

*Encyclopedia of Demons
in World Religions
and Cultures*

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ALSO BY THERESA BANE

Encyclopedia of Vampire Mythology
(McFarland, 2010)

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in World Religions
and Cultures*

THERESA BANE

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McFarland & Company, Inc., Publishers
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To Jim Butcher;
thank you for teaching me
so much about writing.

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On the cover: (left to right, top row) Caravaggio's *Medusa*, 1597;
Devil illustration from the *Codex Gigas*, folio 270 recto, 13th century;
Mongolian ritual mask, 1971; (bottom row) woodcut of devil and woman
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Preface

As a writer, editor, and compiler of myths, it is my goal to contribute to the academic studies in the fields of anthropology, folklore, mythology, and religion. Being a professional vampirologist—a mythologist who specializes in cross-cultural vampire studies—I have come across a number of vampiric entities who were also described as being demonic in nature. According to their original mythologies, these infernal, vampiric demons were said to have been created in a hell-like dimension or were described as being agents of evil who worked directly against the best interests of humanity.

There are not so great a number of vampiric species that are demonic or demon-like in their nature or behavior, but the few that do exist and which were catalogued in my previous books did pique my interest. As is often the case, a little bit of research turned into a great deal of research, and a book of DEMONOLOGY began to write itself.

Demonology, the study of demons, has been in and out of vogue with mankind over the centuries. Its acceptability as a subject has varied depending on how threatening the changing, ruling religious powers deemed it. For example, King Solomon, the much famed last king of the united Kingdom of Israel, was a man of great influence, wealth, and wisdom; he is credited with having ordered and overseen the construction of the first temple in Jerusalem. This is covered in the pseudographical work *The Testament of Solomon*, which describes quite clearly how the king was empowered by God to summon and bind numerous demons to work on the temple's construction. Obviously not only was it acceptable for a king to bind and utilize demons as a labor force, he had them working side by side with his human construction crews (Chapter Eighteen).

Solomon was not the only king who was

concerned about and confronted by demons. Before King James the First acceded to the throne of England in 1603, he had written and published a book entitled *Daemonologie*. In it he speaks on the subject of witchcraft and the witches' relationship with the DEVIL. He discloses how these people, most often women, conspire to summon up the Devil and barter their souls for a pittance of power and ability. He mentions how they often become a demonic FAMILIAR, a companion gifted to someone by the Prince of Darkness, and how taking up the profession of witch-finding and hunting is both noble and necessary. As can be imagined, many witches were slain under his rule, even though the religion he embraced as his own clearly stated in the Epistle to the Romans (8:38–9) that neither sorcery nor witchcraft has the power to harm a Christian. This claim is based on the belief that when Christ died and was resurrected he simultaneously defeated all the forces of evil for all time. Nevertheless, in *Daemonologie*, James went on to very carefully and meticulously describe the fine line between a scientific scholar who studied the course of the stars, namely an astronomer, and an infernally aligned individual, an astrologer, who—empowered by demons (knowingly or not)—pretended through his ignorance to interpret their course across the night sky and explain how those movements relate to man and help predict a person's future. Throughout his life King James was obsessed with witches and their demonic familiars, believing they were constantly plotting to kill him.

As you can see with the study of demonology, timing is everything. It is fascinating that these two kings, separated by two thousand years of history, both list the names, abilities, and, in some cases, the physical attributes of the demons of which they spoke. They made, in essence, a very brief *demonolo-*

gia, a dissertation on demons. And they were not alone: many others before and since have done the same. Of special note are the French judge and DEMONOGRAPHER Pierre de Ros-teguy de Lancre, who conducted the witch hunts of 1609 under the order of King Henry the Eighth; Pierre Leloyers, who authored *Discourse and Histories about Specters, Visions, and Apparitions, of Spirits, Angels, Demons, and Souls that appeared visibly to Men*; and Johann Wierus, a Dutch demonologist and physician, who in his moral publications was among the first to speak out against the persecution of witches. He is also the author of the influential works *De Praestigiis Daemonum et Incantationibus ac Venificiis* and *Pseudomonarchia Daemonum*.

It is not just in Christianity and Judaism that we find lists of demons and infernal servitors, but also Ashurism, Buddhism, Hinduism, Islam, Kemetic, Vodou, and Zoroastrianism. Demons appear in the mythologies and lore of virtually every ancient society, such as the ancient Africans, Assyrians, Chinese, Greek, Japanese, Mayans, Persians, Romans, and Scythians, to name just a few.

Throughout my research I have pulled together as many of the named demons as I could find from all of the various cultures and religions. Research was conducted not only among books written about the history of ancient peoples and their cultures, but among religious texts as well. I compiled all of the information found for each demon, be it an individual entity or a particular species, then carefully condensed it to its bare and relevant facts, and wrote it up as a succinct description or synopsis. The goal was to present to the reader a concise account for each of these prominent demons. Entries were purposely kept short and precise, as there were almost three thousand diabolical personalities to commit to paper.

There are a great number of books on the market that tell of individuals who claim to have been possessed by demons, as well as of people who admit to being able to drive infernal beings out of these afflicted souls. Personal beliefs in demonic possession, be it a spiritual or psychological condition, were not relevant to the writing of this reference book. The only

concern was in naming those entities who are already considered relevant, especially those who played a part in the belief systems of the major religions. I did, however, consciously choose not to use any of the books that focused on the subject matter of demonic possession, especially those works written after what might be considered the New Age movement of the 1980s and after. This decision was based on the opinion that these cases and individuals have not yet proved to be either historically or mythologically relevant. Most of these may become the stuff of urban legends. Only time will tell.

There are a handful of books that proved very useful. Gustav Davidson's *A Dictionary of Angels Including the Fallen Angels* is a first-rate resource for anyone's personal library. As the title indicates, it lists the angels who were driven out of Heaven during the Fall as well as those from Enochian lore, the Watcher Angels (see WATCHERS), who exorcized what can only be described as free will (a blessing man alone is alleged to have) and chose to leave of their own accord when they opted to take a human woman as a wife. This book also contains an impressive bibliography and a useful appendix with samples of angelic scripts, demonic seals and pacts (see DIABOLICAL SIGNATURE), the various names of LILITH, the unholy sephiroth, and a list of fallen angels (see FALLEN ANGELS).

Francesco Maria Guazzo's *Compendium Maleficarum* and *Daemonologie* by King James the First of England do not name the most demons but are essential in understanding how demons and witches are aligned and work against mankind. Two other books that list and describe demons are Fred Gettings's *Dictionary of Demons* and Mack and Mack's *A Field Guide to Demons*.

References were chosen very selectively. Books like *The Satanic Bible* by Anton Szandor LaVey and the King James Bible had to be used sparingly because they are religious texts with content not only heavily flavored by opinion but also unverifiable by other sources. A favorite book on demons was written by Wade Baskin, but it is often overlooked because of its sensationalized title: *Satanism: A Guide to*

the Awesome Power of Satan. I prefer this book because it contains short, brief descriptions and definitions with no hyperbole, opinion, fictional characters (such as the demons from the John Milton poem *Paradise Lost*), or erroneous entries. It is brilliant in that it is straightforward, simple, and concise in its nature.

As with my previous book, *The Encyclopedia of Vampire Mythology*, I document the sources from which information was taken, including page numbers (when given) so that it may be referenced by others. Also as before, I tried to use the oldest editions I could find by the most authoritative and reputable sources possible. Small caps are used to indicate to the reader words that may be cross-referenced as entries in the encyclopedia.

In the back of this book is a complete bibliography of all the works cited as well as a large and thorough index.

Some of the most knowledgeable people in the field of demonology have never been recognized for their contributions. It is fitting to acknowledge these scholars for their work in this field of study here: Heinrich Cornelius Agrippa von Nettesheim, Steven Ashe, Wade Baskin, Helena Petrovna Blavatsky, Augustin Calmet, Joseph Campbell, Richard Cavendish, Robert Henry Charles, Jacques-Albin-Simon Collin de Plancy, Rosemary Ellen Guiley, Heinrich Kramer, Manfred Lurker, Anthony Master, Samuel Liddell MacGregor Mathers, and Jacob Sprenger.

Deep appreciation also goes to those who assisted with this undertaking: my beta-reader, Gina Farago; my husband, T. Glenn Bane; and especially my linguistic contributors, Yair A. Goldberg and June K. Williams. Without this dedicated cadre of individuals, this book would not have been possible.

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Introduction

Demons are amazing beings, simple in design and intent—to foster and promote evil in such a way as to undo the goodness of mankind and to cause the ruination if not outright destruction of all that is held to be pure and good. We should all have such clarity of purpose.

It does not matter where in the world you are, on what point in mankind's timeline you stand, what religion you believe in or practice (if any), your social or economic standing, or whether you are male or female—demons are promoters of immorality, sin, and vice. Historically, people understand and accept this about DEMONIALITY with little or no explanation required.

I have noticed that most stories of how the world was created involve some sort of benign, all powerful being having to overcome an entity of evil and malicious intent that is nearly as powerful. For the abstract idea of good to truly be appreciated, seen, and understood it must have something off which to reflect. It needs something to give it perspective and to personify all that we do not want or desire. If there is no struggle, there can be no triumphant victory to be thankful for or revel in.

Evil, be it an abstract idea or a maligned cosmic entity, often employs minions to do its bidding. Demons are those minions, and the most intriguing part of their nature is that we need not believe in their existence to feel the effect they have on our lives. The famed British occultist Dion Fortune (1890–1946) is quoted as having said on the matter that demons are “the personification of ‘negative evil’...the firm substance that we must have to push against in order to walk and the DEVIL is the principle of resistance of inertia that enables Good to get a purchase.”

Interestingly, demons were not always considered to be beings of pure and unchangeable evil. Once they were the fey of the woods, the

free-willed DJINN of the deserts known on occasion to convert to Islam, and the ancestral or nature spirits that were respected if not worshipped to near god-head status. Fierce in their fighting ability and highly territorial, these beings could be summoned, and by conditional agreement or by magical bond were made to be guardians of sacred areas. Demons made excellent sentries, as they had excessively passionate dispositions, near limitless energy, a preference to work from concealment, and shape-shifting capability. You would be hard pressed to find an ancient culture that did not have some place through which travel was not only considered taboo but also protected by a semi-divine being with an overprotective temperament.

In ancient Greece, the word DAEMON referred to a spirit entity that may have been a force for either good or evil. During the spread of Christianity when the young church openly and aggressively condemned all things pagan, the intent of the word changed. No longer a neutral force that could be swayed one way or the other, demons, as they were now called, were considered to be beings of pure evil who were under the influence and control of the DEVIL himself. Even now when the word “demon” is used in our speech we instantly know something of the speaker's intent. To say “the devil made me do it” as an excuse for having been caught in some act of perceived wickedness almost seems to give the speaker the benefit of being somehow not wholly responsible. He is but mortal flesh and is by nature frail, he was tricked or pressured into it, he is not a bad person, simply weak-willed, and who among us has not at some point given in to more base desires? Shouldn't mercy be shown? Is that not how one would play the devil's advocate?

From mankind's earliest origins we have rec-

ognized the existence on some level of the supernatural world, and with our instinctual desire to understand we have placed beings who dwell in other realms as falling into either one of two categories: good or evil, divine or infernal, angels or demons. Truth be told, we need demons and the evil they represent. Without them there can be no moral to our stories, let alone a plot. If there is not an external or internal struggle to overcome, how can there be any progression?

There have always been demons in our folklore and mythologies, even when we called them by other names. *The Testament of Solomon* is one such example; it was purported to have been a firsthand account of the events of the king's court. Some scholars have claimed it was written as early as the first century C.E., while others date it to as late as the fifth century. Even at its earliest dating it was still published a thousand years after Solomon's rule, but this pseudepigraphal book may be the source from which the idea of a hierarchy germinated. According to the story, a vampiric demon by the name of Orniat harasses a young man, stealing both his blood and his wages. The boy's father beseeches the king for help in fighting the demon; he in turn seeks assistance from God. The archangel Michael is sent to earth and gives Solomon a signet ring and instructions on how to use it to bind and control demons. In chapter eighteen of *The Testament of Solomon* demons are summoned, one after another, after which they are forced to give their true names, reveal what they govern, and offer instructions on how to banish them. Nearly all of these demons are sent to work on the construction of the temple.

Introduced as a personality in the *Book of Job*, which dates back to 700 B.C.E., SATAN was portrayed as an instigator and accuser of man. In the second century apocryphal book *The Testaments of the Twelve Patriarchs*, the name Satan was already well known. Nevertheless, by the time *Twelve Patriarchs* was written, this same character had developed into the adversary of God, the arch-nemesis of humanity, and an entirely evil being.

However, it was not until Saint Paul laid out the hierarchy of the heavenly host in the fourth

century A.D. that other scholars were empowered to lay out a similar hierarchy for one of the natural enemies of the angels—demons.

During the fifth century demons were believed to fall into five different categories. The first four were based on the elements of the natural world: air, earth, fire, and water; the last category was “the underground.” In the eleventh century Michael Psellus, a Byzantine historian, monk, philosopher, politician and writer, added a sixth category to the classification of demons. Psellus characterized these demons as mere shades, likening them to ghosts. Saint Augustine, also a fourth century philosopher, believed that all ghosts were demons. Yet it was during the Middle Ages and the early Renaissance period that the classification and division of demons came into its own. This is no doubt related to revival in the interest of the magical and numerological arts as well as the witch craze sweeping across Europe at the time. To be a witch was a sin worthy of a gruesome death by burning or hanging, but to study demons so as to better understand the opposition of heaven was perfectly acceptable, providing of course you had no political ambitions or powerful enemies.

It was during this time that demons were named and departmentalized. They were not only assigned to have dominion over a very particular type of sin, but also assigned a planet and astrological sign to rule over, as well as a month, day of the week, and an hour of the day or night when they were particularly powerful and best summoned. Some were also assigned a rank, such as king, count, or master steward of the devil's winery. They were described in detail, down to the sound of their voices, the type of clothes they wore, or mounts they appeared on. Demons were often described as being hideously ugly or having breath so foul it could literally kill a man. This is because of Christianity's tendency to regard the body, the solid form, as corrupt and dirty; ugliness was equated with evil. Additionally, the personalities of these demons were also described on many occasions so that the summoner would know what to expect; hints and summoning tips were even given as to how best to trick the demons into doing your will with-

out giving in to their evil. Many of the more powerfully ranked demons were also empowered with hordes of servitors to do their bidding, as they themselves were subject to their liege's command. Some ranked and named demons had only a few lesser spirits to act on their behest while others had servants in the hundreds of thousands. Always a few of the most important servitors were named but seldom if ever was any real or extensive information given about them.

When the Italian poet Dante Alighieri wrote his epic poem *The Divine Comedy*, it was meant to be an allegory for the journey of the soul on the path to God. He used the Roman poet Virgil as guide through what was the contemporary medieval view of Hell. On the course of this journey, Dante named and described many demons, some of which were pulled from accepted mythology and established hierarchies while others he created, loosely naming and basing them on powerful ruling families. So prevailing was this literary work that for centuries to come some of those fictional demons appeared in grimoires and serious demonographies.

Francis Barrett, an Englishman by birth and an occultist by profession, penned *The Magus*. Published at the height of the Age of Reason in 1801, it was considered to be one of the primary sources required to properly study ceremonial magic. Even today the book is in use by those who seriously practice magic. In it, Barrett gives nine different divisions of demons: The False Gods, who wish to be worshipped like a god; Spirits of Lies, who use divination and predictions to trick and deceive; Vessels of Iniquity, the inventors of all things evil, such as cards and dice; Revengers of Evil, who are ruled over by ASMODEUS; Deluders, the demons under the command of Prince SATAN who mimic and imitate miracles as well as work in conjunction with witches; Aerial Powers, who live in the air and cause lightning, thunder, and pestilence as it suits their prince, MERIRIM; FURIES, who are led by ABADDON and cause discord, devastation, and war; Accusers, demonic spirits led by Prince ASTAROTH; and the tempters, who reside in every man and are under the command of Prince MAMMON.

In this modern, enlightened age it is hard to believe we have not yet relinquished our belief in the supernatural. Television shows that claim to be in the pursuit of scientific fact-finding by capturing demonic forces and ghosts on film, by use of formalistic staged drama and over-hyped anticipation, have, in my opinion, done a great deal to convince rationally minded folks otherwise. Television alone is not to blame; a constant supply of books describes individual possessions and the hardships families must endure and overcome.

This book, at the other end of the spectrum, is an encyclopedic listing of various demons. I describe the demon without hype or hyperbole, what it looks like, who in the infernal hierarchy it is subjected to serve under, and how, if it is known, the demon operates. Readers may be surprised to discover that the vast number of demons herein described do not have the ability to possess a human. In modern times, possession and the rite of exorcism first truly came to light on a grand scale with the publication and commercial success of William Peter Blatty's *The Exorcist* (1971). Not so surprisingly, when the Catholic Church denounced the book and the claim that the story was based on actual, recent events, the popularity of *The Exorcist* only increased. In spite of the Church's dislike of the book, the message of *Exorcist* was spread: that demons are driven by evil instinct and only by the use of conscious reason, compassion, and love can they be defeated. Blatty went on to write the screenplay for the film, for which he won an Academy Award, the message spreading out and reaching an even wider audience.

Blatty's book is hardly a stand-alone example. Thousands of similar books have since been published. Some of them are more out-of-this-world in their claims than others, professing that the demon showed itself to be real in a number of fantastic ways, such as by demonstrating acts of levitation, causing both people and objects to float around the room or religious symbols and holy icons to burst into flame, and speaking through the mouths of their prey in long dead languages or sharing secrets only the victim could have known. As remarkable as all this may sound, it is even

more remarkable that no one has ever managed to record such an event with either convincing still photography or video. These events never occur when a skeptic, non-believer, or open-minded third party is present. Nor are these types of people ever victimized by demons; it seems they would be rather easy prey when compared to the devoutly fortified religious individual who would be knowledgeable in how best to confront them. Yet the latter are exactly the sort of people that the infernal habitually afflict. Obviously this is an aspect of the nature of demons that I do not understand; neither have any of my colleagues addressed it, convincingly or otherwise, in their own works.

I am undecided as to my beliefs on cases of demonic possession. It may be possible but it may be equally improbable. The Old Testament Apocrypha refers to exorcisms only once, in the Book of Tobit, chapters six and seven. However, the real problem was not that Sarah was being possessed by a demon but rather that one was systematically killing off every man

she ever married in an attempt to keep her available for itself. In the New Testament, Christ gave his apostles the gift of exorcism: “And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease” (Matthew 10:1). (It should be noted that demonic possession and disease were often linked.)

In the shadow of Alighieri, Barrett, Blatty, Fortune, and Milton as well as Baskin, Collin de Plancy, Gettings, Guazzo, King James the First of England, Leloyers, Mathers, Rosteguy de Lancre, and Wierus, I have collected and briefly described as many of the different demons I could find from a wide array of cultures and religions. If readers hope to learn here how to summon demons or how to perform an exorcism, they will be disappointed, but academics, researchers, and scholars alike will be pleased with what they find—a massive collection of demons, clearly defined and cataloged.

Sample

THE ENCYCLOPEDIA

Aamon

Variations: AMAIMON, AMAYMON, AMMON, Amon, AMOYMON

Aamon, Grand MARQUIS OF HELL, is the demon of life and reproduction. He is described both as having the head of a serpent and the body of a wolf (and vice versa) as well as having a raven's head with canine teeth set upon a man's body. According to Christian demonology, it is believed that he is most powerful during the day and has the ability to project flames from his mouth. Aamon is summoned for his knowledge of the past and his ability to predict the future. He also has the ability to reconcile friends who have become enemies as well as being able to secure the love of another to the one who summoned him. He is in direct service under the demon SATANACHIA. Aamon commands forty infernal legions and is one of the four personal ASSISTANTS OF ASHTAROTH (see ASHTAROTH). The seventh spirit mentioned in the *Goetia*, he is also a part of Christian demonology, as he is mentioned in *The Grimoire of Pope Honorius*. Oftentimes demonologists will associate him with both the Egyptian god Amun and the Carthaginian god Ba'al Hammon.

Sources: Baskin, *Dictionary of Satanism*, 9; Gettings, *Dictionary of Demons*, 21; Icon, *Demons*, 135; Maberry, *Cryptopedia*, 39; Masters, *Eros and Evil*, 176; Waite, *Unknown World 1894-1895*, 230; Wedeck, *Treasury of Witchcraft*, 96-7.

Aanalin

Variations: AMALIN

The *Sacred Magic of Abramelin the Mage* lists Aanalin as one of the fifty-three SERVITORS OF ASHTAROTH AND ASMODEUS (see ASMODEUS and ASHTAROTH) but calls him by the alias AMALIN. Aanalin, originally from Chaldaic demonology, is the demon of languidness.

Sources: Mathers, *Sacred Magic of Abramelin the Mage*, 119; Susej, *Demonic Bible*, 257.

Aariel

According to the *Theurgia Goetia*, Aariel is one of the sixteen SERVITORS OF ASYRIEL (see ASYRIEL) and commands twenty servitors. This diurnal chief duke is good-natured and willing

to obey his summoner. In Hebrew, his name means "lion of God."

Sources: Davidson, *A Dictionary of Angels: Including the Fallen Angels*, 1; Peterson, *Lesser Key of Solomon*, 73.

Aatxe

Variations: Aatxegorri ("young red bull")

This demonic spirit from the Basque religion is described as looking like a young red bull but has the ability to shape-shift into human form. Aatxe, whose name translates to mean "young bull," has the ability to create storms and does so at night with the belief that people of quality and "goodness" will seek shelter indoors and that only the criminal element will venture forth in such weather. Then, in the darkness and further hidden by the weather, Aatxe will prey upon criminals and other socially undesirable people. Said to be a representation of the goddess Mari, or at the very least an enforcer of her will, he lives in a cave called Euskal Herria.

Sources: Eliade, *Encyclopedia of Religion*, 81; Illes, *Encyclopedia of Spirits*, 113; Lurker, *Dictionary of Gods and Goddesses, Devils and Demons*, 3; Rose, *Spirits, Fairies, Leprechauns, and Goblins*, 1; Sherman, *Storytelling*, 56.

Aax

According to Enochian lore, Aax is a CACODAEMON. His counterpart is the angel Axir (ENOCHIAN CACODAEMONS).

Sources: Chopra, *Academic Dictionary of Mythology*, 1; Kelley, *Complete Enochian Dictionary*, 71.

Abaasi, plural: abassy

Variations: Abassylar

In northeastern Russia, from the demonology of the Yakut people, comes a species of demon called abaasi, or abassy when more than one appears. In their native language of Sakha, *abaasi* means "black" and it is under the domain of the demon ULU TOJON ("Powerful Lord") who rules all nine clans of abassy.

HELIOPHOBIC DEVIL of destruction and disease, they are only seen at night. These beings are basically humanoid shaped but have only one eye and leg. Considered to be evil creatures, they prey on the souls of both animals and humans. Abassy are also known to cause madness and in-