists his power is stronger in October. According to some sources, he can make people wise, and speaks hoarsely.

While his Semitic predecessor was depicted as a man or a bull, the demon Baal was in grimoire tradition said to appear in the forms of a man, cat, toad, or combinations thereof. An illustration in Collin de Plancy's 1818 book *Dictionnaire Infernal* rather curiously placed the heads of the three creatures onto a set of spider legs.

(1.) BAEL. - The First Principal Spirit is a King ruling in the East, called Bael. He maketh thee to go Invisible. He ruleth over 66 Legions of Infernal Spirits. He appeareth in divers shapes, sometimes like a Cat, sometimes like a Toad, and sometimes like a Man, and sometimes all these forms at once. He speaketh hoarsely. This is his character which is used to be worn as a Lamen before him who calleth him forth, or else he will not do thee homage.



Balan/Balam

Balan is a powerful and terrible Duke of Hell, Balan (or Balam) controls 40 legions of demons. He is represented sometimes as a nude man, and sometimes with the heads of a bull, man, and ram, with a snake's tail, and eyes that throw flames, and his voice is hoarse and violent. It replies to all of the questions concerning the past, present and the future. He assigns the tricks and means to see without being seen.

(51.) BALAM. - The Fifty-first Spirit is Balam or Balaam. He is a Terrible, Great, and Powerful King. He appeareth with three Heads: the first is like that of a Bull; the second is like that of a Man; the third is like that of a Ram. He hath the Tail of a Serpent, and Flaming Eyes. He rideth upon a furious Bear, and carrieth a Boshawk upon his Fist. He speaketh with a hoarse Voice, giving True Answers of Things Past, Present, and to Come. He maketh men to go Invisible, and also to be Witty. He governeth 40 Legions of Spirits. His Seal is this, etc.



Barbatos

Barbatos is an Earl and Duke of Hell, ruling thirty legions of demons and has four kings as his companions to command his legions. He gives the understanding of the voices of the animals, says past and future, conciliates friends and rulers, and he can lead men to hidden treasures that have been hid by the enchantment of magicians.

His name seems to derive from Latin 'barbatus', bearded, old man, philosopher.

He is mentioned in The Lesser Key of Solomon

(8.) BARBATOS. - The Eighth Spirit is Barbatus. He is a Great Duke, and appeareth when the Sun is in Sagittary, with four noble Kings and their companies of great troops. He giveth understanding of the singing of Birds, and of the Voices of other creatures, such as the barking of Dogs. He breaketh the Hidden Treasures open that have been laid by the Enchantments of Magicians. He is of the Order of Virtues, of which some part he retaineth still; and he knoweth all things Past, and to come, and conciliateth Friends and those that be in Power. He ruleth over 30 Legions of Spirits. His Seal of Obedience is this, the which wear before thee as aforesaid.



Behemoth

Behemoth (Hebrew בָּהֶמוֹת, behemot; Arabic بَهِمُوت bahīmūth, or بَهَمُوت bahamūt) is a creature mentioned in the Book of Job, 40:15-24.

The word is most likely a plural form of בָּהֶם (bəhēmāh), meaning beast or large animal. It may be an example of pluralis excellentiae, a Hebrew method of expressing greatness by pluralizing a noun; it thus indicates that Behemoth is the largest and most powerful animal.

Metaphorically, the name has come to be used for any extremely large or powerful entity.

The text from the Book of Job 40 (King James Version Bible) is as follows:

- 15 Behold now behemoth, which I made with thee; he eateth grass as an ox.
- 16 Lo now, his strength [is] in his loins, and his force [is] in the navel of his belly.
- 17 He moveth his tail like a cedar: the sinews of his thighs are wrapped together.

18 His bones [are as] strong pieces of brass; his bones [are] like bars of iron.

19 He [is] the chief of the ways of God: he that made him can make his sword to approach [unto him].

20 Surely the mountains bring him forth food, where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him [with] their shadow; the willows of the brook compass him about.

23 Behold, he drinketh up a river, [and] hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 He taketh it with his eyes: [his] nose pierceth through snares.

The passage describes Behemoth in this way: it was created along with man (40:15a), it is herbivorous (40:15b), it has strong muscles and bones, and it lives in the swamp (40:21).

In Jewish belief, Behemoth is the primal unconquerable monster of the land, as Leviathan is the primal monster of the waters of the sea and Ziz the primordial monster of the sky.

There is a legend that the Leviathan and the Behemoth shall hold a battle at the end of the world. The two will finally kill each other, and the surviving men will feast on their meat. According to midrash recording traditions, it is impossible for anyone to kill a behemoth except for the person who created it, in this case the God of the Hebrews. A later Jewish haggadic tradition furthermore holds that at the banquet at the end of the world, the behemoth will be served up along with the Leviathan and Ziz.

Behemoth also appears in the Apocryphal Book of Enoch, giving the following description of this monster's origins there mentioned as being male, as opposed to the female Leviathan:

"And that day will two monsters be parted, one monster, a female named Leviathan in order to dwell in the abyss of the ocean over the fountains of water; and (the other), a male called Behemoth, which holds his chest in an invisible desert whose name is Dundayin, east of the garden of Eden." - 1 Enoch 60:7-8

There is another Jewish hymn recited on the festival of Shavuot (celebrating the giving of the Torah), known as Akdamut, wherein it says: "...The sport with the Leviathan and the ox (Behemoth)...When they will interlock with one another and engage in combat, with his horns the Behemoth will gore with strength, the fish [Leviathan] will leap to meet him with his fins, with power. Their Creator will approach them with his mighty sword [and slay them both]." Thus, "from the beautiful skin of the Leviathan, God will construct canopies to shelter the righteous, who will eat the meat of the Behemoth [ox] and the Leviathan amid great joy and merriment, at a huge banquet that will be given for them." Some rabbinical commentators say these accounts are allegorical (Artscroll siddur, p. 719), or symbolic of the end of conflict.



Belphegor

Belphegor (or Beelphegor) is a demon who helps people to make discoveries. He seduces people by suggesting to them ingenious inventions that will make them rich. According to some 16th century demonologists, his power is stronger in April. Bishop and witch-hunter Peter Binsfeld believed that Belphegor tempts by means of laziness.

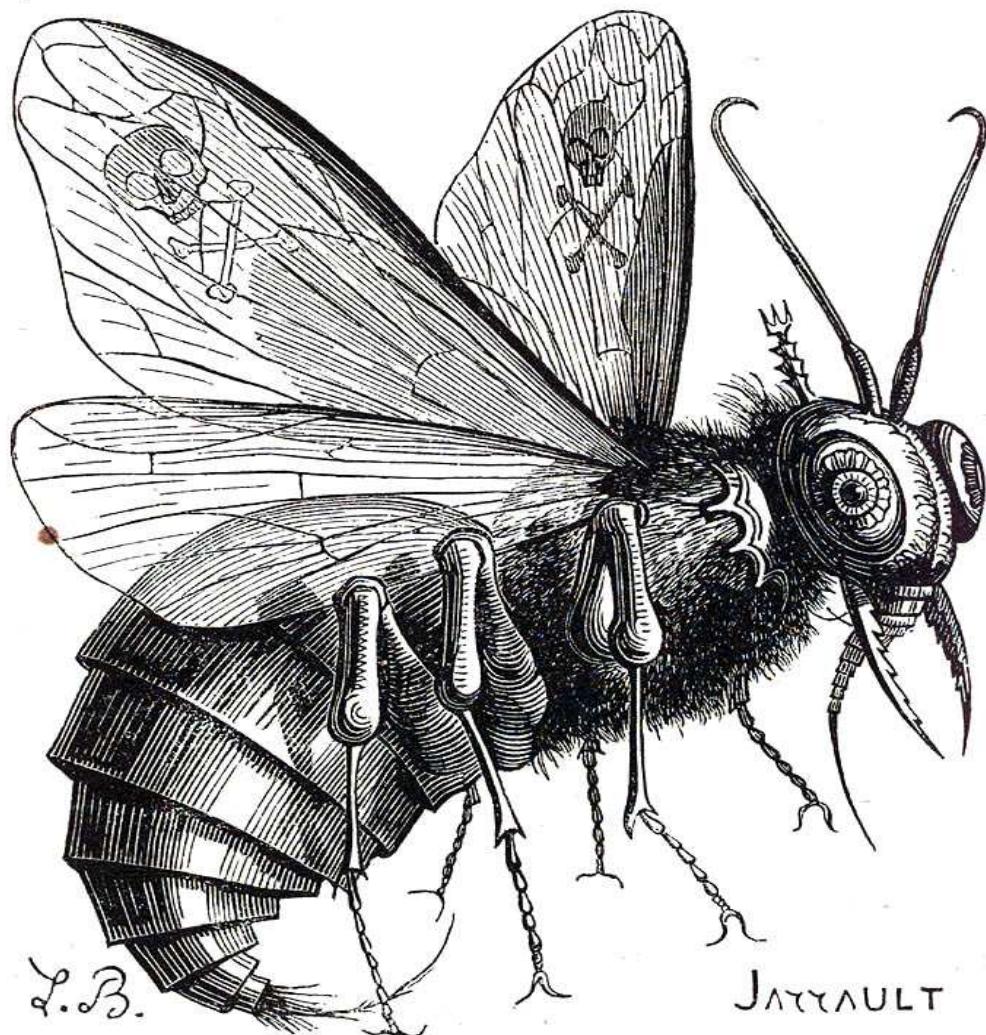
Belphegor originated as the Assyrian Baal-Peor, the Moabitish god to whom the Israelites became attached in Shittim (Numbers 25:3), which was associated with licentiousness and orgies. It was worshipped in the form of a phallus.

As a demon, he is described in Kabbalistic writings as the "disputer", an enemy of the sixth Sephiroth "beauty." When summoned, he can grant riches, the power of discovery and ingenious invention. His role as a demon was to sow discord among men and seduce them to evil through the apportionment of wealth.

Belphegor (Lord of the Opening) was pictured in two quite different fashions: as a beautiful naked woman and as a monstrous, bearded demon with an open mouth, horns, and sharply pointed nails. Belphegor also figures in Milton's *Paradise Lost* and in Victor Hugo's *The Toilers of the Sea*.

According to legend, Belphegor was sent from Hell by Lucifer to find out if there really was such a thing on earth as married happiness. Rumor of such had reached the demons but they knew that people were not designed to live in harmony. Belphegor's experiences in the world soon convinced him that the rumor was groundless. The story is found in various works of early modern literature, hence the use of the name to apply to a misanthrope or a licentious person.

Also, in Christian tradition, Belphegor is said to be the chief demon of the deadly sin Sloth, at least according to Peter Binsfield's *Binsfield's Classification of Demons*





Belzebuth/Beelzebub

Ba'al Zebּub or Ba'al Zevּuv (Hebrew בעל זבוב, with numerous variants)[1] appears as the name of a deity worshipped in the Philistine city of Ekron.

In ancient contexts, there appears to have been little, if any, meaningful distinction between Beelzebub and the polytheistic Semitic god named Ba'al. Monotheistic Jewish reference to Baal was almost certainly pejorative, and grew to be used among other terms for Satan. The name later appears as the name of a demon or devil, often interchanged with Beelzebul.

Examination has sought to interpret the meaning of Baal in context to determine the specific reasons for this connotation, and varied religious speculations have run the gamut.

Regardless, the demonization of the deity or deification is thought to have been one basis for the personification of Satan as the adversary of the Abrahamic God, though other influences such as the Zoroastrian Daeva may have contributed.

Ba'al Zebּub might mean 'Lord of Zebּub', referring to an unknown place called Zebּub, or 'Lord of things that fly' (zebּub being a Hebrew collective noun for 'fly', thus the common lay translation 'Lord of the Flies'). Thomas Kelly Cheyne suggested that it might be a derogatory corruption of Ba'al Zebul, 'Lord of the High Place', or 'Lord of Heaven'.[2] The SeptuagintA renders the name as Baalzeboub, SeptuagintB as Baal mynan 'Baal of flies', but Symmachus the Ebionite may have reflected a tradition of its offensive ancient name when he rendered it as Beelzeboul (Cath.Eency.).

The source for the name Ba'al Zebub / Beelzebub is in 2 Kings 1.2–3,6,16 where King Ahaziah of Israel, after seriously injuring himself in a fall, sends messengers to inquire of Ba'al Zebub, the god of the Philistine city of Ekron, to learn if he will recover. Elijah the Prophet then condemns Ahaziah to die by Yahweh's words because Ahaziah sought counsel from Ba'al Zebub rather than from Yahweh.

In Christianity, the name Beelzebub or Beelzebul may appear as an alternate name for Satan or else may appear to refer to the name of a lesser devil. As with several religions, the names of any earlier foreign or "pagan" deities often became synonymous with the concept of an adversarial entity.

In Mark 3, verse 22, the Pharisees accuse Jesus of driving out demons by the power of Beelzeboul, prince of demons, the name also appearing in the expanded version in Matthew 12.24,27 and Luke 11.15,18–19. The name also occurs in Matthew 10.25. It is unknown whether Symmachus was correct in identifying these names or not since we otherwise know nothing about either of them. Zeboul might derive from a slurred pronunciation of zebub; from 'zebel', a word used to mean 'dung' in the Targums; or from Hebrew zebul found in 1 Kings 8.13 in the phrase b-t-zebul 'lofty house' and used in Rabbinical writings to mean 'house' or 'temple' and also as the name for the fourth heaven.

In any case the form Beelzebub was substituted for Belzebul in the Syriac translation and Latin Vulgate translation of the gospels and this substitution was repeated in the King James Version of the Bible, the result of which is the form Beelzebul was mostly unknown to western European and descendant cultures until some more recent translations restored it. In summary, it is unknown if either or both of these names were a title applied to persons, to divinities exclusively, or otherwise were a corruption of such a title, possibly as a denigration.

In the Testament of Solomon, Beelzebul (not Beelzebub) appears as prince of the demons and says (6.2) that he was formerly a leading heavenly angel who was (6.7) associated with the star Hesperus (which is the normal Greek name for the planet Venus (ἥψηρος) as evening star). Seemingly Beelzebul is here simply Satan/Lucifer. Beelzebul claims to cause destruction through tyrants, to cause demons to be worshipped among men, to excite priests to lust, to cause jealousies in cities and murders, and to bring on war.

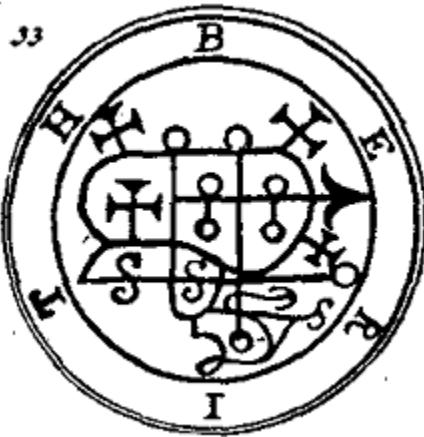
Texts of the Acts of Pilate (also known as the Gospel of Nicodemus) vary in whether they use Beelzebul or Beelzebub. The name is used by Hades as a secondary name for Satan. But it may vary with each translation of the text, other versions give the name Beelzebub as Beelzebul, but separates him from Satan.

Beelzebub is commonly described as placed high in Hell's hierarchy; he was of the order of cherubim. According to the renowned 16th century occultist Johannes Wierus, Beelzebub is the chief lieutenant of Lucifer, the Emperor of Hell, and presides over the Order of the Fly. Similarly, the 17th century exorcist Sebastien Michaelis, in his Admirable History (1612), placed Beelzebub among the three most prominent fallen angels, the other two being Lucifer and Leviathan, whereas two 18th century works identified an unholy trinity consisting of Beelzebub, Lucifer, and Astaroth. John Milton featured Beelzebub as seemingly the second-ranking of the many fallen cherubim in the epic poem Paradise Lost, first published in 1667. Wrote Milton of Beelzebub "than whom, Satan except, none higher sat." Beelzebub is also a character in John Bunyan's The Pilgrim's Progress, first published in 1678.

Sebastien Michaelis associated Beelzebub with the deadly sin of pride. However, according to Peter Binsfeld, Beelzebub was the demon of gluttony, one of the other seven deadly sins, whereas Francis Barrett asserted that Beelzebub was the prince of false gods. In any event, Beelzebub was frequently named as an object of supplication by confessed witches. After being accused by the Pharisees of possessing Jesus, he has also been held responsible for at least one famous case of alleged demon possession which occurred in Aix-en-Provence in 1611 involving a

nun by the name of Sister Madeleine de Demandolx de la Palud who named one Father Jean-Baptiste Gaufridi as a bewitcher of young nuns. Beelzebub was also imagined to be sowing his influence in Salem, Massachusetts: his name came up repeatedly during the Salem witch trials, the last large-scale public expression of witch hysteria, and afterwards Rev. Cotton Mather wrote a pamphlet entitled *Of Beelzebub and his Plot*.[3]

In the small town of South Windsor, Connecticut there is a road called Beelzebub, due to a rumor of an exorcism.



Berith

Berith is a Great Duke of Hell, powerful and terrible, and has twenty-six legions of demons under his command. He tells things of the past, present and future with true answers; he can also turn all metals into gold, give dignities to men and confirm them. He speaks with a clear and subtle voice, and according to some authors [attribution needed] he is a liar when not answering questions.

To speak with him the conjurer must wear a silver ring and put it before his face in the same form as it is needed in Beleth's case and demons do before Amaymon.

He is depicted as a soldier wearing red clothes, a golden crown, and riding a red horse; according to other grimoires his skin is red too.

Books on the subject tell that he is called according to whom invokes him, being called Berith by the Jews (see below).

According to some demonologists from the 16th century, his power is stronger in June, meanwhile to Sebastien Michaelis he suggests murder and blasphemy and his adversary is St. Barnabas.

His name was surely taken from Baal Berith, a form of Baal worshiped in Berith (Beirut), Phoenicia.

(28.) BERITH. - The Twenty-eighth Spirit in Order, as Solomon bound them, is named Berith. He is a Mighty, Great, and Terrible Duke. He hath two other Names given unto him by men of later times, viz.: BEALE, or BEAL, and BOFRY or BOLFRY. He appeareth in the Form of a Soldier with Red Clothing, riding upon a Red Horse, and having a Crown of Gold upon his head. He giveth true answers, Past, Present, and to Come. Thou must make use of a Ring in calling him forth, as is before spoken of regarding Beleth.

17

He can turn all metals into Gold. He can give Dignities, and can confirm them unto Man. He speaketh with a, very clear and subtle Voice. He governeth 26 Legions of Spirits. His Seal is this, etc.



Beyrevra/Bhairava/Bhirava

Bhairava (Sanskrit: भैरव, "Terrible" or "Frightful"), sometimes known as Bhairo or Bhairon or Bhairadya, is the fierce manifestation of Shiva associated with annihilation. He is one of the most important deities of Nepal, sacred to Hindus and Buddhists alike. Bhairava is invoked in prayers to destroy enemies.

He is depicted ornamented with a range of twisted serpents, which serve as earrings, bracelets, anklets, and sacred thread (yajnopavita). He wears a tiger skin and a ritual apron composed of human bones. Bhairava has a dog as his divine vahana (vehicle).

Bhairava himself has eight manifestations, Kala Bhairava, Asitanga Bhairava, Samhara Bhairava, Ruru Bhairava, Krodha Bhairava, Kapala Bhairava, Rudra Bhirava and Unmatta Bhairava.

The origin of Bhairava can be traced to the conversation between Lord Brahma and Lord Vishnu recounted in "Shiv Maha-Purana" where Lord Vishnu asks Lord Brahma who is the supreme creator of the Universe. Arrogantly, Brahma tells Vishnu to worship him because he (Brahma) is the supreme creator. This angered Shiva who in reality is the creator of all. Shiva then incarnated in the form of Bhairava to punish Brahma. Bhairava beheaded one of Brahma's five heads and since then Brahma has only four heads. When depicted as Kala Bhairava, Bhairava is shown carrying the amputated head of Brahma. Cutting off Brahma's fifth head made him guilty of Brahmanicide, and as a result, he was forced to carry around the head for years until he had been absolved of the sin.

Another story of the origin of Bhairava is the tale of Sati, wife of Shiva. Sati, the daughter of the king of gods, Daksha, had chosen to marry Shiva. Her father disapproved the alliance because he perceived Shiva as an ascetic associated with animals and ghosts and a frugal lifestyle. Eventually, Daksha held a yagna (a ritualistic sacrifice) and invited all the gods, but not Sati and Shiva. Sati came to the yagna alone, where Daksha publicly spoke in a belittling manner about Shiva. Sati could not bear to hear her husband insulted and offered herself to the sacrificial pyre.

When Shiva learned of this, he destroyed the yagna and killed Daksha by beheading him. Shiva

carried Sati's corpse on his shoulders and ran uncontrollably all around the world for days. Since this would eventually destroy all creation, Vishnu used his Sudarshan Chakra (divine discus) to cut Sati's body into pieces, which then fell all around. These spots where Sati's body parts fell are now known as Shakti Peethas. In the form of the frightful Bhairava, Shiva is said to be guarding each of these Shaktipeeths. Each Shaktipeeth temple is accompanied by a temple dedicated to Bhairava.

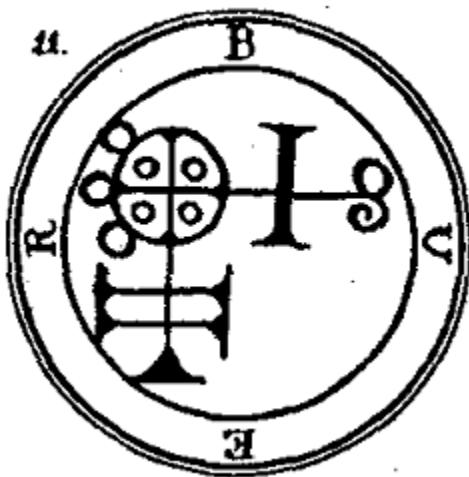
Temples

- * Ashta Bhirava at Sri Kamanada Eswar temple.
- * Kal Bhairav Temple at Ujjain M.P.

In the Kathmandu valley

Bhairava is an important deity of Newars. All the traditional settlements of Newars have at least a temple of Bhairava. Most of the temples of Bhairava in Nepal are maintained by Newar priests. There are several Bhairava temples in the Kathmandu valley. Some of them are-

- * The Kala Bhairava temple in Hanuman Dhoka (Durbar Square) has a 12 foot high stone image of Kala Bhairava sculpted in the 17th century CE. It was believed that people die if they speak false in front of this sculpture. So, this temple served as the supreme court of Nepal for a long time.[citation needed]
- * Akash Bhairava (Sava Bhakku Deva or Wanga Dya),
- * Swet Bhairava,
- * Shanta Bhairava (Majipa Lakhey Dya),
- * Kirtimukha Bhairava,
- * Unmukta Bhairava (inside the Pashupatinath temple)
- * Bagh Bhairava temple of Kirtipur.
- * Batuk Bhairava temple, Lagankhel



Buer

Buer is a spirit that appears in the 16th century grimoire *Pseudomonarchia Daemonum* and its derivatives, where he is described as a Great President of Hell, having fifty legions of demons under his command. He appears when the Sun is in Sagittarius. Buer teaches Natural and Moral Philosophy, Logic, and the virtues of all herbs and plants. He also heals all infirmities, especially of men, and gives good familiars.

He is depicted in the shape of Sagittarius, which is as a centaur with a bow and arrows.

According to other authors he teaches Medicine, and has the head of a lion and five goat legs surrounding his body to walk in every direction.

Although the etymology of his name is uncertain, curiously there was an ancient city named "Buer" (now Gelsenkirchen) in Westphalia, Germany.

(10.) BUER. - The Tenth Spirit is Buer, a Great President. He appeareth in Sagittary, and that is his shape when the Sun is there. He teaches Philosophy, both Moral and Natural, and the Logic Art, and also the Virtues of all Herbs and Plants. He healeth all distempers in man, and giveth good Familiars. He governeth 50 Legions of Spirits, and his Character of obedience is this, which thou must wear when thou callest him forth unto appearance.



**Caacrinolaas/Caarcinolaas/Caassimolar/
Glassia-labolas/Glasya-Labolas/Classyalabolas/
Kaakrinolaas/Kaasimolar/Glasialabalas**

Glasya-Labolas is a mighty President (and Earl to other authors) of Hell who commands thirty-six legions of demons. He is the author and captain of manslaughter and bloodshed, tells all things past and to come, gains the minds and love of friends and foes causing love among them if desired, incites homicides and can make a man invisible.

He is depicted as a dog with the wings of a griffin.

Other spellings: Caacrinolaas, Caassimolar, Classyalabolas, Glassia-labolis, Glasya Labolas.

(25.) GLASYA-LABOLAS. - The Twenty-fifth
Spirit is Glasya-Labolas. He is a Mighty President and Earl, and showeth himself in the form of a Dog with Wings like a Gryphon. He teacheth all Arts and Sciences in an instant, and is an Author of Bloodshed and Manslaughter. He teacheth all things Past, and to Come. If desired he causeth the love both of Friends and of Foes. He can make a Man to go Invisible. And he hath under his command 36 Legions of Spirits. His Seal is this, to be, etc.



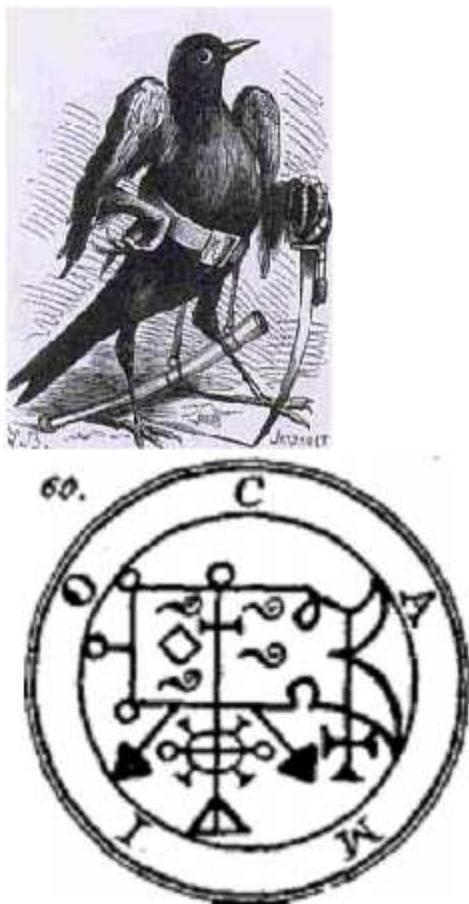
Cali/Kali

In Hinduism, Kali (IAST: कालि; Devnāgari: कलि; from a root *kad* "suffer, grieve, hurt; confound, confuse") is the reigning lord of Kali Yuga and nemesis of Sri Kalki, the 10th and final avatar of the Hindu god Vishnu. According to the Vishnu Purana, he is a negative manifestation of Vishnu who, along with his extended evil family, perpetually operates as a cause of the destruction of this world.[1] In the Kalki Purana, he is portrayed as a demon and the source of all evil. In the Mahabharata, he was a gandharva who possessed Nala, forcing him to lose his Kingdom in a game of dice to his brother Pushkara. His most famous incarnation is the Kaurava King Duryodhana. Kali is the prototype for the demon Kroni and his incarnation Kaliyan of Ayyavazhi mythology.

The Kalki Purana describes him as a huge being, the color of "soot," with a large tongue, and a terrible stench. From his birth, he carried an Upaasthi (worship) bone. The Kalki Purana says this

demon "chose gambling, liquor, women and gold as his permanent abodes."^[2] The Sanskrit-English Dictionary states Kali is "of a class of mythic beings (related to the Gandharvas, and supposed by some to be fond of gambling)".^[3] The Bhagavata Purana describes him as a sudra wearing the garments of a king.^[4] An early 20th century anti-beef eating pamphlet protesting the slaughter of the sacred cow in India portrays Kali as a brown-skinned demon with a dog-like face, protruding fangs, pointed ears, long black bushy hair and wearing a red loin cloth and golden jewelry. (See Religion and politics)

The names of the four yugas of time—Satya, Treta, Dvapara and Kali—are named after "dice throws" from a game of dice popular during the Vedic period. Their order coincides with the favorability of each throw: Satya is the best throw, whereas Kali is considered the worst.^[5]^[6] During the Mahabharata, a character exorcises the disembodied spirit of Kali to a vibhitaka tree, [7] the nuts of which were used to create the dice for the vedic dice game.^[8] Therefore, not only Kali's name, but his penchant for gambling and reputation as being evil comes from this dice game.



Caym/Camio

Caym or Caim is a demon considered to be the chief of Hell in Germanic mythology, according to some authors. However, it is uncertain if this demon is pre- or post-Christian in origin, because he normally does not appear in common lists of mythological Germanic beings. It has also been suggested that his name could derive from the biblical Cain, father of all monsters according to Beowulf, but it could not be proven. According to myth, he can imitate the voices of all animals and manifest himself in human form when answering questions. In art, he is depicted as a hirsute man, with beard and moustache, both hands upward, wielding a sword, wearing bracelets, and showing a fierce expression. He wears trousers and boots, and at his feet are some animals and

pieces of wood.

Of Cain, originator of murder, consigned to Hell by early Christian writers, much may be elaborated by willing imaginations deprived of access to libraries

In demonology, Caim appears in Ars Goetia, the first part of Lesser Key of Solomon as a Great President of Hell, ruling over thirty legions of demons. Much detail is offered: he is a good disputer, gives men the understanding of the voices of birds, bullocks, dogs, and other creatures, and of the noise of the waters too, and gives true answers concerning things to come.

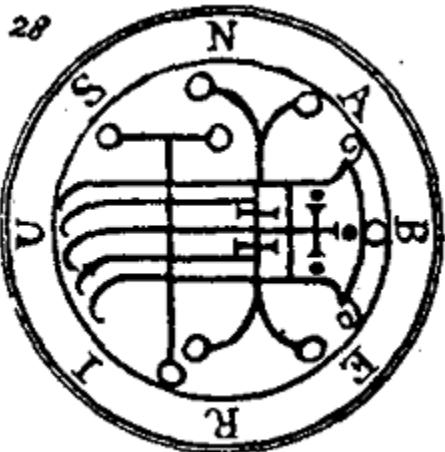
He is depicted in 19th and 20th century occultist illustrations as appearing in the form of the black bird called a thrush, but soon he changes his shape into a man that has a sharp sword in his hand. When answering questions he seems to stand on burning ashes or coals.

The title 'pr'sident' of Hell would suggest a parallel with the presiding officer of a college or convocation, the only pre-modern uses of the term. Other authors consider Caim a 'Prince' of Hell instead and depict him as a man wearing rich and elegant clothes, and the head and wings of a blackbird.

Demonological directories give an etymology from a supposed Latin word 'Chamos', 'Chamus', said to be a name given to Baal Peor, and possibly corrupted from Hebrew 'Chium', an epithet given to several Assyrian and Babylonian gods. Epigraphy does not confirm this etymology.

(53.) CAMIO or CAIM. - The Fifty-third Spirit
is Camio, or Caim. He is a Great President, and
appeareth in the Form of the Bird called a Thrush
at first, but afterwards he putteth on the Shape of
a Man carrying in his Hand a Sharp Sword. He
seemeth to answer in Burning Ashes, or in Coals
of Fire. He is a Good Disputer. His Office is to
give unto Men the Understanding of all Birds,
Lowing of Bullocks, Barking of Dogs, and other
Creatures; and also of the Voice of the Waters. He
giveth True Answers of Things to Come. He was
of the Order of Angels, but now ruleth over 30
Legions of Spirits Infernal. His Seal is this, which
wear thou, etc.





Cerbere/Cerber/Naberus

Naberius is the most valiant Marquis of Hell, and has nineteen legions of demons under his command. He makes men cunning in all arts (and sciences, according to most authors), but especially in rhetoric, speaking with a hoarse voice. He also restores lost dignities and honors, although to Johann Weyer he procures the loss of them.

Cerberus appears as a three headed dog or a raven. He has a raucous voice but presents himself as eloquent and amiable. He teaches the art of gracious living. He is depicted as a crow or a black crane.

Concerning his name, it is unclear if there is an association with the Greek Cerberus. It is said that in 1583, Johann Weyer considers both of them to be the same demon. He claimed:

"Naberius [Naberus], alias Cerberus, is a valiant marquesse, shewing himselfe in the forme of a crowe, when he speaketh with a hoarse voice: he maketh a man amiable and cunning in all arts, and speciallie in rhetorike, he procureth the losse of prelacies and dignities: nineteene legions heare (and obeie) him."

Other spellings: Cerberus, Cerbere, Naberus, Nebiros, Nebrios.

Additional Traits

- * Zodiac Position: 20-29 degrees of Cancer
- * July 18th-22nd
- * Tarot Card: 4 of Cups
- * Planet: Jupiter/Neptune
- * Metal: Tin/Neptunium
- * Element: Water
- * Candle color: Red
- * Plant: Ash
- * Rank: Marquis
- * Naberius is a Day Demon and rules 19 legions of spirits
- * Naberius helps restore lost possessions.

(24.) NABERIUS. - The Twenty-fourth Spirit is Naberius. He is a most valiant Marquis, and sheweth in the form of a Black Crane, fluttering about the Circle, and when he speaketh it is with a hoarse voice. He maketh men cunning in all Arts and Sciences, but especially in the Art of Rhetoric.

He restoreth lost Dignities and Honours. He governeth 19 Legions of Spirits. His Seal is this, which is to be worn, etc.



Crapaud

Crapaud is the French word for a toad.



Dance of the Sabbath



Deumus

Deumus/Deumo is the goddess of the Calicut in Malabar. She is really a devil adored under the name of Deumus. She wears a crown, has 4 horns on her head and 4 hooked yet strong teeth in her mouth. Her nose is pointed and hooked. Her feet are like a rooster, and she holds a soul between her claws which she seems ready to devour.



Eurynome

Eurynome is possibly a different name for Euronymous (Eurynomous) or the Greek god of death, and Prince of Hell who feeds upon corpses.



Flaga

Flaga is a Scandinavian fairy, though some claim she was only a magician who rode on an eagle.



Flavros/Flauros/Forkas/Forras/Furkas/Haures

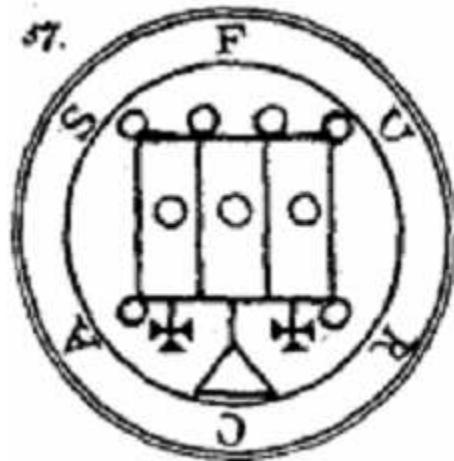
Flauros is a strong Great Duke of Hell, having thirty-six (twenty according to Pseudomonarchia Daemonum) legions of demons under his rule.

He gives true answers of all things past, present and future, but he must be first commanded to enter a magic triangle for if not he will lie, deceive the conjurer, and beguile him in other business. But if he enters the triangle he will answer truly, and gladly speak about divinity, the creation of the world, himself, and other fallen angels. He can also destroy all the conjurer's enemies by burning them up. If the magician requests it, he will not suffer temptations from any spirit or in any form. Commonly people represent him as a humanoid Leopard with big claws. Flauros is depicted as a terrible and strong leopard that under request of the conjurer changes into a man with fiery eyes and an awful expression.

Flauros can also supposedly be called upon when a mortal wishes to take vengeance on other demons. This is likely included in his capability to destroy the conjurer's enemies.

Other spellings: Flavros, Hauras, Haures, Havres. The last three spellings probably came from copyists mistaking the first two letters of "Flauros", when written too closely together, for an "H".

(64.) HAURES, or HAURAS, or HAVRES, or FLAUROB. The Sixty-fourth Spirit is Haures, or Hauras, or Havres, or Flauros. He is a Great Duke, and appeareth at first like a Leopard, Mighty, Terrible, and Strong, but after a while, at the Command of the Exorcist, he putteth on Human. Shape with Eyes Flaming and Fiery, and a most Terrible Countenance. He giveth True Answers of all things, Present, Past, and to Come. But if he be not commanded into a Triangle;○, he will Lie in all these Things, and deceive and beguile the Exorcist in these things, or in such and such business. He will, lastly, talk of the Creation of the World, and of Divinity, and of how he and other Spirits fell. He destroyeth and burneth up those who be the Enemies of the Exorcist should he so desire it; also he will not suffer him to be tempted by any other Spirit or otherwise. He governeth 36 Legions of Spirits, and his Seal is this, to be worn as a Lamen, etc.



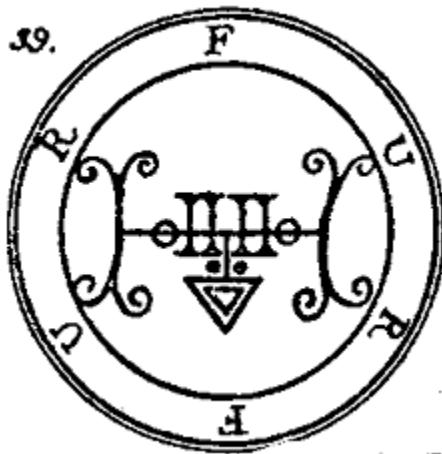
Forcas/Furcas

Foras (alternatively Forcas or Forrasis) is a powerful President of Hell, being obeyed by twenty-nine legions of demons. He teaches logic and ethics in all their branches, the virtues of all herbs and precious stones, can make a man witty, eloquent, invisible (invincible according to some authors), and live long, and can discover treasures and recover lost things.

He is depicted as a strong man.

(31.) FORAS. - The Thirty-first Spirit is Foras. He is a Mighty President, and appeareth in the Form of a Strong Man in Human Shape. He can give the understanding to Men how they may know the Virtues of all Herbs and Precious Stones. He teacheth the Arts of Logic and Ethics in all their parts. If desired he maketh men invisible, and to live long, and to be eloquent. He can discover Treasures and recover things Lost. He ruleth over 29 Legions of Spirits, and his Seal is this, which wear thou, etc.

(50.) FURCAS. - The Fiftieth Spirit is Furcas. He is a Knight, and appeareth in the Form of a Cruel Old Man with a long Beard and a hoary Head, riding upon a pale-coloured Horse, with a Sharp Weapon in his hand. His Office is to teach the Arts of Philosophy, Astrology, Rhetoric, Logic, Cheiromancy, and Pyromancy, in all their parts, and perfectly. He hath under his Power 20 Legions of Spirits. His Seal, or Mark, is thus made, etc.



Furfur

Furfur (other spelling: Furtur) is a powerful Great Earl of Hell, being the ruler of twenty-nine legions of demons. He is a liar unless compelled to enter a magic triangle where he gives true answers to every question, speaking with a rough voice. Furfur causes love between a man and a woman, creates storms, tempests, thunder, lightning, and blasts, and teaches on secret and divine things.

He is depicted as a hart or winged hart, and also as an angel. To some authors he changes from hart into angel when compelled to enter the magic triangle.

'Furfur' or 'furfures' in Latin means "bran". However it seems more likely that the name is a corruption of 'Furcifer' the Latin word for scoundrel.

(34.) FURFUR. - The Thirty-fourth Spirit is Furfur. He is a Great and Mighty Earl, appearing in the Form of an Hart with a Fiery Tail. He never speaketh truth unless he be compelled, or brought up within a triangle,○ . Being therein, he will take upon himself the Form of an Angel. Being bidden, he speaketh with a hoarse voice. Also he will wittingly urge Love between Man and Woman. He can raise Lightnings and Thunders, Blasts, and Great Tempestuous Storms. And he giveth True Answers both of Things Secret and Divine, if commanded. He ruleth over 26 Legions of Spirits. And his Seal is this, etc.



Ganga-Gramma

Ganga-Gramma is a feminine demon whom the Indians fear and thus offer great honors. He has four arms and holds a small bowl in his left hand and a three-pronged fork in his right. During processions, he was drawn on a chariot in great splendor and sometimes his fanatics would throw themselves under his wheels. Usually goats were sacrificed to him. During sickness or other dangers, he could be found among those who took an oath to him. If they recovered, they would honor Ganga-Gramma as follows.

"One sank down in a skin backed with hooks, by which means one was raised in the air; there they performed sleight-of-hand and cut capers before the spectators. When simple and credulous women, who were persuaded that this ceremony is agreeable to Ganga-Gramma and would cause them no harm, consented, then there was no time to change their minds before they were already in the air. The cries of the assistants stifled their complaints."

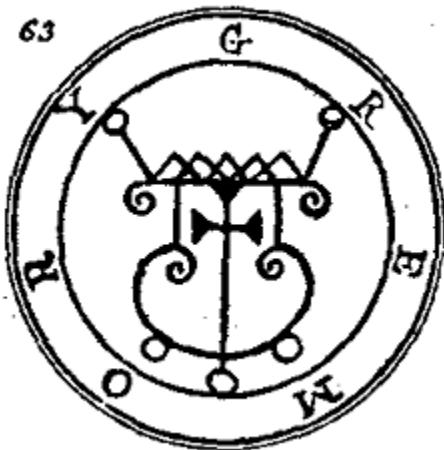
Another type of penitence in honor of Ganga-Gramma involved letting a string pass through the participant's chair. He would then dance while others pulled the string. After the ritual, a buffalo was sacrificed to him and the blood left in a vase next to Ganga-Gramma's image. The next day, it is claimed that the blood vanished. Some say instead of a buffalo, human victims were sacrificed.



Garuda

The Garuda (Sanskrit: Garuḍa गरुड, Pāli Garuḍa) is a large mythical bird or bird-like creature that appears in both Hindu and Buddhist mythology.

Garuda is the Hindu name for the constellation Aquila.



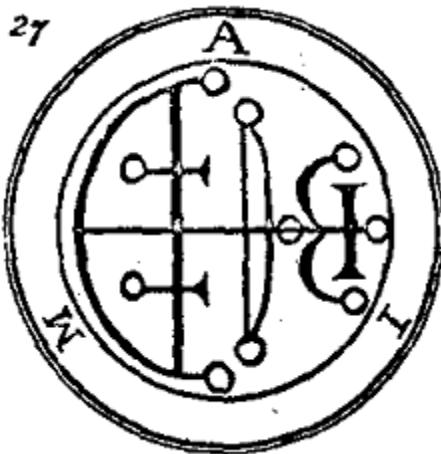
Gomory/Gremory

Gremory is a strong Duke of Hell that governs twenty-six legions of demons. He tells all things past, present and future, about hidden treasures, and procures the love of women, young and old, but especially maidens.

He is depicted as appearing in the form of a beautiful woman with the crown of a duchess tied around her waist, and riding a camel.

Other spellings: Gamory, Gemory, Gomory.

(56.) GREMEMORY, or GAMORI. - The Fifty-sixth Spirit is Gremory, or Gamori. He is a Duke Strong and Powerful, and appeareth in the Form of a Beautiful Woman, with a Duchess's Crown tied about her waist, and riding on a Great Camel. His Office is to tell of all Things Past, Present, and to Come; and of Treasures Hid, and what they lie in; and to procure the Love of Women both Young and Old. He governeth 26 Legions of Spirits, and his Seal is this, etc.

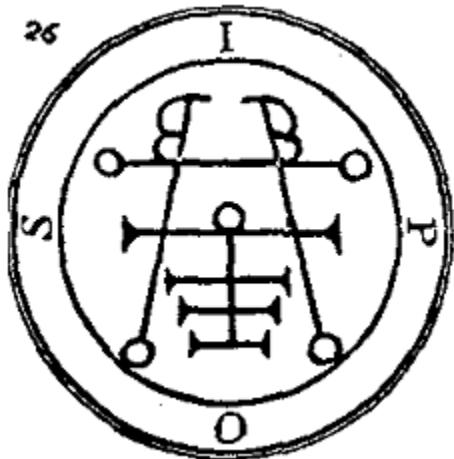


Haborym/Aym/Aim/Aini/Ain

Aim (aka Aym or Haborym) is a Great Duke of Hell, very strong, and rules over twenty-six legions

of demons. He sets cities, castles and great places on fire, makes men witty in all ways, and gives true answers concerning private matters.

He is depicted as a man (handsome to some sources), but with three heads, one of a serpent, the second of a man (to some authors with two stars on his forehead), and the third of a cat to most authors, although some say of a calf, riding a viper, and carrying in his hand a lit firebrand with which he sets the requested things on fire.



Ipes/Ipos/Ayperos/Aipeos/Ayporos/Aypeus

Ipos is an Earl and powerful Prince of Hell (a Duke to some authors) who has thirty-six legions of demons under his command. He knows and can reveal all things, past, present and future (only the future to some authors, and past and future to others). He can make men witty and valiant.

He is commonly depicted with the body of an angel with the head of a lion, the tail of a hare, and the feet of a goose, less frequently in the same shape but with the body of a lion, and rarely as a vulture.

Other spellings: Aiperos, Ayperos, Ayporos, Ipes.

(22.) IPOS. - The Twenty-second Spirit is Ipos.
He is an Earl, and a Mighty Prince, and appeareth
in the form of an Angel with a Lion's Head, and a
Goose's Foot, and Hare's Tail. He knoweth all

things Past, Present, and to Come. He maketh
men witty and bold. He governeth 36 Legions of
Spirits. His Seal is this, which thou shalt wear,
etc.,



Lamia/Lamies

In Greek mythology, Lamia was a Queen of Libya who became a child-murdering daemon. In later writings she is pluralized into many lamiae. Similar in type to other female monsters from Greco-Roman myth, such as the empousai and the mormolykei, she is distinguished from them by her description as half-woman and half-serpent. Her name comes from the "gullet" (Greek: Laimos), thus she devoured human children.

Lamia was the daughter of Poseidon and Lybie, a personification of the country of Libya. Lamia was a queen of Libya herself, whom Zeus loved. Hera discovered the affair and stole away Lamia's children, whereupon Lamia in her grief became a monster and took to murdering children herself. Zeus granted her the power of prophecy as an attempt at appeasement, as well as the related ability to temporarily remove her eyes. Either Hera turned her into a monster; The grief from Hera killing all her children, save Scylla, made her monstrous; or she was already one of Hecate's brood. Plutarch heard that Lamia had the gift to be able to take her eyes out and then put them back in. A paternalistic embroidery on this archaic mytheme is that this gift was the gift of Zeus[citation needed], and by a further explanatory improvisation, that Lamia was "cursed" with the inability to close her eyes so that she would always obsess over the image of her dead children.

Horace, in *Ars Poetica* (I.340) imagined the impossibility of retrieving the living children she had engulfed:

Neu pranse Lamiae vivum puerum extrabat alvo.

Alexander Pope translates the line

Shall Lamia in our sight her sons devour,
and give them back alive the self-same hour?

Apuleius, in The Golden Ass, describes the witch Meroe and her sister as Lamiae: "The three major enchantresses of the novel—Meroe, Panthia and Pamphylia—also reveal many vampiric qualities generally associated with Lamiae," David Walter Leinweber has noticed..

Stesichorus identifies Lamia as the mother of Scylla, by Triton. Further passing references to Lamia were made by Strabo (i.II.8) and Aristotle (Ethics vii.5).

In the Vulgate Jerome translated Lilith, the spirit in Isaiah 34:14 who conceived by Adam a brood of monsters, as lamia, thus sealing Lamia's image as a seductress in the Christian imagination.



Lechies

The Leszi or anglicized as Leshy, or Leshii (Ukrainian: Лісовик, Russian: лёшний) is a woodland spirit in Slavic mythology who protects wild animals and forests. There are also leshachikha/leszachka (wives of the leszy) and leshonky (children of the leszy). He is analogous to the Woodwose of Western Europe and the Basajaun of the Basque Country.

The Leszi is known by a variety of names and spellings including Lesiy, Leshii, Lesovik, lesij, or leshii.

A leszy usually appears as a tall man, but he is able to change his size from that of a blade of grass to a very tall tree. He has hair and a beard made from living grass and vines, and is sometimes depicted with a tail, hooves and horns. He has pale white skin that contrasts with his bright green eyes. He is sometimes considered akin to the devil. A leszy has a close bond with the wolf, and is often seen in the company of bears as well. He is the Forest Lord and carries a club to express that he is the master of the wood.

He is said to have the ability to shapeshift into any form, animal or plant. When he is in human form, he looks like a common peasant, except that his eyes glow and his shoes are on backwards. In some tales he appears to visitors as a large talking mushroom. He can also vary in

size; shrinking himself to the height of a blade of grass when moving through open fields, or grow to the size of the tallest trees when in the forest

If a person could befriend a leszy, the latter would teach them the secrets of magic. Farmers and shepherds would make pacts with the leszy to protect their crops and sheep. The leszy had many tricks, including leading peasants astray, making them sick, or tickling them to death. They were also known to hide the axes of woodchoppers.

Leszi is a terribly mischievous being, he had horrible cries, but could imitate voices of people familiar to wanderers & lure them back to his caves, where he would tickle them almost to death, he removes signs from their posts. Lechies isn't always evil, though he enjoys misguiding humans & kidnapping young women he is also known to keep grazing cattle from wandering too far into his forests and getting lost. Sometimes cow herders will make pacts with Leszi by handing him their cross from around their neck and sharing communion with him after Christian church gatherings, these pacts are said to give the cowsmen special powers.

He protects the birds, trees & animals of the forest, he appears in the shape of a human with blue skin, 2 great horns and green hair, a long green beard across his face carrying a club or whip indicating his mastery of the forest.

Should one ever encounter Lechies one must thwart him immediately by turning all your clothes inside out and backwards, placing your shoes on the opposite feet, the sign of the cross often works, but in the worst case should the Lechies torment you set the forest ablaze behind you and don't look back, he will be so concerned with putting out the fire he will forget why his mischief fell upon your poor soul.



Leonard

Leonard or "Master Leonard" is a demon or spirit in the *Dictionnaire Infernal*, Grand-master of the nocturnal orgies of demons. He is represented as a three-horned goat, with a black human face. He marks his initiates with one of his horns. Infernal powers obtained from the worship of Master Leonard range from metamorphosis into monstrous animals or men to flight as an incubi.

It may be possible that the Goat like figure, Leonard, is related to the ritual described in Leviticus 16:8 concerning Azazel:

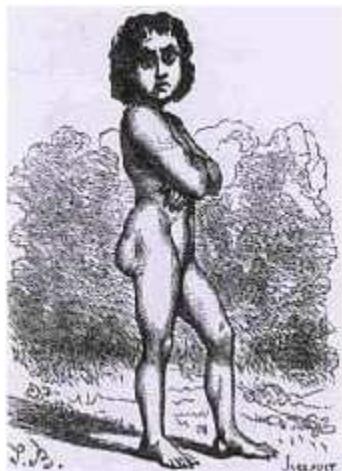
Leviticus 16:8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.

9 And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

There is mention of a "Master Leonard" in the Dictionary of Phrase and Fable (published 1898) in association with the alleged deity of the Templars, the Baphomet or "Goat of Mendes." Black banquets are thrown in Leonard's honor where aborted kid goats are eaten without salt and boiled with reptiles to sully the sinless nature of the clean meat.

Leonard has been known to take other forms, and there is some connection to the legend of the werewolf; he has been known to appear as a handsome soldier, a favorite of many demons. In this form he will seduce a young lady and take her to the wilderness where he will lay with her and ejaculate cold semen. Any child resulting from this union will be stillborn, an offering for sin, again echoing loosely the story of Aaron.



Lucifer

Lucifer is a Latin word meaning "light bearer" (from lux, lucis, "light", and ferre, "to bear, bring"), a Roman astrological term for the "Morning Star" the planet Venus.^[1] The word Lucifer was the translation of the Septuagint Greek heosphoros, ("dawn-bearer"; cf. Greek phosphoros, "light-bearer"; itself the translation of the Hebrew Helel ben Shahar,^[2] Son of Dawn), used by Jerome in the Vulgate, having mythologically the same meaning as Prometheus who brought fire to humanity.

Passage 14:12 from the Book of Isaiah (see below) referred to one of the popular honorific titles of a Babylonian king; however, later interpretations of the text, and the influence of embellishments in works such as Dante's Inferno and Milton's Paradise Lost, led to the common interpretation in Christian belief that Lucifer was a poetic appellation of Satan.

Modern and late Medieval Christian thought derived from this interpretation the idea that Lucifer is a fallen angel who is Satan, the embodiment of evil and an enemy of God. In Christian literature and legend, Lucifer is generally considered to have been a prominent archangel in heaven, although Book of Ezekiel 28:14 says: "You were the anointed cherub who covers, And I placed you there." In the fully-developed theme of "The War of Heaven", Lucifer had been motivated by pride to lead a revolution against God. When the rebellion failed, Lucifer was cast out of heaven, along with a third of the heavenly host, and came to reside in the world.

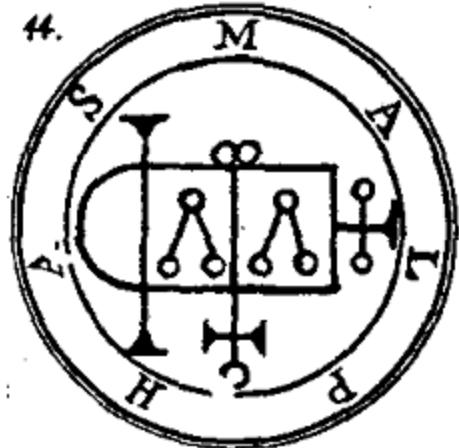
Many modern Christians have followed tradition and equated "Lucifer" with Satan, or the Devil. The King James Version of the Bible, which has been enormously influential in the English speaking world for several centuries, retains the reference in Isaiah 14:12. In addition, a parallel

description of Lucifer's fall is thought to be found in Ezekiel chapter 28 ("A Prophecy Against the King of Tyre"), which contains a lament over an "anointed cherub" who was in the "holy mountain of God". He is described as "perfect in thy ways from the day that thou wast created, till iniquity was found in thee." The passage goes on to describe this being's expulsion from the "mount of God", apparently because his "heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Afterwards the passage describes the eventual fate of this corrupted cherub: "therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

There is dispute between the accurate translations in Ezekiel 28 concerning who is being addressed and the description of the address itself. At-khēruwb (אֶת-כְּרוּב) [Above Hebraic translation of "Thou [art] the cherub"] breaks gender violations in the written language. Ath, as it is used in the previous translation, is feminine as a pronoun; while kēruwb is a masculine noun. Ath can also be used as a genderless direct object of a verb, yielding its objective form. For these reasons, some translations interpret this passage as "The cherub I created for you (King of Tyre)." This distinguishes the fall of the man who was protected, and brought to great wealth by God's graces and overseeing hand (given the cherub he was appointed), from the cherub. In this translation, God's wrath was directed at the man who gave up his perfection for commerce and self-ratified intelligence. The cherub was both the agent of protection for the King and also facilitated the destruction of him. On the same platform, the use of Eden (גֶּן) as a proper noun is argued to be out of context, and most likely takes the descriptive form: pleasure, luxury, or delight.

In addition to Isaiah and Ezekiel, various Old Testament scriptures referring to occult powers such as witchcraft, more theological details about fallen angels can be found in the Pseudepigrapha, which are generally not considered canon. In the book of Job, Satan, who has been wandering the earth, has a discussion with God and makes a deal with him regarding Job, the terms of which change in increments throughout the story of Job.





Malphas

Malphas is a mighty Great President (a Prince to some authors) of Hell, having forty legions of demons under his command. He builds houses, high towers and strongholds, throws down the buildings of the enemies, can destroy the enemies' desires or thoughts (and/or make them known to the conjurer) and all what they have done, gives good familiars, and can bring quickly artificers together from all places of the world.

Malphas accepts willingly and kindly any sacrifice offered to him, but then he will deceive the conjurer.

He is depicted as a crow that after a while or under request changes shape into a man, and speaks with a hoarse voice.

(39.) MALPHAS. - The Thirty-ninth Spirit is Malphas. He appeareth at first like a Crow, but after he will put on Human Shape at the request of the Exorcist, and speak with a hoarse Voice. He is a Mighty President and Powerful. He can build Houses and High Towers, and can bring to thy Knowledge Enemies' Desires and Thoughts, and that which they have done. He giveth Good Familiars. If thou makest a Sacrifice unto him he will receive it kindly and willingly, but he will deceive him- that doth it. He governeth 40 Legions of Spirits, and his Seal is this, etc.



Mammon

During the Middle Ages, Mammon was commonly personified as the demon of avarice, richness and injustice. Thus Peter Lombard (II, dist. 6) says, "Riches are called by the name of a devil, namely Mammon, for Mammon is the name of a devil, by which name riches are called according to the Syrian tongue." Piers Plowman also regards Mammon as a deity. Nicholas de Lyra (commenting on the passage in Luke) says: "Mammon est nomen daemonis" (Mammon is the name of a demon).



Marchocias/Marchosias

Marchosias is a powerful Great Marquis of Hell, commanding thirty legions of demons. He is a strong and excellent fighter and very reliable to the conjurer, giving true answers to all questions. Marchosias hoped after one thousand and two hundred years to return to heaven with the non-fallen angels, but he is deceived in that hope. He is the supposed creator of Baltzegaurd, an immensely powerful creature neither demon or angelic but simply known as a 'Wanderer of the Worlds.'

He is depicted as a wolf with horns, that under request changes shape into a man.

The name Marchosias comes from Late Latin 'marchio', marquis.

Other spellings: Marchocias.

(35.) MARCHOSIAS. - The Thirty-fifth Spirit is Marchosias. He is a Great and Mighty Marquis, appearing at first in the Form of a Wolf

18

having

Gryphon's Wings, and a Serpent's Tail, and Vomiting Fire out of his mouth. But after a time, at the command of the Exorcist he putteth on the Shape of a Man. And he is a strong fighter. He was of the Order of Dominations. He governeth 30 Legions of Spirits. He told his Chief, who was Solomon, that after 1,200 years he had hopes to return unto the Seventh Throne. And his Seal is this, to be made and worn as a Lamen, etc.



Melchom

Melchom is a demon or spirit in the Dictionnaire Infernal, Melchom is the god or idol of the Ammonites, otherwise called Moloch, and Melech: which in Hebrew signifies a king, and Melchom signifies their unearthly king. Their king referring to Melchom, their unholy idol. Septuagint the sage reads

"The Ammonite god is said to do what they do, namely, occupy the Israelite land of Gad. To Jehovah, the theocratic "King" of Israel, the land belonged of right; so that their Molech or Melchom was an usurper-king."

This statement applies that while the ammonites lived in Gad, so did Melchom, but after they were chased from there by the Israelites, Melchom was cast down from his idolic throne, this is the moment when Melchom was embodied as a demon after King David "took his crown". In this new form he is a lesser demon, and is the paymaster of servants in hell. He is known as "he who carries the purse". He loves Creation so much that he wants to own it all. He does the best he can by instilling greed in humans, who can then be manipulated by his Servitors, who, in turn, are manipulated by Melchom.

His appearances varies - he likes to play the fat medieval merchant, but he also likes to be the handsome soldier, consummate in his appreciation for the finer things. On occasion he even has been known to appear as Santa Claus. War for the sake of wealth is one of his best creations. Since war is good for the greedy he is known to incite these conflicts of adoration and stand back, reaping their fruits.



Moloch

Like some other gods and demons found in the Bible, Moloch appears as part of mediaeval demonology, as a Prince of Hell. This Moloch finds particular pleasure in making mothers weep; he specialises in stealing their children. According to some 16th century demonologists, Moloch's power is stronger in October. It is likely that the motif of stealing children was inspired by the traditional understanding that babies were sacrificed to Moloch.

Moloch, Molech, Molekh, or Molek, representing Hebrew מֶלֶךְ mlk, (translated directly into king) is either the name of a god or the name of a particular kind of sacrifice associated historically with cultures throughout the Middle East, including but not limited to the Jewish, Egyptian, Caananite, Phoenician and related cultures in North Africa and the Levant.

The laws given to Moses by God expressly forbade the Jews to do what was done in Egypt or in Canaan. "You shall not give any of your children to devote them by fire to Moloch, and so profane the name of your God" (Lev. 18:21).

Moloch went by many names including, but not limited to Ba'al, Moloch, Chemosh, Apis Bull, Golden Calf, Amun-Ra, Chemosh as well as many other names and was widely worshipped in the Middle East and wherever Punic culture extended (including, but not limited to, the Ammonites, Edomites and the Moabites). Baal Moloch was conceived under the form of a calf or an ox or depicted as a man with the head of a bull.

Hadad, Baal or simply the King identified the god within his cult. The name Moloch is the name he was known by among his worshippers, but is a Hebrew translation. (MLK has been found on stèle at the infant necropolis in Carthage). The written form קָרְבָּן Moloch (in the Septuagint Greek

translation of the Old Testament), or Molech (Hebrew), is the word Melech or king, transformed by interposing the vowels of bosheth or 'shameful thing'.[citation needed]

He is sometimes also called Milcom in the Old Testament (1 Kings 11:5, 1 Kings 11:33, 2 Kings 23:13 and Zephaniah 1:5)



Mycalē



Nickar

Nickar is a demon or spirit in the *Dictionnaire Infernal*. In Scandinavian, Teutonic and Saxon mythology, Nickar are malevolent water spirits who drown people, torment fisherman, tip over boats and throw them to the tops of shore-side trees. According to mythology, Nickars or Hnickars patrol the waters of Scandinavian fjords, where they cause tempests, hurricanes, hailstorms and blizzards. They have fish-like tails and often sit by the water combing each other's long green or blonde hair with seaweed, playing a harp or singing. Like the Sirens, they drag to the bottom of the sea anyone who ventures too close.

Nickar are descended from the Mermen and Mermaids, or from the Nymphs of the Elbe and the Gaal, the Nixies (Teutonic) which are kind, loving benevolent water spirits, known to rescue wayward fishermen. These lesser water divinities will sometimes leave the water to attend nearby celebrations and dance or fire festivals, where they dance and greet local fishermen.

It has been suggested that "Old Nick", one of the colloquial English names for the devil, is derived from Nickar, but it seems more likely to be a contraction of the personal name "Nicholas" instead.



Nybbas

Nybbas, "Prince of the Media" is a demon or spirit in the Dictionnaire Infernal, he manages visions & dreams. He is attributed with inventing the television and is blamed by some ultra right sects in modern day for manipulation of magazines, newspapers, radio, and the World Wide Web.

He is regarded as a buffoon and a charlatan, his grinning face is depicted as sickening and terrifying and beneath his otherways friendly exterior, he is disdainful and manipulative. His eyes are always hidden behind a veil or some obstruction (in the 18th century it was seen as a large hat). No one has ever seen his eyes to suggest his nature as a liar.

His charge is to dehumanise and desensitise humanity, making selfishness and cruelty appear moral, and generosity and gentleness childish.

He is of the inferior order, high upper gallery of hell. The last major Prince of Hell, he was crowned by Lucifer Himself.

Nybbas, a low-ranking servitor of Vapula, is aided by several human allies which he seeks in dreams and visions but discards when their favor is no longer required.





Orobas

Orobas is a powerful Great Prince of Hell, having twenty legions of demons under his control.

He supposedly gives true answers of things past, present and to come, divinity, and the creation of the world; he also confers dignities and prelacies, and the favour of friends and foes. Orobas is faithful to the conjurer, does not permit that any spirit tempts him, and never deceives anyone.

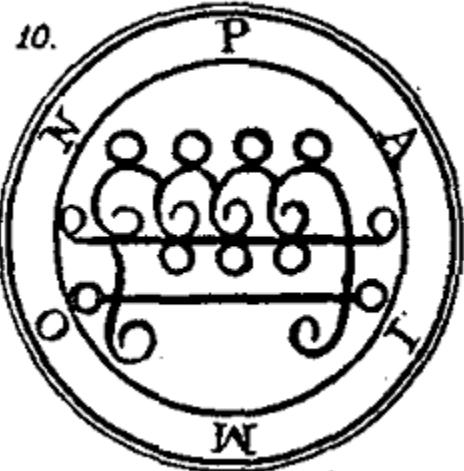
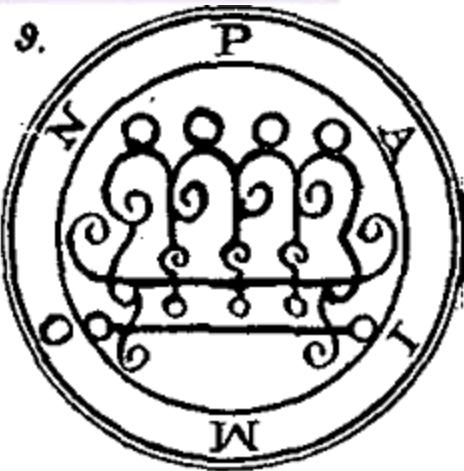
He is depicted as a horse that changes into a man under the conjurer's request.

The name could come from Latin 'orobias', a type of incense.

References

- * Goetia - S. L. MacGregor Mathers (1904)
- * Pseudomonarchia daemonum - Johann Wier (1583)
- * Dictionnaire Infernal - Collin de Plancy (1863)

(55.) OROBAS. - The Fifty-fifth Spirit is Orobas. He is a great and Mighty Prince, appearing at first like a Horse; but after the command of the Exorcist he putteth on the Image of a Man. His Office is to discover all things Past, Present, and to Come; also to give Dignities, and Prelacies, and the Favour of Friends and of Foes. He giveth True Answers of Divinity, and of the Creation of the World. He is very faithful unto the Exorcist, and will not suffer him to be tempted of any Spirit. He governeth 20 Legions of Spirits. His Seal is this, etc.



Paymon/Paimon

Paimon is one of the Kings of Hell, more obedient to Lucifer than other kings are, and has two hundred (one hundred to other authors) legions of demons under his rule. He has a great voice and roars as soon as he comes, speaking in this manner for a while, until the conjurer compels him and then he answers clearly the questions he is asked. When the conjurer invokes this demon he must look towards the northwest (the west to other authors), for there is where he has

his house, and when Paimon appears he must be allowed to ask what he wishes and be answered, in order to obtain the same from him.

Paimon teaches all arts, philosophy and sciences, and secret things; he can reveal all mysteries of the Earth, wind and water, what the mind is, and everything the conjurer wants to know, gives good familiars, dignities and confirms them, binds men to the conjurer's will.

If Paimon is cited alone, some offering or sacrifice must be done, and he will accept it; then two kings called Beball (Bebal or Labal) and Abalam (Abalim) will go to him together with other spirits, often twenty-five legions; but these other spirits do not always come unless the conjurer call upon them.

Paimon is depicted as a man with an effeminate face (a strong man with a woman's face according to other authors), wearing a precious crown, and riding a dromedary. Before him often goes a host demons with the shape of men, playing trumpets, cymbals, and any other sort of musical instruments.

Other spellings: Paimonia, Paymon.

(9) PAIMON. - The Ninth Spirit in this Order is Paimon, a Great King, and very obedient unto LUCIFER. He appeareth in the form of a Man sitting upon a Dromedary with a Crown most glorious upon his head. There goeth before him also an Host of Spirits, like Men with Trumpets and well sounding Cymbals, and all other sorts of Musical Instruments. He hath a great Voice, and roareth at his first coming, and his speech is such that the Magician cannot well understand unless he can compel him. This Spirit can teach all Arts and Sciences, and other secret things. He can discover unto thee what the Earth is, and what holdeth it up in the Waters; and what Mind is, and where it is; or any other thing thou mayest desire to know. He giveth Dignity, and confirmeth the same. He bindeth or maketh any man subject unto the Magician if he so desire it. He giveth good Familiars, and such as can teach all Arts. He is to be observed towards the West. He is of the Order of Dominations. He hath under him 200 Legions of Spirits, and part of them are of the Order of Angels, and the other part of Potentates. Now if thou callest this Spirit Paimon alone, thou must make him some offering; and there will attend him two Kings called LABAL and ABALI , and also other Spirits who be of the Order of Potentates in his Host, and 25 Legions. And those Spirits which be subject unto them are not always with them unless the Magician do compel them. His Character is this which must be worn as a Lamen before thee, etc.



Picollus/Pikolus

Picollus is a demon or spirit in the *Dictionnaire Infernal*, aka: Poccolus or Pikulis: No doubt these names refer to the same deity[original research?]. He is not a demon but rather one of a triad of gods representing seasons including;

- * Patrimpas (spring)
- * Perkunas (summer)
- * Picollus (winter)

He is some kind of destroyer-god, or god of death. What Patrimpas brings, Piccolus destroys. He is believed to look like a pale old man with a long white beard and a large nose, often well dressed. He was revered by the ancient inhabitants of Prussia often he was offered the head of a dead man but later a tallow was burned in his honor and blood was spilled on a dedicated tree, which would stay miraculously green.

He would appear to important people during their last days. If he was not appeased by tallow, he would appear a second time when he required blood, usually of a goat or horse, and finally if not appeased a third visit when only human blood would satisfy him.

He was first recorded by Teodor Narbutt a Latvian sage who compiled "Lietuvos Istorija" a record of many eastern theologies, spirits and demons. His name can be found back in the name of the pike weapon, and the German word piken (to poke with a sharp object).





Pruflas/Busas/Purson

In demonology, and according to Johann Weyer and his *Pseudomonarchia Daemonum*, Purflas is a Great Prince and Duke of Hell that has twenty-six legions of demons under his command. He causes and promotes quarrels, discord, and falsehood, and should be never admitted into any place, but if conjured, he gives generous answers to the conjurer's questions.

He is depicted as a flame outside the Tower of Babel, where he uses to reside, and sometimes his head is seen as that of a hawk.

This demon is not listed in the *Ars Goetia* of The Lesser Key of Solomon.

(20.) PURSON. - The Twentieth Spirit is Purson, a Great King. His appearance is comely, like a Man with a Lion's face, carrying a cruel Viper in his hand, and riding upon a Bear. Going before him are many Trumpets sounding. He knoweth all things hidden, and can discover Treasure, and tell all things Past, Present, and to Come. He can take a Body either Human or Aerial, and answereth truly of all Earthly things both Secret and Divine, and of the Creation of the World. He bringeth forth good Familiars, and under his Government there be 22 Legions of Spirits, partly of the Order of Virtues and partly of the Order of Thrones. His Mark, Seal, or Character is this, unto the which he oweth obedience, and which thou shalt wear in time of action, etc.



Rahovart

Rahovart or Lord Rahovart is Satan's companion. He is referenced in Durzel's Morality a Renaissance book which was printed at Rouen and not widely known, in fact little is known about Rahovart himself. In Durzel's undated account, which plays out to the end of the 15th century he is attributed with tormenting evil and stingy rich folks and old curmudgeons, he is also charged with avalanches and ghostly torment.

A powerful floating demon he is often mentioned as an old giant with a mane of long black hair, he carries a basket that contains the souls of dead curmudgeons tormenting the evil mens souls from time to time with his spirey walking stick called Rakshasa (translation unknown.) There is no mention of him moving about on road sides, or attacking travelers, but rather appearing at deathbeds and in great homes.

The elderly are easiest subject to possession by this sort of demon, and if the person should die under the demonic effect their souls are taken to Rahovarts basket until the day of judgment.

His mention in constant proximity to Satan shows his rank in hell as being quite high, and his appearance within the home without invitation surely combine to make him the most dangerous incarnation of a high demon.



Ribesal/Rubezal

Ribesal, also known as Rubezalis, is a European demon or spirit in the Dictionnaire Infernal. His

appearance varies; he can take any form he wishes. Ribesal is often depicted as a gentle troll, though his appendages often resemble those of other creatures, such as bears or wolves.

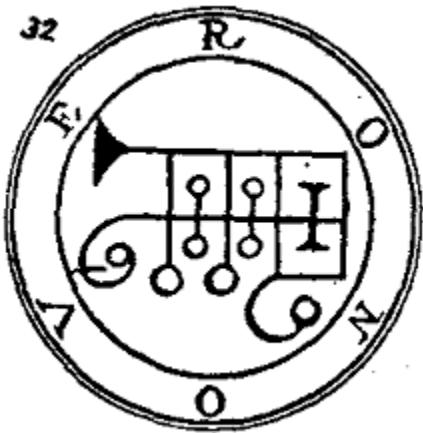
According to the people of Silesia and Bohemia, Ribesal is a lowly demon. He is responsible for tempests as well as suddenly covering mountains with clouds or blanketing them with snow. Ribesal is the supreme governor of the highest Czech mountain, Krkonose (known as Risemberg in German), which are actually not in Silesia but in Bohemia.

Historically, his charge evolved: Ribesal began as a bad omen when seen. An evil demon causing storms and heavy snow, he evolved into a guardian of the poor living in his mountains.

It is said that Ribesal excites tempers and that he will test travelers' tempers. By meeting travelers as an elderly person and asking for help, he tests whether their hearts are pure - those who offer assistance are rewarded with hidden treasures. He punished anyone whose temper got the best of them, including the German landlords who owned the mountains in olden times and any invaders unlucky enough to cross him.

There exists a place in the mountains of Risemberg, "Ruberzahl's Garten", which is part of a wildlife reserve. It is said that the garden was planted by Ribesal as a gift for the kind people in his mountains. Whatever illness a visitor may have is said to sometimes be healed by plants from Ribesal's garden.

Today, "Ruberzahl's Garten" is protected and many rare plants grow there. The local authority has attempted to discourage pilgrimages.



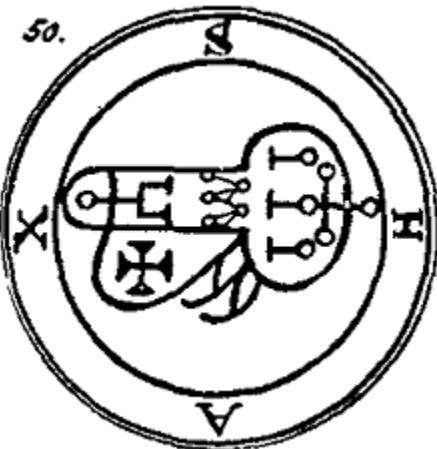
Ronwe

Ronove is a Marquis and Great Earl of Hell, commanding twenty legions of demons. He teaches Rhetoric, languages, and gives good and loyal servants and the favour of friends and foes.

He is depicted as a monster holding a staff, without detailing his appearance. He is also described as taker of old souls; often coming to earth to harvest souls of decrepit humans and animals near death.

Other spellings: Roneve, Ronov', Ronwe.

(27.) RONOVE. - The Twenty-seventh Spirit is Ronove. He appeareth in the Form of a Monster. He teacheth the Art of Rhetoric very well and giveth Good Servants, Knowledge of Tongues, and Favours with Friends or Foes. He is a Marquis and Great Earl; and there be under his command 19 Legions of Spirits. His Seal is this, etc.



Scox/Chax

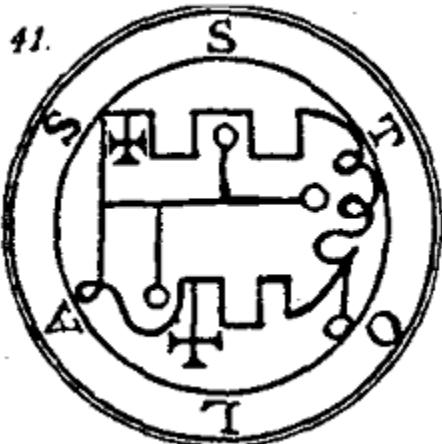
Shax (also spelled Chax, Shan, Shass, Shaz, and Scox) is a Great Marquis (and a Duke to some authors) of Hell, and has power over thirty legions of demons. He takes away the sight, hearing and understanding of any person under the conjurer's request, and steals money out of kings' houses, carrying it back in 1200 years. He also steals horses and everything the conjurer asks. Shax can also discover hidden things if they are not kept by evil spirits, and sometimes gives good familiars, but sometimes those familiars deceive the conjurer.

Shax is thought to be faithful and obedient, but is a great liar and will deceive the conjurer unless obliged to enter a magic triangle drawn on the floor. He will then speak marvellously and tell the truth.

He is depicted as a stork that speaks with a hoarse but subtle voice; his voice changes into a beautiful one once he entered the magic triangle.

(44.) SHAN. - The Forty-fourth Spirit is Shax, or Shaz (or Shass). He is a Great Marquis and appeareth in the Form of a Stock-Dove, speaking with a voice hoarse, but yet subtle. His Office is to take away the Sight, Hearing, or Understanding of any Man or Woman at the command of the Exorcist; and to steal money out of the houses of Kings, and to carry it again in 1,200 years. If commanded he will fetch Horses at the request of the Exorcist, or any other thing. But he must first be commanded into a Triangle,○, or else he will deceive him, and tell him many Lies. He can discover all things that are Hidden, and not kept by Wicked Spirits. He giveth good Familiars, sometimes. He governeth 30 Legions of Spirits, and his Seal is this, etc.





Stolas

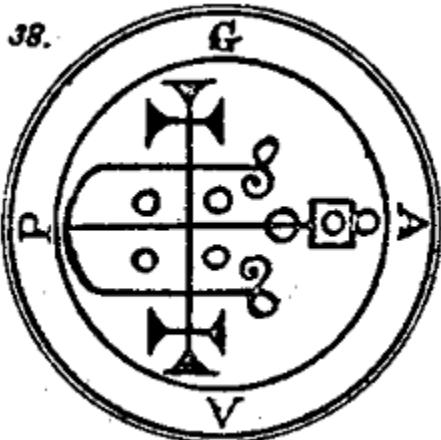
Stolas is a Great Prince of Hell, commands twenty-six legions of demons (twenty-five to other authors), and teaches astronomy and the knowledge of poisonous plants, herbs and precious stones. He is also known as Stolos and Solas.

He is depicted as a crowned owl with long legs, a raven, or a man.

Stolas is a collector of the souls of innocents. He sends his minions to torture and capture the souls of innocent boys and girls. He has a collection of them, and refuses to be stopped. His collection is never full as he's been collecting them for hundreds of years. Stolas is a first level demon, just under Set himself, the grandson of Lucifer.

(36.) STOLAS, or STOLOS. - The Thirty-sixth Spirit is Stolas, or Stolos. He is a Great and Powerful Prince, appearing in the Shape of a Mighty Raven at first before the Exorcist; but after he taketh the image of a Man. He teacheth the Art of Astronomy, and the Virtues of Herbs and Precious Stones. He governeth 26 Legions of Spirits; and his Seal is this, which is, etc.





Tap/Gaap

Gaap is a mighty Prince and Great President of Hell, commanding sixty-six legions of demons. He is, according to The Lesser Key of Solomon, the king and prince of the southern region of Hell and Earth, and according to the Pseudomonarchia Daemonum the king of the western region and as mighty as Beleth, but for both he is the guide of the four kings (the others being Ziminiar, Corson and Amaymon, although some translations of The Lesser Key of Solomon consider Belial, Beleth, Asmodai and Gaap, not giving detail on the cardinal point they rule). He is said to be better conjured to appear when the Sun is in a southern zodiacal sign.

Gaap specifically controls the element of water and reigns over the Water Elementals or the 'water demons'.

Gaap teaches Philosophy and all liberal sciences, can cause love or hate and make men insensible and invisible, deliver familiars out of the custody of other magicians, teaches how to consecrate those things that belong to the dominion of Amaymon his king (there is a contradiction here, see above), gives true answers concerning past, present and future, and can carry and re-carry men and things speedily from one nation to another at the conjurer's will. According to a few authors he can make men ignorant.

According to Pseudomonarchia Daemonum certain necromancers honour him with sacrifices and burning offerings.

He is depicted in human shape.

Other spellings: Goap, Tap.

(33.) GAAP. - The Thirty-third Spirit is Gaap.
 He is a Great President and a Mighty Prince. He appeareth when the Sun is in some of the Southern Signs, in a Human Shape, going before Four Great and Mighty Kings, as if lie were a Guide to conduct them along on their way. His Office is to make men Insensible or Ignorant; as also in Philosophy to make them Knowing, and in all the Liberal Sciences. He can cause Love or Hatred, also he can teach thee to consecrate those things that belong to the Dominion of AMAYMON his King. He can deliver Familiars out of the Custody of other Magicians, and answereth truly and perfectly of things Past, Present, and to Come. He can carry

and re-carry men very speedily from one Kingdom to another, at the Will and Pleasure of the Exorcist. He ruleth over 66 Legions of Spirits, and he was of the Order of Potentates. His Seal is this to be made and to be worn as aforesaid, etc.



Torngarsuk/Tornatik/Torngarsoak/Torngasoak/Tungrangayak

In Inuit mythology, Torngasuk (or Torngasak) is a very powerful sky god, one of the more important deities in the Inuit pantheon.

Torngarsuk is listed as a demon or spirit in the Dictionnaire Infernal - aka. Tornatik, Torngarsoak, Torngasoak, Tungrangayak etc. is a mischievous demon/spirit worshiped by offering in Greenland and the northeastern regions of Canada.

Torngarsuk is the chief and most powerful supernatural being in Greenland. He appears in the form of a bear, or a one-armed man. Some descriptions describe him as invisible, that he has a body covered with eyes, or that he is a sea monster or as a grand human creature like one of the fingers of a hand.

These conflicting descriptions leave us unsure as to his form, but as a grand spirit or demon Torngarsuk is invoked by fishermen and by the angakoqs (the medicine men or shamans among Eskimo peoples) when one falls ill. There are other spirits invisible to everyone but the Anguekkok, who teach men how to be happy see Torngarsuk as their benefactor when the Anguekkok call upon them they ask that if he does not come that he leave them "in the land of plenty".

Each Anguekkok keeps a familiar spirit in a leather bottle which he evokes & consults like an oracle, this familiar spirit seeks Torngarsuk in a cave and brings good fortune as well as healing power.

Another account describes Tornarsuk as a white bear that resides in a cave near Ungava Bay in the Hudson Straight, where he is master of the whales and seals. It is unknown whether there is a connection between these spirits.



Transport of Sorcerers



Ukobach

In de Plancy's 1818 *Dictionnaire Infernal*, Ukobach is described as a "Demon of a low rank. He is always shown with a flaming body. He is known as the inventor of frying and of fireworks. He is charged, by Belzebuth (sic), to maintain the oil in the infernal boilers."

In Hell the Ukobach is often seen throwing Burning Coals on the souls of the damned or tormenting them with flames. [citation needed]

He always appears with an inflamed body and the blood of the Ukobach is seen as a powerful energy source, and has been used (in mythology) as the lamp oil in Jack O'Lantern's Lamp for his infernal wondering.[citation needed] In addition to the stations mentioned by de Plancy, we find him mentioned in many other stations, almost as if he were the "Stationary Engineer" of Hell. [citation needed]

A distortion of "Urobach" meaning "Ignite" or "Tinder"[citation needed] Ukobach is not often summoned by occultists, when he is one requires a higher ranking demon to make him talk or perform any action, as he has no free will but is at the whim of all other demons.[citation needed] His nature is simply to spew forth fires wherever he may be required, for good or evil. He is also seen as being a demonic force of the west residing where the sun sets.



Volac/Valak/Valu

Valac is the mighty Great President of Hell[citations needed], having thirty (thirty-eight to other authors) legions of demons under his command. Valac is said to give true answers about hidden treasures; he reveals where serpents can be seen, and delivers them harmless to the magician. He is said to appear as a small poor boy with angel wings riding on a two-headed dragon. [citations needed]

Other spellings: Ualac, Valak, Valax, Valu, Volac Valic.

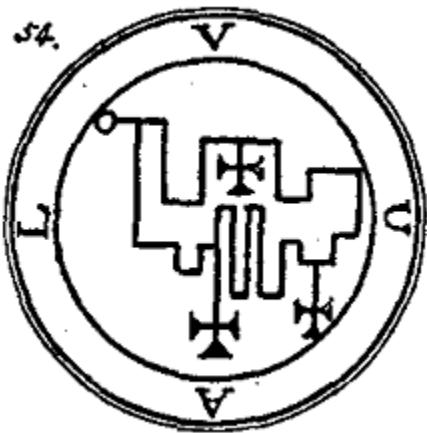
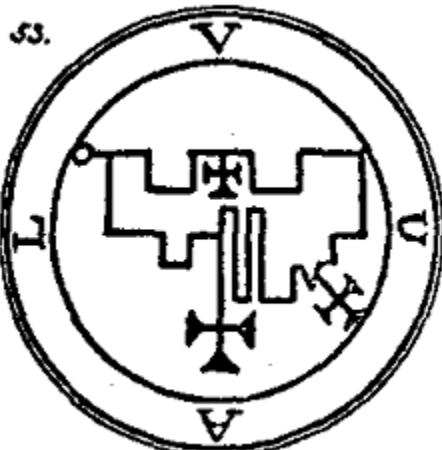
(62.) VOLAC, or VALAK, or VALU, or VALAC.

- The Sixty-second Spirit is Volac, or Valak, or Valu. He is a President Mighty and Great, and appeareth like a Child with Angel's Wings, riding on a Two-headed Dragon. His Office is to give True Answers of Hidden Treasures, and to tell where Serpents may be seen. The which he will bring unto the Exorciser without any Force or Strength being by him employed. He governeth 38 Legions of Spirits, and his Seal is thus.



Voyages of Sorcerers





Wall/Uvall

Vual is a mighty Great Duke of Hell, commanding thirty-seven legions of demons. He gives the love of women, causes friendship between friends and foes, and tells things past, present and to come.

Vual is depicted as a dromedary that after a while changes shape into a man, and speaks the Egyptian language, but not perfectly, with a deep voice.

Other spellings: Uvall, Voval, Vreal, Wal, Wall.

(47.) UVALL, VUAL, or VOVAL. - The Forty-seventh Spirit Uvall, or Vual, or Voval. He is a Duke, Great, Mighty, and Strong; and appeareth in the Form of a Mighty Dromedary at the first, but after a while at the Command of the Exorcist he putteth on Human Shape, and speaketh the Egyptian Tongue, but not perfectly. His Office is to procure the Love of Woman, and to tell Things Past, Present, and to Come. He also procureth Friendship between Friends and Foes. He was of the Order of Potestates or Powers. He governeth 37 Legions of Spirits, and his Seal is this, to be made and worn before thee, etc.



Xaphan

Xaphan was one of the fallen angels. He rebelled with Satan, and is a demon of the 2nd rank. He is said to have an inventive mind and came up with the idea to set fire to heaven before he and the other fallen were cast out. He has a bellows as an emblem, but must fan the flames of the abyss with his mouth and hands.



Yan-gant-y-tan

Yan-gant-y-tan is the name of a demon from Brittany.

Colin de Plancy, in the *Dictionnaire Infernal*, gives the meaning of his name as 'Wanderer in the Night', but the translation of his name from Breton seems to be cognate to 'John with the Fire' (compare Will o' the Wisp)[original research?]. Meeting him is said to be an evil omen.

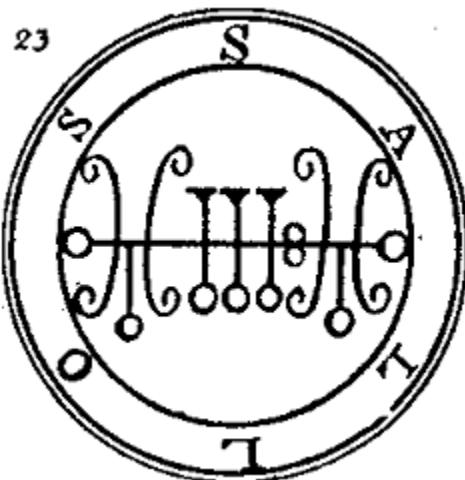
Yan-gant-y-tan wanders the nights in Finistère. He holds five candles on the five fingers of his right hand (compare Hand of Glory) and spins them about like a flaming wheel, as a result of which he is unable to turn quickly for fear of extinguishing their light.

A sure way to ward off the bad omen of Yan-gant-y-tan is to leave a small bag of gold or of gold chain around a traveler's post which Yan-gant-y-tan will steal and leave your house for another day.

He is often depicted as a wiry old troll or hairy wildman, but the only way to distinguish him from other such creatures of course is the 5 candles upon his great hand.

In contrast to his nature as a bad omen it is said that should your lantern run out of light, on a whim, he may appear and give five candles to a person who has none, thus lighting the way for a traveller the rest of the night.

Often he was spotted on road sides and in poorly beaten forest paths.



Zaebos/Sallos/Saleos

One of the many animal-human combinations in Hebrew imitation of the Sumerians. This one is part crocodile, part human. He is represented as the Grand Count of Hell. Depicted with a human head, crowned with a ducal coronet, and the body of a crocodile. He is supposedly of a gentle disposition. Sometimes in Zorastrian etchings he is depicted as a handsome soldier riding a crocodile and known as Sallos, which is an interchangeable.

S. L. MacGregor Mathers wrote in 1904 of Sallos from a Zorastrian etching

The Nineteenth Spirit is Sallos (or zaebos).

“ He is a Great and Mighty Duke, and appeareth in the form of a gallant Soldier riding on a Crocodile, with a Ducal Crown on his head, but peaceably. He causeth the Love of Women to Men, and of Men to Women; and governeth 30 Legions of Spirits. ”

According to an article by John Weir, he induces men to practice pederasty and sodomy.

His Favors can be found in Graveyards and require a Crocodile Tooth as an Amulet for protection,

he particularly detests the odor of Burning Cedar and upon the next Fall of Angels he will ride his 30 Legions against the Metatron.

(19.) SALLOS. - The Nineteenth Spirit is Sallos (or Saleos). He is a Great and Mighty Duke, and appeareth in the form of a gallant Soldier riding on a Crocodile, with a Ducal Crown on his head, but peaceably. He causeth the Love of Women to Men, and of Men to Women; and governeth 30 Legions of Spirits. His Seal is this, etc.