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NAMES OF THE DEVIL AND SOME NEW APPLICATIONS OF LITERARY ONOMASTIC INVESTIGATION

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Hebrew religion as presented in the Old Testament has no place for a figure personifying the principle of evil, because God himself is perceived as responsible for evil as well as for good. But this changes during the period between 200 BC and 100 AD. In the body of literature generally known as apocalyptic, which includes such works as the First Book of Enoch, the Book of Jubilees, and the Testaments of the Twelve Patriarchs, responsibility for evil is shifted from God to angels who, for one reason or another, have fallen from heaven and become demons roaming the earth. Their leader, variously called Azazel, Mastema, Belial, or (already) Satan, is clearly recognizable as the Devil.... The books of the New Testament were composed over a period from 50 to 100 AD, by Jews whose world view derived in part from the apocalyptic tradition ... which elevates Satan almost to the status of a principle of cosmic evil... an essential part of original Christianity.


The appearance of the third volume of Russell's masterful series on the Devil -- earlier volumes were The Devil: Perceptions of Evil from Antiquity to Primitive Christianity (1977) and Satan: The Early Christian Tradition (1981) -- reminds us of the importance of this "concept," as Russell calls it, and prompts us to study its onomastics.
The Evil One is often not given a name but simply or euphemistically described as The Fiend or Arch Fiend; the Bad Man, the Father of Lies or Author of Evil; the Old One, the Wicked One; or, because of a tradition that he dresses in black, the Black Man, the Gentleman in Black (in the works of Thomas Dekker "blackgentleman"), the Old Gentleman in Black (where nineteenth-century British slang used The Old to mean "Death"), even by a title given (for the color of his armor) to one of Britain's greatest heroes, The Black Prince. This is reinforced by the use of "black" to mean foul or evil, as in black mouth (slanderer) or blackguard, and by the fact that he is The Prince of Darkness.

The evil one as chief of the powers of darkness is older than the time of Mani (a Persian born about 216 and crucified by the Magians in 277) but was undoubtedly given a boost by the Manichean concept of the conflict between Light (goodness) and Darkness (evil), an idea that went at least as far back as Persian nature worship and Babylonian religion and remained an important Christian heresy until the Thirteenth Century. The Prince title emphasizes the battle in Heaven (brilliantly portrayed in Milton's work) in which some archangels fought against God and were cast out into darkness, the chief of them preferring to reign in Hell rather than serve in Heaven. It was pretty clearly a power-struggle between gods (the Hebrew plural is Elohim, sometimes taken as the name of the winner in the contest), archangels or minor gods. Names ending in Hebrew in -el (god) were borne by the good archangels (such as Michael, Raphael, et al.) and presumably also by the rebel ones who failed in their attempt to
best the nameless Elohim.  

Where the winner (God)'s kingdom is that of Light, that of the loser (His adversary, which in Hebrew gives us Satan) is of Darkness. The good power rules Heaven; the Devil or evil power is The Prince of This World as well as of Hell.

To the fallen archangel was given a princely title first devised for a ruined king, Nebuchadnezzar of Babylon. Of Nebuchadnezzar, who reigned 43 years (604 - 561 B.C.) in Assyria, the Jews told many tales, the most significant of which is probably that in Daniel (4: 29 - 33) which attempts to explain why this greatest monarch of Assyria took a four-year hiatus in his reign. As Daniel tells it, the king was punished for precisely the crime that caused Satan's expulsion from Heaven: pride. One day Nebuchadnezzar was walking in the famous hanging gardens of his magnificent palaca and saying, "Is not this great Babylon that I have built... by the might of my power, and for the honor of my majesty?" when he was "in the same hour" stricken by God, "driven from men, and did eat grass as oxen," made temporarily insane. Like the winged archangel whose overweening pride he seems to have shared, Nebuchadnezzar took on a sort of bird-like appearance; Daniel alleges that "his body was wet with the dew of Heaven, till his hairs were grown like eagle's feathers, and his nails like birds' claws." The great king who conquered Jerusalem and took the Jews into captivity (where they picked up such ideas as winged messengers of God, in the Babylonian iconography intended to suggest the
speed with which they flew to effect the commands given to them) was mocked by Isaiah when he fell, who likened him to the star of the morning, fading as the greater power (the sun, God) appeared.

Here is Isaiah 14: 4, 12:

Take up this proverb against the King of Babylon, and say... How art thou fallen from Heaven, O Lucifer, son of the morning?

Later The Prince of Darkness, confusingly, was given the name Lucifer (Latin: "bearer of light"). Christopher Marlowe in The Tragical History of Doctor Faustus follows Dante (The Inferno) in giving the name Lucifer to the ruler of Hell. In Milton, the archangel Lucifer is given the name Satan in Hell, because he is God's "adversary."

But neither Lucifer (which is a metaphor) nor Satan (which is a descriptor) is a name, any more than Evil One or The Prince of Darkness is a name. No more did Nebuchadnezzar's god—he restored the Temple of Bel or Baal—have a name we know. Baal simply was a semitic equivalent of "Lord," and the title was given to a god in Canaan, another in Babylon, even the god of the ancient Israelites whose name was not to be revealed. (Yahweh was all they were given: "I Am.") It also turned up in honorific names as Greek Belus and as the suffix of the Carthaginian name so well-known to us, Hannibal. In time the Baalite ideas the Jews took on when they entered the Land of Canaan came to be regarded as heterodox, and Baal became the descriptor (but not the name) of any false god.
There are nearly 100 names of the Devil and his infernal associates and immediately one can see that some are from pre-Hebrew sources, some of far more recent vintage, some never intended at first as names at all, some claiming the authority of revelation and some clearly fanciful inventions much influenced by the native language of the first person to "report" the name. For instance, French names seem to be notable; I note Leonard and could add another of my given names (Raymond), as well as others, asking the question: how is it that demons have French names? Because, I think, of the great interest of French-speakers in magic in the Middle Ages (and since--the greatest ritual magician of modern times was French, though he took a Hebrew name: Eliphas Levi), a fact easily underlined by mention that the very word for a book of magical instructions is French--grimoire. One is tempted to conclude either that there are no such demons at all and that the Frenchmen who named them invented them or (less convincingly) that the demons revealed themselves to demonologists in languages they could understand and--like God Himself--probably are loath to give their real names in any case. Of course, to command spirits, one must have their names exactly right. All the grimoires and incantations put great stress on the importance of The Word to create, to call up, to command. Even correct pronunciation is essential.

There is no literature in which names are of more crucial significance than the literature of magic. The "power" and "evocativeness" of ordinary names take on, in magic, a literalness not
found in any other literature or aspect of life. Finding out the true name may be difficult—recall the problems Isis had in discovering the secret name of Ra, the reluctance of the Jewish God to reveal His Name, the persistence in primitive societies today of the belief that knowing a person's name gives one potential power over that person and that secret names are good insurance—but magic demands that. In magic, too, in the beginning is The Word.

In the same way that the nature of the "recorder" of names in demonology (and his native language) shapes the names we there encounter, so the cultural context of his time has its impact on the onomastics (if we grant that the names are invented). The significant number of converted Jews, especially among Dominicans and Franciscans in Spain, for instance, seems to introduce into Christian demonology at the end of the Fifteenth Century a number of Hebrew names and Talmudic concepts and details. Though his was the first book ever printed on sorcery in Strasbourg, Alphonsus de Spina was one of those Spanish Jews converted to the Christian faith, and his *Fortaliciun Fidei* (1460 is about correct for its composition) deals not only with Jews—and other problems—but also with demons, whom he divided into 10 types. His publication of 1467 lists: fates, poltergeists, incubi and succubi, armies or hordes, families, nightmares, demons of four types.

Clearly, there seems to be some confusion about whether fates, etc., are demons in the same sense as the demons of four (other?)
types are. Those four types also include problems, because in the first of them (demons resulting from the copulation of incubi or succubi or fallen angels, the Devil, etc., with human beings) De Spina did not believe, despite medieval belief in a diabolical fathering of such men as Vergil and Luther. The other three types of demons (in which he did believe) were demons in disguise, demons assailing saintly persons, and demons persuading witches to go to the sabbat. It can easily be seen that these categories are not precise: a demon in disguise might, for example, assail a saintly person, for though the Devil did not hide his nature when tempting Job or Christ he was popularly believed to tempt medieval mankind in a variety of forms and, in fact, was said to be able to take on the corporeal form of either sex. (He was reported to have tempted saints, especially hermits and nuns, in both sexes.)

In the Sixteenth Century, Peter Binsfield, bishop and scourge of magicians, in a treatise on such "maleficiers and sorcerers" (1589) cited seven demons connected with the Seven Deadly Sins:

- Lucifer: Pride
- Beelzebub: Gluttony
- Mammon: Avarice
- Leviathan: Envy
- Asmodeus: Lust
- Belphegor: Sloth
- Satan: Anger

The desire to have more patterning in the demons and their names appears in this, as well as the tendency to try to attach the new to the old in theology, the cardinal (from Latin for "hinge") sins being attributable then to the special influences of appropriate demons (with a concomitant passing of the buck on the question...
of inherent or "original" sin, a theological debate we have not
time or inclination to address here). In similar fashion, Cabalists
attached their demons to Galen's Four Elements:

Salamanders: Fire  Gnomes: Earth
Ondines, Nymphs: Water  Sylphs: Air

The existence of some would prompt name-givers to create others
so as to have names for a "set," an aspect of onomastics that has
(I believe) been too much neglected: I mean the way in which
names are created to fill pre-existing blanks, as it were.

When one considers that De Spina estimated that of the
angels and archangels 133,306,668 became demons--"as numerous
as bees"--and that Weirus neatly organized (influenced, I think,
by 666, the number of The Beast in Apocalypse) demons into 66
princes of Hell each commanding 6,666 legions, each legion con-
sisting of 6,666 demons, which produced a demonic population
of Europe far outstripping the human population of the time,
you can see that a lot of demon names were required. And of
course each demon had to have a name, for names give authenticity,
personality, function, identity, credibility, power.

Anything that could group and categorize this horde of
nearly innumerable infernals was welcome. From medieval feudal
life men took the concept of hierarchies; from ancient Light/
Dark battles in religion, even from parliamentary ideas of an
opposition party, men took the concept of adversary pairs, from
God and Satan on down. From ancient magic of Hermes Trismegistis
came the concept of "as above, so below" (or vice versa), which
soothed suspicions that Hell sounded a hell of a lot too much like earthly concerns and earthly political arrangements. As few worried that God had been given a human form (even before Jesus Christ took on human form), few among the superstitious or the religious worried about the explanations of Hell and its denizens looking too much like man-made explanations. As the Greeks and many another people had found it only reasonable to anthropomorphize their gods—and to name as "out there" somewhere urges and essences that existed within the human breast—Christianized Western Europe anthropomorphized its demons even as it argued whether spirits had any bodies at all (the famous debate about how many angels could dance on the head of a pin), endowed its demons with powers of metamorphosis, and depicted many as wholly or partly human (adding parts of birds, reptiles, savage animals, etc., to represent powers of the demon much as the Egyptians gave a god a bird's head or the Hindus gave an idol a number of extra arms to signify extra power or various functions).

In the names, also, the mixture of the human and inhuman, or "real" and "significant," was to be seen. That most of the names translate, if only we can command enough ancient tongues, tells us two interesting things. First, these demons may indeed represent real concepts but they are not "real people" and never were, and they could never have been conjured up "in person" as so many ancient records claim. Second, even those who used these names were aware, at some level, that they were literary constructs, not "real names" at all, though they may have argued that they
were deliberately designed by the "entities" who bore them to communicate certain things to the lesser understanding of mere mortals, just as an angel in human form was easier for Tobias or Lot or some such human to "relate to," as a modern person might say. Wrestling with another human form might well be symbolic of wrestling with a spiritual problem; then the question of whether "he wrestled with an angel" is to be taken literally or not arises, just as does the question of whether significant names such as Adam or Saul (as I have said elsewhere) raises a question of historical fact. "If Thomas Crapper invented the crapper and Thomas Blanket invented the blanket," asks the naive person, "why couldn't Adam be really made of 'clay' and it be just coincidence that Saul and 'desire' were the same in Hebrew, as significant a name then as a deliberate one such as Isaac or Mara?"

With the names in hand, one "knew" the demon, had power over him (or her), could exorcize. From exorcism as from necromancy, spirits could be called up, and once called they could be questioned. Thus it is that from the exorcizing of Baalberith out of one Sister Madeleine de Demandoix, reported by Sebastien Michaelis in his Histoire admirable de la possession et conversion d'une penitente (1617), we "learn" the orders of demons (and the saints who are set to oppose them). Here are the hierarchies and oppositions that St. Barnabas and the power of God wrung from Baalberith in connection with a looney nun of the type one remembers as being involved with Asmodeus at Loudon and who sent Father Grandier to the stake in 1634.
FIRST HEIRARCHY

Beelzebub temptation through pride  St. Francis
Leviathan temptation to lose faith  St. Peter
Asmodeus temptation to lust  St. John the Baptist
Psilberith temptation to murder and blasphemy  St. Barnabas

Astaroth temptation to vanity or sloth  St. Bartholomew

SECOND HEIRARCHY

Carreau temptation through lack of pity  St. Vincent
Carnivean temptation through obscenity  St. John
Oeillet temptation against poverty  St. Martin
Rosier temptation through love  St. Basil
Verrier temptation against obedience  St. Bernard

THIRD HEIRARCHY

Belial temptation through arrogance  St. Francis de Paul
Olivier temptation through cruelty and avarice  St. Laurence
Juvart "incarnated into other bodies"
Baalberith (as secretary of the infernal court) should, of course, have all this information, but to me the heavy emphasis on things French and closely related to this pious if ravaged nun is more than a trifle suspicious. I am (being of British ancestry) quite prepared to believe that Hell is significantly occupied by Frenchmen, but I cannot bring myself to believe that French names such as Verin, Sonnellion, Carreau, Carnivean, Oeillet, Rosier, Verrier, Olivier, Juvart, characterize the majority of important demons. The names alone cast great doubt on the veracity of the report. So, also, does the somewhat peculiar and limited choice of opposing saints, much influenced, I think I could demonstrate if it were worth the trouble to do so, by the studies and models of a French nun of Soeur Madeleine's time and order. We have in this case another fraud, one that tells us nothing of the underworld and some little about the unconscious (if we generously assume the fraud was not deliberate).

I contend that in demonology we are involved in literary onomastics to a greater extent than has hitherto been realized and that through the study of names we can see both the name-giving prejudices and propensities of people and, moreover, hints of the fiction, not facts, being presented to us. When Psellos or Guazzo or Hallywell or Barrett start organizing the types of demons for us, we have perhaps no more than a sincere desire evinced to straighten out the "facts"; when we start collecting names in exorcism, or performing exorcisms in the names of God or demons, we have lies, deceits, delusions.
The medieval mind, fascinated by hierarchy, worked out truly incredible details about the power structure of Hell—peopled, in some estimates, by more demons than there were people alive at that time—and I cannot go into it in all respects here, but you may enjoy seeing some of the names of major and minor demons and devils. Among the notables of the Infernal Kingdom are:

Adramelech. President of the High Council of Devils, Chancellor of Hell, whose many duties include supervising the Devil's wardrobe.

Aguares. Grand Duke of the eastern part of Hell, commanding 31 legions of devils. He teaches languages.

Allatou. Wife of the demon Mergal.


Aminadab. The Devil, according to St. John of the Cross.

Amon. Marquis of Hell, this former Egyptian god commands 40 legions in Hell.

Andras. Grand Marquis of Hell, commanding 30 legions. With the body of a winged angel, he has an owl's head.

Angel of Light. Lucifer in Paul's second Epistle to the Corinthians.


Asmodeus. Superintendent of Gaming Houses in Hell, this "Atlantic City" type (who is said in Tobias to have killed seven husbands of Sera before Raphael got him) was once said to have been forced by Solomon to build the Temple.
Astaroth. Grand Duke of the western part of Hell, Treasurer of Hell. Same name as a demon who was said to have married a Phoenician moon goddess.

Ayperos. Prince of Hell commanding 36 legions. Depicted as an eagle.

Azazel. Milton makes him the standard-bearer of the armies of Hell but probably he is the Devil himself. He started as one of the seirim or "hairy demons" (satyr-like, associated with goats), is a scapegoat in Leviticus XI:8-34, is regarded by Enoch as chief of the fallen angels (that -el again) who founded a race of giants on earth, he leads in dance the demons who rejoice in the ruins of Babylon (or Edom) in Isaiah XIII:21 etc., and by Abraham's Book of Revelation Azazel is identified with the serpent who tempted Eve, a winged creature, a Grand Dragon devouring sinners in Hell. Whether Azazel or Semiazas is chief of fallen angels is unclear in Enoch, but it seems clear that the Jews derive him more or less from the Zoroastrians and the principle of destruction (Angra Mainyu) battling that of the good (Ahura Mazda, "Lord Wisdom").

Baal. Grand Duke of Hell, commanding 66 legions, master of the East. Actually his name means that he was the "Lord" (chief divinity) of the Phoenicians and the Carthaginians, who sacrificed children to him—Diodorus says like Saturn.

Baalberith. Chief Secretary and Archivist of Hell, a demon portrayed by Weirius as a Pontiff seated among Hell's princes. II Kings makes him an oracular deity; Matthew, Prince of Demons.
Balan. Another baal ("lord"), Prince of Hell, portrayed as a bull, or ram, or man riding a bear and holding a sparrowhawk.

Baphomet. Said to be the idol of the Knights Templar, there was some connection between Mahommed and this creature who was somehow connected to sex rites (the phallus was stressed in representations and on the coffin of Essarois he is shown as hermaphroditic). Aleister Crowley called him "supreme and sacred king," but he does not seem to be the King of Hell.

Baron. A demon of this title (no name) was the one to whom "Bluebeard" (Gilles de Reis) sacrificed all those children he murdered in the search for the Philosopher's Stone, gold. He is not the Devil.

Baron Saturday. God of death, Baron Saturday occupies in Haitian Voodoo the position of Satan in Christianity. The mortsvivants (zombies) are in his power.

Behemoth. The name served for the super-bull the Jews said ought to be reserved for the Messiah's banquet, the medieval elephant, etc., but also for the "chief of the demons who wags his tail," a watchman of Hell, a silly demon of folklore.

Belial. The Sons of Belial are "offspring of the Sumerian goddess Belil," says William Woods in his History of the Devil (1973). Belial's history among the Jews is varied. He appears in apocalyptic writings (such as the Book of Jubilees, I:20, XV:33) as a dangerous evil spirit 200 BC. By the First Century AD he is the principle of disorder, a Satan or Samael.
He becomes identified with historical characters (such as Simon Magus) and is taken by St. Paul in II Corinthians as the enemy of Christ—the Antichrist tradition was building—and the Apocalypse calls him The Beast. When Revelations speaks of beasts—the one from the sea like the Dragon, the one from the land "Sounding like a Dragon" and the rest—the reference is to Satan. Belial comes to be equivalent to, or identical with, Satan, the Devil.

Berith. This is the "Lord" Berith, that is Baalberith. The alchemists, seeking his assistance to turn base metal into gold, often used the name Berith.

Black Man. Earlier I mentioned a man in black, but in A Dictionary of Devils and Demons (Tondriau & Villeneuve 1968, English edition 1972) it is "a black man." They write: "People believed the Devil often appeared to the poor as a black man, and promised to make them rich, if they would give their souls to him by signing a pact." Translations from one language (sometimes a rather obscure one) to another may be responsible for the loss of correctness in names, the introduction of lexical opacity and loss of point, etc.

Buer. Demon of the second rank, commanding 50 legions, expert in medicine, portrayed with a lion's head and five goat's feet.

Caym. Grand President of Hell, a man with the head and wings of a blackbird.
Cernunnos. According to Margaret Murray (The God of the Witches), this ancient Celtic God became the deity of witches, a Satan.

Chamos. A demon of flattery in some tales, Chamos was the sun god of the Ammonites and Moabites, "the awful terror of the children of Moab." The worship was similar to that of Priapus.

Couloubre. The Devil (in dragon form) was said to have troubled various parts of France and was defeated by St. Front and St. Veran (a painting by Mignard depicts the latter). He was also called Ropotou.

Dagon. Philistine god (Samson destroyed his temple), Dagon appeared in demonology as Hell's baker. (He was a god of crops.)

Euryonymus. Prince of Death, feeds on carrion and corpses.

Furfur. Count of Hell, commanding 26 legions. Called up, he lies, unless enclosed within a magic triangle.

Gadrel. According to Enoch, the name of the rebellious angel who seduced Eve, the serpent in the Garden of Eden.

Gallou. Frenchified name of the devil of the Sumerians (in the form of a bull), vaguely connected to Baphomet.

Ceryon. Dante's centaur gatekeeper of the Inferno.

Great Negro. St. Theresa claimed she had seen the Devil in the form of a hideous black dwarf. St. Anthony was tempted by a seductive nussess. The "black"="evil" emphasis again.

Haborym. Duke of Hell, commanding 26 legions, a fire demon.

Iblis al Qadim. Islamic Devil, Iblis meaning Hell.

Kadeya. Enoch's "fifth Satan." In Icelandic magic, this demon appears as a calf.

Kobal. Hell's Social Director, demon of comedians.
Legion. We are called legion, say the demons of The Bible; that is a collective noun, not a name. Mark says a legion of demons (in the guise of pigs) pursued Jesus, but was drowned.

Leonard. Inspector-General of Black Magic, this French-named demon is master of the sabbats (over which he presided as a giant black goat, Great Negro). At sabbats the witches worshipped him with green candles, "mooning," etc.

Leviathan. In the Psalms, a hippopotamus-crocodile-serpent creature and in Job a dragon called up by magicians. But it is Isaac XXVII:1 that makes Leviathan "a dragon who moves quickly, the monster in the sea, forever the enemy of God."

Rabbinic tradition made him androgynous; he is supposed to have seduced Eve as a man, Adam as a woman (Lilith). Demonology stressed the maritime aspect: Grand Admiral of Hell, Governor of The Maritimes of Hell. He was also given a Cerebus-like function at the Gates of Hell.

Loki. This Scandinavian demon was often, because of his deviousness and connection with fire, equated with the Devil.

Lucifer. Some old texts say this was Lucifer's name in Heaven before he was cast out for rebellion. A French idea.

Malphas. Grand President of the Underworld, commanding 40 legions. Appearing as a crow, he tricks those who call on him.

Mammon. Thought of as a demon of avarice, equated with Moloch, identified by Milton as a demon who taught men to find buried treasure, Mammon is the result of a mistranslation, as we shall see below.
Mastema. The Book of Jubilees identifies Mastema with Satan.

Melchom. Treasurer of Hell. Perhaps the same as Astaroth.

Mephistopheles. The devil whose name Goethe's Faust made famous.

Moloch. God of the Ammonites and Carthaginians, Moloch resembles other gods (Baal, as Flaubert suggests in Salammbô) to whom children were sacrificed. Like Baal, his "name" is a title (in this case Hebrew for "king"). Malcham and Milcom are probably the same. The prophets repeatedly denounced the worship of this foreign fire god introduced by both Solomon and Ahaz. He was supposed to be especially active in December.

Most Low. The Devil's title, God being the Most High.

Mullin. At the French sabbats, a "Master Jean Mullin," was sometimes assistant to Leonard, creating in the demonology a Mullin described as "first chamber-valet of the House of Infernal Princes."

Murmur. Count of Hell, the demon of music. Portrayed as a giant soldier mounted on a vulture.

Naberus. Marquis of Hell, demon of eloquence. "Airus calls him Cerberus, but he appears as a crow, not a dog.

Nergal. Second-class demon, spy of Beelzebub, husband of Allatou.

Nybras. Hell's Public Relations man, an inferior demon.

Nysrogh (also Nysrock). Chef of Hell, second-class demon, "president of the pleasures of the table," the gourmet demon.

Orias. Marquis of Hell, demon of astrologers and diviners.

Paymon. Master of Ceremonies of Hell, riding a dromedary, he appears with a man's body and the face and jewelry of a
woman—a sort of infernal "Boy George."

**Pluto.** The ruler of the Underworld in classical myth, Pluto became in demonology Prince of Hell, demon of fire, Governor of Hell in charge of making the damned labor unceasingly.

**Prince of Darkness.** The battle between the forces of good and evil is a feature of the religion of the man we call Zoroaster, who lived more than 1000 years before Christ. In the **Kephal-**

**ion** (much later period) of Medinet Madhi, the **Prince of**

**Darkness** has five physical attributes which connect him with later Christian devils: the head of a lion (symbolizing fire, whence Lucifer, connections with ancient gods of fire, etc.), the wings of an eagle (representing the speed of angels, whence the winged dragon, etc.), the hands and feet of demons (representing connection with humanity: one-tenth of the fallen angels were supposed to have mated with earthlings to form the tribe of Mastem), the midquarters of a serpent (whence the serpent in Eden, etc.), and the tail of a fish (connected with Leviathan of **Job, Isaiah, The Psalms**). Which is the **Prince of Darkness** or are **Lucifer, Satan, Beelzebub** (whom Jesus was accused of calling up), **Belial** all princes or all the same Power? Rahab. In **Job, Isaiah, and The Psalms** this is a primordial monster, like the Leviathan, the Behemoth, the Dragon. **All** represent negative forces and are termed the "enemies of God," the Adversary, Satan.

**Raum.** Count of Hell, demon of devastation, commanding 30 legions.
Rimmon. Chief Doctor of Hell, worshipped as Damas (because thought able to cure leprosy). Tondriau & Villeneuve list him as "Hell's ambassador to Czarist Russia".
Ronwe. Lesser demon, commanding 19 legions.
Samael. Angel of Death, tempter of Eve, said to be father of Cain, opposed Moses, fought the Archangel Michael in the form of a dragon. Another name for the Devil himself. Also used as equivalent to Asmodeus.
Satan. The Adversary (Numbers, I Samuel), a Hebrew designator. Arabic shaitan (serpent) gets confused or conflated and translated by Greek diabolus. The Adversary is a designator in Zachariah III, Job I and II, but in I Chronicles XXI:1 the article is omitted: we are on the way to Satan as a proper name; when Hebrew is left behind, the lexical opacity completes the process. By the Second Century BC Satan and Devil are interchangeable and more or less equivalent to Azazel, Belial, Mastema, Satanail or Satomail, Semiazas or Samyaza. In apocalyptic writings Satan becomes The Tempter in the form of an Angel of Light (Apocalypse of Moses XXI:3) and the introducer of Death (Book of Wisdom II:24) and in rabbinic lore Satan emerges as the chief of the fallen angels, named Samael, an archangel (minor deity) who was cast out of Heaven. By the New Testament Satan is the master of the kingdom of Evil (Hell) in a semi-dualist theology: he is opposed to God but not independent of God. St. Paul refers to Belial (II Corinthians VI:15) and the Evangelists refer to Beelzebub (Mark III:22,
Luke II:15, Matthew XII:24) but these are just other names for Satan, also called Evil and the Devil (Matthew V:37, VI:13, XIII:19), while various other writers get Satan into opposition with Beelzebub or identified with Lucifer. But it was Satan who tempted Christ (Matthew IV:10, Mark VIII:33) "Get thee behind me, Satan." He "entered" Judas (Luke XXII:3, John XIII:1) but the medieval heresy was called not Satanism but Luciferism, although Luke says "Satan entered into Judas Iscariot." John made Satan The Father of Lies and The Prince of this World; like the followers of the Qumran sect (who left the Dead Sea Scrolls), he believed the age in which he lived was controlled by the Devil, temporarily frustrating God’s dominion. St. Paul in II Corinthians IV:4 agreed that Satan rules this world and in II Thessalonians identifies Satan as the Antichrist. St. Ephraim of the Syriac Church in De Antichristo describes him:

Like a god flying through the air, surrounded by demons in the form of angels of light...he will deceive all people with a false exterior of holiness and will send his demons into all the world to preach his coming. In the presence of innumerable multitudes seduced by his glory, he will appear to move mountains and walk on water.

The handsome archangel Ezekiel describes XXVIII:12-19 becomes more grotesque and comic in the Middle Ages—the theory goes that as people grew more frightened by sermons
the folklore Devil became less threatening and more ugly and impotent—and is also supposed to appear in various animal forms (as demons become familiars), so that Luther reports seeing the Devil as a parrot, a monkey, a wild boar, etc., as well as in human shape (at which he threw his inkwell). The admonitions of the Council of Trent about deceiving "the simple" and curbing the imagination when describing the Devil went unheeded, mostly. The commonest modern conception of the Devil lacks the "royal state" of Satan and is more like the Mephistopheles of Goethe and opera.

Scox. Duke of Hell, liar and cheat. (Also Chax.)


Semiazas. As said above, chief of fallen angels with Azazel. See I Enoch VI:10, LXIX:2.

Seraphim. We use this term as equivalent to "angels" but the Hebrew of Numbers, Deuteronomy, and Isaiah means fiery dragons, winged serpents (their original form). This may account for the fallen angels being associated with serpents and dragons, the sort of horrible creatures Herodotus reports seeing in Arabia and which always have been associated with the Ahriman (Angra Mainyu) principle of evil in Persian religion and its derivatives. From serpents, apparently, descend many "demons," such as the Shedim (with claws) in Psalm CVI. The Bible says: battle.
Though The Bible says one ought not to suffer a witch to live, it contains advice on countering demons such as Shedim, Nazzikim (from the Persian for personification of lies, etc.), Lilim (female demons flying by night), Ruchoth, etc., in countering which the sacred Name of God (if you know it) in 12, 42, or 72 syllables, is purportedly very useful.

Ukobach. Boilerman of Hell, inventor of fireworks and frying.

Uphir. Pharmacist of Hell, dispenser to demons.

Urain. Leonard in Germany, where he presides at the sabbat on Mt. Brocken—"as a prince he receives us," wrote Goethe in Faust.

Valafar. Duke of Hell, "in charge of good relations among brigands" (Tondriau & Villeneuve).

Verdelet. Master of Ceremonies, transporter of witches to the sabbat.

Vetis. Demon specializing in corrupting "holy persons."

Xaphan. Stoker of furnaces of Hell.

Xezbeth. Demon of lies, marvels, imaginary prodigies.

Zaebos. Demon with a human head, crocodile body.

Zagam. Demon of counterfeiters, trickery, magic tricks such as turning base metal into gold, water into wine.

Zaim. The Devil disguised as a eunuch, according to Hugo.

Zepar. Weirus said this Grand Duke of Hell tempts to sodomy, especially pleasing to the Devil because sterile and perverse.
In examining this ancient literature from the onomastic point of view, we have to keep reminding ourselves that tradition has often imagined mere descriptions and poetic devices to be actual names, whereas *Lucifer*, *Baal*, and such are no more names than *Fallen Angel* or *The Adversary of God* are names in the usual sense. When we have history without names (as I have remarked in other discussions) human nature rushes to supply them: *Balthasar*, *Caspar* and *Melchior*, *Dismas* and *Longinus*, are just a few from Christian tradition. When we find the names given as historical to be far too obviously redende Namen, we are liable to question the historicity and to suspect the allegory of legend. *Adam* (clay) and *Soul* (desire) seem to be too significant to be accidental; they suggest names confected as literary devices. And *Michael*, *Raphael*, *Ariel*, *Azrael*, *Uriel* and such suggest titles of divinity, not the "actual names" of the "persons" to whom they are attached, tending to suggest that they are best regarded as poetically-dubbed forces rather than anthropomorphic "individuals." The more we study what are presented as names in an historical account, the more we are tempted to see literary constructs in a poetic creation, not a factual revelation. And the more we know of ancient languages the more we doubt that some of the Latin puns (*Lucifer* and *Petrus*, for example) were made by speakers of Hebrew and Aramaic, much as they reinforce in later translations the points that authors attempted to make in earlier languages.

The nomadic shepherds, however, who gave us the beautiful concepts of *The Lamb of God*, *The Good Shepherd*, *The Black Sheep*, and so on, however, did give us one idea that has created a number
of expressions that have passed as "names" of the Devil, and that is the idea that the goat is unclean, rowdy, sexually abandoned, evil. We see it still in our own language: goatish (lecherous), goat's jic (copulation), the old goat that still survives along with the more modern dirty old man. The Greeks gave Pan (a name I have elsewhere explained as arising from a kind of mistranslation) goat feet. Satyrs were half goat, emphasizing their animal lust. We have satyriasis now and recall Hamlet comparing his "bawdy" uncle as a "satyr" to his father (compared to Hyperion). From the Jews' idea that goats were, as part of earlier religious festivities, to be deplored, we got cloven hoofs for Satan! And horns!

So the Scots refer to the Devil as Auld Hornie (as well as the Auld Ane), and Old Clootie, which gave the British Cloots and Split-Foot, Old Roundfoot, etc. The history of witchcraft is full of depictions of the Devil as a horned god with cloven hoofs. Worshippers testified that the Devil often appeared in human shape, occasionally as a woman. In May of 1569, for instance, the Regent of Scotland was present at St. Andrews "quhair a notabill sorceres callit Niciven was condemnit to the death and burnt," but we had in that case neither the Devil himself nor a name of a real person. Some witch was standing in the Devil's stead as Master of a Sabbath. The "Rev." Montague Summers in his History of Witchcraft (second edition 1956, p.7) sets us right:

Now Nicivan is the Queen of Elphin, the Mistress of
the Sabbath, and this office had evidently been filled by this witch whose real name is not recorded.
(In fact, even if the Scottish authorities had known more of witchcraft and demanded the "real name" of the person they were going judicially to kill, they would not have got, very likely, any name but the false one which witches traditionally adopt, rather like religious entering monasteries and nunneries, on joining; a coven.) Isabel Coudie of Auldearn stated at trial in 1662 that witches in her coven were baptized (in their own blood) with what Summers calls "japeries" such as Able-and-Stout, Over-the-Dike-with-it, Raise-the-wind, Pickle-nearest-the-Wind, Batter-them-down-Maggie, and Blow-Kate. One fears here what the British call a "send up," but Scottish authorities wrote it all down in earnest.

British dialect names for the Devil are strange (Qued Darble, Dibble, etc.) and not always explained by dictionaries, but even more puzzling are the ways in which names of mere humans are given to the Devil. In an expression such as What the dickens? we have something derived from a "little devil" (devilkin), an imp, not the Devil himself. In What the deuce? we have the same sort of simple evasion to be seen in expressions such as deuced lucky or deucedly clever, or eead or Gee Whillickers or Crimeney or Gee Whiz (Jesus) or Jimminy Cricket (Jesus Christ), expressions used today by people who have never paused to consider exactly where they originated or what the goddam purpose is or was.
Mahoun may mean that in prejudice we made The Prophet a devil just as, in remarkable stupidity, we gave Mohammed’s name to a doll, a man-made image that any follower of Islam would abominate. But other people’s saints and even gods become our devils; it’s an old story. It’s as clear or clearer than, Old Scratch coming from scrat=goblin. Soss=slut is harder to see, but in a tradition where that Napoleon gave us Boney=boogy-man, one has to be prepared for difficulties. From India came the soldier’s Sammy=heathen idol; that was the best that Tommy Atkins could make of Shiva. From other foreign sources came our Diablo, Diabolarch, Diabolus, and such names as the Divil, Divil, Deuil, D**l, the Hob(b) of hobgoblin being native. Old Boots is just friendly and Old Blazes takes note of the fiery abode. Old Gooseberry requires the explana-
that play gooseberry with was once equivalent to play the old Harry with (which will not help much, I’m afraid). Old Roger may be connected with Old Roger. Old Poker may be the correct version of Old Roger (or an error for Old Roger) or once again suggest the fires of Hell. Old Serpent recalls the Garden of Eden story. Some are more puzzling, among these names being Ruffin and Regamuffin, Vice and Titivil, Toast and Toot, Tantarabobs and Skipper, The Nose-
less One and Warlock (which is properly the word for wizard or male witch, not Devil), and a great many inventions of authors down the centuries, one of which will suffice to show cleverness and usefulness: in the musical comedy Damn Yankees, in which an Ivy-
League devil appears to tempt a man to become a baseball hero, the Devil—a part I played in college, I hope not type-cast—is one Mr. Applegate. The apple and the gate out of Paradise combine to
make the joke. Moreover, it is worth noticing that in the realistic context of modern literature such Morality-Play devices as the name Vice are quite out of order; we need Applegate, which goes very well with the American setting and even the Brooks Brothers’ suit, if not with the red socks....

Let us turn now to some of the older names of the Devil—Apollo, Avernus, Beelzebub, Belial, Mephistophilis, Ragman, and some others—and see what we can learn from them. Then we shall conclude with a brief examination of the names of the Devil, or devils, in some modern works.

The sovereign of The Bottomless Pit (according to Jude) is Abaddon (in Hebrew) or Apollyon (in Greek). Neither of these seems to be intended to be a name, *per se*. Avernus was the entrance to Hell (thought to be through a lake in Italy), not the Devil; there the Cumaean Sybil held forth. "It is easy to descend to Avernus," the Romans said. Beelzebub (with that Hebrew *el* in evidence) is The Prince of Demons in Matthew, Luke and Mark and his name is translated as Master of Order, Master of the Living, or (most often) Lord of the Flies. Whether he is to be identified with the Belzeboth (a Phoenician deity, not devil) who appears in II Kings or not, and what his name (the "names" I mentioned are titles) is, no one can say. He is not Satan or Lucifer, however, though Belial may be, and (at least to Goethe) Mephistophiles (Marlowe made it Mephistophilis, and put him under Lucifer) is the Devil Himself. In Goethe's version, Mephistophiles is the adversary, that which "forever cancels out," "sin and destruction, in short, that which is understood by evil." In Dr. Faustus by Marlowe, he is a frightening but vassal lord to the great Lucifer.
But what do we have lurking behind such choices as these:

\[\text{Lord Harry, Nicholas, Bendy, Old Billy, Old Harry, Old Ned, Old Nick, Old Roger, etc.?}\]

I'll hazard a guess at Old Roger, for example. Roger, a name admired by the Norman nobility in England, served as a general name for a servant, a ram, a goose, the skull on a pirate's flag (Jolly Roger), and so on, but I venture to say that the connection with "devil" comes from a great scientist, thought in his time to be in league with the Devil and therefore given magical powers, much discussed in legends for several hundred years and perhaps known to my readers through Robert Greene's comedy "very pleasant and delightful to be read" (as an old edition has it) of 1589, Friar Bacon and Friar Bungay. Friar Bacon was, of course, the Franciscan Doctor Mirabilis. Roger Bacon (c. 1214 - 1294), philosopher, theologian, heretic, scientist, astrologer, and dabbler in the occult to such an extent that he was thought to be a magician with imps and demons at his beck and call. He was, as it were, the Dr. Faustus of the Thirteenth Century, popularly supposed to have sold his soul for knowledge of such arcane things as the telescope, eye glasses, gunpowder, flying machines, and (very likely by way of Toledo, from which Englishmen of his time got both the Arab gown for academic dress and the Cabala of the Jews) metaphysics as well as physics.

It is from him, I think, Roger and Devil gained their connection, not from the vulgar {\texttt{roger}} = bugger of modern
British slang—readers of limericks will recall the immortal "Roger the Lodger"—though that, too, might have had some heretical and magical connections far back. Recall the reputation of the Knights Templar (one of whose round churches still stands in the heart of London) for sodomy and sorcery, for practices that sound very much like the Black Mass at which the Devil is worshipped, not God. True, the Knights Templar may have brought only the wealth and not the vices of the East back from the Crusades, but at least they were accused of devil-worship and sexual deviance by those who wanted to break their hold on the finances of Western Europe, plundered by popes and princes and burned at the stake by those who wanted to root out debauchery (or debts), bankers or heretics.

So strong is the tradition of Old Nick, even Saint Nick or Nicholas, that some people will swear to you that nickname was not an "eke name" or "extra name" at all but a second name given so that the Devil would not be able to get your real identity—or you. A nickname, they say, was to confuse Old Nick, much as the orthodox Jews will change a sick child's name, superstitiously believing that the Angel of Death will therefore be unable to find the child to take him from life. I cannot see how Old Nick has any connection with anyone coming to nick (get) you, getting away from a Devil in the nick of time, but clearly Old Nick meant Devil in the Seventeenth Century and Old Nick Bogey was still a bogeyman in the anonymous Sinks of London Laid Open (1848) and in more recent UK and US colloquial speech. Another onomastic nick-knack.
Why Lord Harry? Raising harry with someone, rather than raising Hell (or Cain, another name for the Devil: Old Cain)? Because the Devil was hairy? (Stretching too far!) Few Englishmen have been called "the Devil" — though the father of William the Conqueror (or the Bastard) was Robert le Diable, also called "Magnificent." The French liked the soubriquet and gave le diable to Olivier LeDain, the malicious barber who became the henchman of Louis XI (executed 1484); Robert François Damiens, who tried to assassinate Louis XV (died 1757); Cardinal d’Alibi, "the Devil of Arras," who betrayed those who thought his good offices would effect a treaty (1418) but who had them killed while they were signing it; Jean Bart, the brave sailor (1650 - 1702); and Giovanni de’ Medici, who earned le grand diable by extraordinary cruelties to the French at Caravaggio and Biafrasso (1524); among others. (The White Devil was the description of the leading lady of John Webster’s masterpiece of that title and also of the real-life Georges Castriot, The White Devil of Wallachia, 1404 - 1467.) Was there some English Lord Harry who was a devil? "Harry of England" was, as Henry V, a devil to the French (whom he trounced at Agincourt). "Bluff King Hal" or "Harry" was a devil to his wives, or some of them, anyway. From some source the tradition flows, and frequently in modern literature and before a villain will be Harry. Think of the suave but evil influence of Lord Henry in Wilde’s The Picture of Dorian Gray. Harry in British literature often harbors virtue. Eric Partridge (Dictionary of Slang and Unconventional English) finds J. C. Hotton’s etymology of old hairy for play old Harry "ingenious; but, I fear, nothing more,“
and I must concur. Nor do I find any real explanation accompanying
by the Lord Harry in Dryden or Byron or elsewhere that would assist
with Harry = Devil, but the equation remains, as in Captain Marryat’s
"They’ve played old Harry with the rigging" and the Dictionary of the
centing Crew (c. 1699): Lord Harry: "A Composition used by Vintners,
when they bedevil their Wines." This last, says Partridge, "explains
the semantics." Thanks. I think it just gives us what Harry gave
Doll (as the nasty old expression went): it just f**ks us up.

Billy? Billy Goat? Anyway, there’s play Billy with for play the
devil or hell with, play the deuce with, and billy-o for like the devil,
and more.

The Old Gentleman or Devil is Old Bendy, Old Bogey, Old Bothera-
tion, Old Boy, Old Carle, Old Chap, Old Dad, Old Fellow, Old Hangie,
Old Hicky, Old Hornie, Old Lad, Old Mahoun, Old Man, Old Nick and
Nicker and Nicky or Nickie Ben, Old One, Old Sam (still around in our
Sam Hill: what in Sam Hill, or the Devil’s name, do you want?), Sanners
or Sandy or Sunders, Scrat or Scratch or Scratcher or Scratchem, Old
Smith, Old Smoke, or Sooty, or Soss, and on and on. He can be simply
Goodman (an old equivalent of our Mr.—which gives an interesting
twist, often missed, to Hawthorne’s "Young Goodman Brown") or His
Satanic Majesty (based, one imagines, on His Britannic Majesty). In
all the "old" names there is a combination of recognition of the long-
term relationship between Man’s Enemy and Mankind and, it must be
admitted, a certain familiarity of tone, even a kind of affection....
He has his uses, like Oliver (Cromwell) and Napoleon (Bonaparte)
and other ancient "enemies" of the British, used to frighten babies,
bogeymen. The Devil is Old Bogey, too, of course.
Names in literary onomastics even of this extraordinary sort, a kind that was to our pious and superstitious forebears far more important than most fictions, if not all other fictions, can help us to detect when literary creativeness has furnished significant (or self-betraying) names and where so-called revelation is just another literary trick in the game of making fact sound like fiction and fiction sound like fact. The demons and the devils (their leaders) existed not in Hell but in the minds of men. Far earlier than modern existentialists would admit, Hell was a state of mind, not a place, and in its Angst and anomie and anxieties (and other evils down the alphabet) mankind filled up the empty spaces with innumerable but not unnamed terrors and agents of that super-powerful --thank God, not all-powerful-- Prince of Darkness, negative force, emptiness (St. Augustine defining evil as an absence "of a due and necessary good") called The Devil.

Even negative forces need positive identification. Even Nothing needs a name.

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FOOTNOTES

1. Judao-Christian practice by tradition has come to mean Satan by "The Devil," though demonology recognizes a great number of devils and demons (sometimes equated, sometimes arranged in hierarchies with devils over demons). The Greek diabolus was used to render the Hebrew satan, a word suggesting slander and opposition. The Greek daimon (genius, divinity) had no hint of the later Latin and derived forms that gave us in demon suggestions of unclean spirits, evil spirits, attendant or minor divinities. In the Hebrew satan (and the emphatic form Satanas) there are traces of earlier languages suggesting plotting against, and it is the adversarial role of Satan that emerges quite clearly in Greek and Vulgate versions of the New Testament. It is perhaps worth noting here (and in every aspect of onomastic study, especially in literature where names are frequently not lexically opaque but allegorical, allusive, charactonyms, etc.) that translation from one language or culture to another inevitably brings with it opportunities for or dangers of alteration of meaning. The Lamb of God to an Eskimo is presented as a seal. He who plots against God becomes the adversary of God, eventually The Adversary, and the whole concept of evil, the whole basis of the religion, is fundamentally changed, in and by and through names. God creates as He "telleth the number of the stars: and calleth them all by their names" (Psalm CXLVII) and names helped to create for Him (or against Him) The Devil and all his legions of evil, whom some worshipped, or still worship, in defiance of God Himself.
2. The psychodynamic and social process which produced the symbols of evil in civilizations and individuals is examined by psychologists, psychiatrists, sociologists, and theologians in Self and Culture, volume IV in the Self-in-Process Series from Human Sciences Press, edited by Marie Coleman Nelson (general editor of the series) and Michael Eigen (1984). The symbols, like magic, have (as Susanne Langer writes in Philosophy in a New Key, 1948) origin in the "human need" to express ideas and "symbolize great conceptions":

The power of conception--of "having ideas"--is man's peculiar asset, and awareness of this power is an exciting sense of human strength.... The symbols that embody ideas of life and death, of man and the word, are naturally sacred.

The duality of light and darkness, of good and evil, naturally led to a Prince of Darkness as well as a concept and sacred symbol, just as the worship of God led to the worship of The Adversary, just as black magic arose out of religion, just as names and formulae of "power" arose from what Langer calls "the empty shell of a religious act."

3. Tobit 12:15 claims there are seven archangels but names only one (Raphael, companion of Tobias). Michael and Gabriel are the other two best known by name. Daniel 12:1 ranks Michael ("who is like God?" is the translation of his name) highest. Like Gabriel ("God is my strength") he is God's messenger. Raphael ("God has healed") appears as messenger in the books of Enoch and Tobit.

4. As a morning star "falls from heaven" when the greater brightness of the sun appears, Isaijah seems to be saying, poetically, so
the appearance of God Almighty on the scene makes the power of a
proud archangel pale in comparison. This is comparable to Shakespeare's
image of a candle in the sun, I contend, and so *Lucifer* starts as
a mere metaphor, not a name. Like all magical names and formulæ,
losing its original context it becomes mysterious and is thought to
be charged with "power," thought to have an identity which it lacks.

5. Daniel Lawrence O'Keefe, *Stolen Lightning: The Social Theory of
Magic* (1982), pp. 43–44:

> Everyone is familiar with practices whereby the
> name of the god is kept secret because it is so
> magically powerful (e. g. Yahweh). The names of
> persons are also kept secret (as in the fairy tale
> of Rumpelstiltskin). [Marc] Mauss tells us in
> his essay on prayer ["La Fiere et les Rites Craux",
> *Œuvres* I:4, 357–477] that in India only the
> Brahmins could pray, presumably for this reason,
> and [Henri] Frankfort [Before *Philosophy*, 1949]
> and [E. A. Wallace] Budge [Egyptian Magic, 1971]
> report on the important magical uses of divine
> names. Words are so powerful that the name of the
> deity is more potent than the deity, which is not
> surprising since that is often how he began.
>
> *Nomen* is *numen*, name is linked to soul or self.

Truly, in the beginning was The Word, the idea; then came the god--
and all his attendants, opponents—everything.

6. The distinction between descriptors and names is important.
To refer (say) to a "two-horned green unicorn" is to describe a non-existent creature; to say there is one named Prynnox is to create one in purportedly factual statement or to call upon the reader to imagine or pretend one exists in fiction.

7. As early as the Twelfth Century, John of Salisbury argued that all divination was an invocation of demons and heresy. If the diviner did not know he was committing sin, he was a heretic. If he did know it was sinful he was not a heretic—but was to be classed with them because no one called a demon except to tell him the truth, and the belief that demons could (or would) reveal truth was heretical. Thus Sylvester Friariis and others, Henry Charles Lea notes in his *The Inquisition of the Middle Ages* (1961), say "it is not necessary to inquire into the motives of those who invoke demons," or alchemists, or those who practise the Notary Art ("the power of the Names and Words of God"), or make love philtres, etc., for "they are all heretics, real or presumptive." (A nice touch was added by Bernard di Como: "it is not heretical to invoke the devil to obtain the illicit love of a woman, for the function of Satan is that of tempter.") The Notary Art was denounced by Roger Bacon (who defended alchemy) as a delusion, but Thomas Aquinas and Ciruelo "prove" that it was both real and reprehensible, working through the Devil.

8. In May 1785 Cagliostro told a select audience of occult students:

Yes, each one of us is named in the heavens at the same time as on earth, that is predestinated, bound, by the occult laws of increate Wisdom, to a series of more or less fatal ordeals before he has even made the first step towards his unknown future. Do not tell me that such certainty, if it existed, would
be the certainty of despair... All your protests will not prevent Predestination from being a fact and the Name a sign to be feared. The highest wisdom of the ancients believed in this mysterious connection of the name and the being who holds it as if it were a divine or infernal talisman that could either illuminate his passage through life or destroy it in flames.

The Magi of Egypt confided this secret to Pythagoras, who transmitted it to the Greeks. In the sacred alphabet of Magism each letter is linked to a number; each number corresponds with an Arcanum; each Arcanum is the sign of an occult power....

Cagliostro then proceeded to argue that in French history there were plenty of instances in which such events as the fates of kings were foretold by analysis of names. Names were linked to numerology and the arcane of The Tarot. In studying Hebrew and other biblical names we must remember that these connections existed, too, for the Jews and their cabala. They existed in Christian thought once it was infused with cabalism in the Middle Ages.

9. As words give birth to concepts, so concepts can create opportunities for naming. I have noted elsewhere the human penchant for having a name for things and mentioned that people, not content with what "revelation" told them of The Magi, The Good Thief, The Rich Man and the Leper, the soldier whose lance pierced the side of the crucified Christ, insisted on making up names to give these characters in the story more reality: Caspar, Balthasar, Melchior, Dismas, Dives and Lazarus, Longinus. Tell people there are seven archangels but give the name of but one and they will immediately
attempt to discover or devise the names of the others. When these entities are arguably unreal, there is more impetus for the believer to give them the "reality" of a name; when they are to be commanded only by name, the name is essential.

10. Words of "power" become more arcane and more "powerful" as they become ancient and obscure. This is seen in the fact that in the India of the Prekites magical formulae and names were in ununderstandable Sanskrit, in Greece in Hebrew and Egyptian, in Rome in Greek, and in medieval Europe in Latin. William Woods in A History of the Devil (1975), p. 142:

The antique, like the doctor's hieroglyphic prescription, is comforting and smacks of a mystery potentially divine. The priest who chants his In nomine patris et filii [In the Name of The Father and of The Son] employs archaic language, not because he could not have said the same things in English, but because of the magical properties of the words.

Technically, the blessing is a prayer rather than an act of magic. But the hoc est corpus (or hocus-pocus) is a magical formula, and whether the magic of transubstantiation will survive translation from Latin into English (or, indeed, survived translation from the Amharic of Jesus into Latin) is certainly debatable—to those who are Christians a crucial matter.

11. Asmodeus can be traced back at least as far as the Persian demon Aeshma Daeva. The Jews were not certain whether he was the child of Adam and Lilith or of some fallen angel and Naaman. He
got something of a promotion on translation into Latin, for the 
deus in his Latin name was also the word, accidentally, for "god," 
so that he came to rank with "creatures" whose names ended in the 
Hebrew el. Thus language and names can cause peoples to provide 
ancestors for the allegories and alter their places in hierarchies 
and convince the superstitious that Persian poetical statements 
have living reality in the supernatural of one's own time.

The Interrogatoire de maistre Urbain Grandier.... and the 
Arrest et condamnation de mort contre Maistre Urbain Grandier....
with a Relation veritable de ce qui s'est passe a la mort du curé de Loudon 
.... were all published at Paris in 1634, along with contemporary 
comments by Père Tranquille, M. Marc Duncan, M. de la Foucauldère, 
Père Surin, Père Mathieu de Luché, and others. Dumas and Huxley 
and others have retold the story, Dr. Legué examined the medical 
documents (1874), and French scholars such as the Abbé Leriche 
(1859) and Jean de Poitiers (Les Diabes de Loudon, 1878) and others 
have written extensively about the "devils of Loudon."

12. Among the most interesting of earlier writers is Francesco 
Maria Guazzo, whose Compendium Maleficarum was published in Milan 
in 1608. For "portraits" of demons and much else, there is the 
peculiar Magnus, or Celestial Intelligencer; Being a Complete System 
of Occult Philosophy.... by Francis Barrett (1801). Other useful 
works are B. J. Bamberger, Fallen Angels (1952); E. Clodd, Magic 
in Names (1921); C. D. Guinsburg, The Kabbalah, (1863 reprinted 1955); 
E. Langton, Essentials of Demonology (1949); "Levi, E.," histories of 
magic translated by A. E. Waite; the Sephir Yetzirah translated by 
W. W. Westcott; L. Thorndike's history of magic and experimental 
science (8 volumes, 1923-1958); etc.
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13. These are, of course, only some of the names for the Devil, which range from the ancient and obscure to the dialectical: the cloven hoof suggests Clootie in Northern English and Scottish speech, while Robert Burns has a Clot. Similarly, The Bible has many names for Jesus Christ, among them Alpha and Omega (Revelations 1:8), Emmanuel or "God with us" (Matthew 1:23), King of Glory (Psalm 24:7,10) and King of Kings and Lord of Lords (Revelations 19:16), Lord of Hosts (Isaiah 54:5, etc.), Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace (Isaiah 9:6), and, in various places, Blessed and Only Potentate, God of The Whole Earth, Governor, Lord God Almighty, Son of God, Messiah, Lord of All, Righteous Judge, Saviour of the World, Redeemer, Resurrection and the Life, Prophet, Bridegroom, Chief Shepherd, Advocate, High Priest, True Light, Bread of Life, Chief Cornerstone, Door of the Sheep, Light of the World, etc., etc. They may be as obvious as Jesus Christ Our Saviour (Titus 3:6) or as strange as Stone Rejected (Matthew 21:42). In all The Bible must have some 7500 personal names, plus many titles or descriptors or substitutes for names of various kinds, "and He shall be called the Son of the Highest," The Lamb of God....

14. Facilis descensus Averno suggested that the path to evil is easily followed. Shakespeare called it a "primrose path."

15. One of many versions—for the oral traditions artifacts are altered, verses, names, and everything else, as they pass through time—is:

There was a young lady named Maud
Who thought she was f**king with God.
She awoke in the night
With a terrible fright—
It was Roger the Lodger, the sod!

16. Histoire de l'abolition de l'ordre des Templiers (Paris, 1779);
Hans Prutz, Geheimlehre und Geheimstatuten des Templeherrenordens (Berlin,
1879); and studies in English by C. G. Addison (revised 1912), E. J. Martin (1928), G. A. Campbell (1937), Edith Simon (1959), etc. The Templars were really Poor Knights of Christ but received their commoner appellation from the headquarters, the Temple of Solomon in Jerusalem. The order flourished c. 1118- c. 1308 and was extirpated in 1314 when the Master, Jacques de Molay, was taken from a French prison and burned at the stake as a lapsed heretic, an event which occultists believe cast a curse on generations of the French. The order brought much lore (some magical) from the East and its modern imitations or "survivals" are neither chivalric nor monastic but magical, and underground.

17. Our devil is from Anglo-Saxon dëofol or dëful, itself from Latin diabolus and that from the Greek for Sătan derived from diaballein, translating "to throw across" and signifying "to slander." (The elements are seen in other words such as diagram and ballistics.) Sătan is from Hebrew sătan ("adversary") and fiend goes back to the Teutonic languages' verb "to hate." So the hateful Devil slanders and opposes God. Demon used to mean either a good spirit (now usually daimon) or a bad one, and Late Latin provided both daemon and daemonium, both derived from the Greek and suggesting daismai, "I distribute," the idea being that the divinity distributes fate. So demons spread around the evil of the Devil and affect the lives of men and women.