

– 255 DESCRIPTIONS –
Russia, Belarus, Ukraine, Poland,
Romania, Hungary, Bulgaria, Czechia,
Slovenia, Serbia, Croatia, Albania,
Georgia, Turkish regions, Roma-culture

SPIRIT BEINGS

IN EUROPEAN FOLKLORE 3



COMPILED & EDITED BY
BENJAMIN ADAMAH

Contents

INTRODUCTION — 8

- 4
- | | |
|---------------------|---------------------------------|
| Äbädä — 11 | Bubus or Mumus — 39 |
| Al, Ali or Hal — 11 | Buka — 40 |
| Ala — 12 | Bukavac — 40 |
| Alkonost — 13 | Bzionek — 42 |
| Almas — 13 | Căpcăun — 42 |
| Archura — 15 | Chesme — 42 |
| Avet — 16 | Chichiga — 43 |
| Bába — 17 | Chobold — 43 |
| Baba Hârca — 17 | Chochlik — 44 |
| Baba Yaga — 17 | Chowaniec — 44 |
| Babay or Babai — 19 | Chuhaister — 44 |
| Bagienniki — 19 | Cicha — 46 |
| Bannik — 21 | Cikavac — 46 |
| Bełt — 22 | Cmentarna baba — 46 |
| Berehynia — 22 | Ćmuch — 47 |
| Bezkost — 22 | Cmuk — 47 |
| Bibi — 23 | Csordásfarkasa — 47 |
| Bichura — 23 | Čuma — 48 |
| Bieda — 24 | Czart or Czort — 49 |
| Bieluch — 24 | Damk — 52 |
| Bies or Bes — 25 | Dev — 52 |
| Błędnica — 26 | Devi — 52 |
| Blud — 26 | Dhampir — 53 |
| Błudnik — 28 | Diabeł Boruta — 53 |
| Bobak — 28 | Djall — 55 |
| Bobo — 28 | Dobilni — 56 |
| Boginka — 28 | Dobrochoczy — 56 |
| Bohynia — 30 | Dola — 56 |
| Bolotnik — 32 | Domovoy — 57 |
| Bolotnitsa — 32 | Dousheta — 65 |
| Bòrowô Cotka — 33 | Drak — 65 |
| Bosorka — 33 | Drekavac — 65 |
| Boszorkány — 37 | Drioma — 67 |
| Bożalość — 38 | Dschuma — 67 |
| Brodarica — 39 | Dvorovik or Dvorovoi — 67 |
| Brzeginia — 39 | Dwojedushnik or Dvudushnik — 68 |

Dydko — 71
Dziwożona — 71
Eretik — 73
Fajermon — 73
Fene — 74
Fext — 75
Gierach — 75
Gnieciuch — 75
Gornapshtikner — 76
Grad — 76
Graniecnik — 76
Grobnik — 77
Grzenia — 77
Guta — 77
Gveleshapi — 77
Gwizdek — 77
Habernitsa — 79
Hozjajka mednoj gory — 79
Hurbóz — 80
Iele — 80
Iye — 81
Jablón — 83
Jaroszek — 83
Jasiek-Ptasiek — 84
Jaud — 84
Jędza — 84
Jigrzan — 85
Jikhar' — 85
Julki — 85
Kaji — 86
Karakondjul — 86
Karakondżula — 86
Karankoncolos — 87
Keshalyi — 88
Khovanets — 91
Kikimora — 93
Kłobuk — 96
Kocmeuch — 97
Koshchei — 97
Korgorusze — 98
Krasnoludek — 98
Kresnik — 99
Krvojjac — 100
Kudiani — 100
Kudlak — 102
Kukudh — 102
Kulshedra — 103
Łapiduch — 105
Latawica — 105
Lazavik — 106
Leshy — 106
Liczyrzepa — 112
Lidérc — 113
Likho — 114
Likhoradka — 115
Liogat or Sampiro — 116
Lioubgai — 117
Lisna — 117
Lisovyk — 118
Lisunka — 118
Lubia — 119
Lubiczk — 119
Lugat — 119
Lutk — 120
Macica — 122
Mamuna — 122
Marchołt — 124
Marțolea — 124
Marudą — 124
Matsil — 125
Mavka or Miavka — 125
Mężyk — 127
Mjertovjec — 127
Moroi — 128
Moryana — 129
Mullo — 130
Muma Pădurii — 132
Muroi — 132
Murony — 133
Nav — 134
Něczk — 134
Nichnytsia — 135

- Nocnica — 135
 Northnica — 136
 Nosferatu or Nosferat — 136
 Oblakinia — 137
 Obot — 138
 Odmieniec — 138
 Omacnica — 139
 Ördög — 139
 Ovinnik — 140
 Pasichnyk — 143
 Perelesnyk — 143
 Pereplut — 143
 Permonik — 143
 Pikòn — 144
 Pipa — 144
 Pitsen or Pitsyn — 144
 Płamęta — 145
 Plonek — 145
 Plunek — 146
 Pokuć — 146
 Polevik — 146
 Pólnica — 147
 Poludnitsa — 148
 Poroniec — 149
 Poświst — 149
 Potercha — 151
 Pricolici — 151
 Prigirstitis — 152
 Psoglav — 152
 Pürtk — 152
 Pustecki — 153
 Raróg — 154
 Rétnik — 154
 Rokita — 154
 Rokitnik — 157
 Rozhanitsy — 157
 Rusalka — 158
 Samca — 166
 Samodiva — 166
 Sântoaderi — 168
 Sânzienele — 168
 Sárkány — 169
 Sătopeŋ'an — 172
 Seemačić — 172
 Shahapet — 172
 Shatany — 172
 Shtriga — 173
 Shubin — 174
 Sirin — 176
 Skarbnik — 177
 Skrzak — 178
 Şobolan — 178
 Spiriduş — 179
 Spor — 179
 Srala Bartek — 180
 Stichija — 180
 Stopan — 182
 Strigoi — 182
 Strzyga — 184
 Stuhać — 185
 Şüräle — 186
 Susulu — 186
 Szëmich — 187
 Szépasszony — 187
 Tęsknica — 188
 Topielica — 188
 Tündérek — 188
 Uboże — 192
 Ubyr — 192
 Upyr — 194
 Ursitoare — 199
 Ustreł — 199
 Utopiec or Topnik — 201
 Vadleány — 202
 Vălvă — 202
 Vampire — 203
 Vântoase — 208
 Vârcolac — 208
 Vedmak and Vedma — 209
 Vetevana — 209
 Vila — 209
 Vitryanik — 210

Vodyanitsa — 212
Vodyany or Wodnik — 212
Volkolak — 215
Vubar or Vupär — 221
Vupkän — 222
Wëkrëküs — 224
Wiedźma — 224
Wieszczy — 224
Wietrzyca — 225
Wurdulac — 226

Wurlawy — 226
Yovnik — 227
Zagorkinia — 228
Zânä — 228
Zaraza — 228
Zburător — 229
Zduhać — 229
Zlydni — 231
Žmij — 232
Zwodziasz — 233

LITERATURE AND DIGITAL SOURCES — 234
FROM THE SAME SERIES — 240

A

Äbädä

Äbädä (Tatar: Әбәдә; Azerbaijani: Əbədə; Turkish: *Ebede*) is a *forest-spirit* in Tatar mythology and also a figure in the folklore of Siberian peoples. The spirit resembles an old woman or a *Wild Man*-figure. The spirit is generally believed to be harmless, though legend also tells how to protect oneself from the creature. *Äbädä* is a being that is similar in nature to the Turkish *İyes*. The *Äbädä* protects the birds, trees and animals of the forest; he appears in the shape of a man with blue skin, two great horns, green hair, and a long green beard covering his face, carrying a club or whip indicating his rulership over the forest. He can shape-shift into many different forms. As a human, he looks like a peasant with glowing eyes, wearing his shoes backwards. Should one ever encounter an *Äbädä*, one must thwart him immediately by turning all one's clothes inside out, and putting one's right shoe on the left foot and the left shoe on the right.

Al, Ali or Hal

The *Al* or *Ali* is first documented in European literature in the middle of the 19th century. The *Ali*, *Al* or *Hal* (Persian: آل; Armenian: Ալ or Ալք; Mongolian: Гал; (Qal); Oirat: хал; Russian: Алы) is a class of demons in the folklore of the Caucasus, Iran, Central Asia and Armenia. In Georgian lore the *Ali* (აღლი) is a type of Lilith-like demon that afflicts pregnant women, the elderly, and infants who happen to stumble into remote woods, caves, and ruins. In general the *Als* or *Alis* are demons of childbirth, interfering with human reproduction. The *Al* is known by various other names, including *Alk* (meaning gorge, or world interior) in Armenian and Kurdish, *Ol*, *Hāl* and *Xāl* in Tajikistan and Afghanistan, *Almasti* or *Albasti* in Central Asian Turkic-speaking countries, and *Halmasti* among the Dards. *Alis* can be male or female (the females being known as *Alkali*); male *Alis* generally appear monstrous, while female *Alis* can shift between tempting beauty and hag-like ugliness. Their name may be related to the word for “flame” (აღლი). It is suggested that conceptions of its appearance may derive from folk memories of relict hominins like the cryptozoological *Almas*.

In Armenian tradition, the Als steal the lungs, liver and heart of women in childbirth, pregnant women, and women who have just given birth. They also destroy embryos in the womb, causing miscarriages, and can steal babies forty days after childbirth, replacing them with *Imps*. They are male and female. They have clay noses and fiery eyes, and appear with sharp fangs, disheveled hair, copper claws, iron teeth, the tusks of a wild boar and sagging breasts, resembling a crone. After stealing the organs of a woman, the Al attempts to escape and cross the first available source of water, after which the woman cannot be saved. Apotropaic wards against Als include methods also used against other demons (such as charms, prayers, iron objects, onions and garlic), and preventing the Al from reaching water. In Iran, the Al is a bony, thin old woman, with a clay nose, red face, and a straw or wicker basket hanging from her shoulder, in which the liver or lungs of the young mother are placed. In Central Asia, the Al is customarily a fat, ugly and hairy crone with sagging breasts, one of them hanging over one shoulder, while hanging over her other shoulder is a woolen bag in which she has placed the heart and liver of her victim.

According to many Near Eastern traditions, Al was the first mate designed for Adam by God. But since she was made of fire and Adam of earth, they were incompatible. The arrival of Eve made Al very angry, which is why she attacks pregnant women (as does *Lilith*, Adam's first wife and second mate, who is not supposed to have had any children). Sometimes Al carries a pair of scissors. When the creature wears its hat, covered with small bells, it becomes invisible. It prefers dark and damp places, like stables or dark corners of houses.

Ala

An *Ala* or *Hala* (pl.: *Ale* or *Hali*), in the folklore of the Balkan Slavs of Bulgaria, Macedonia and Serbia, is a female demonic spirit of the air. Ale are considered to be demons of bad weather, whose main purpose is to lead hail-producing thunderclouds into the direction of fields, vineyards or orchards, in order to loot the crops. When they fought among themselves for territory, they would throw ice at each other, causing a hailstorm. Being extremely voracious, Ale particularly like to eat children, though their gluttony is not limited to Earth. It is believed they sometimes try devouring the Sun or the Moon, causing eclipses,

and that it would mean the end of the world, should they succeed. When people encounter an Ala, their mental and physical health, or even life, are in peril; however, her favor can be gained by approaching her with respect and trust. Being in a good relationship with an Ala is very beneficial, because she makes her favorites rich and saves their lives in times of trouble. The appearance of an Ala is diverse and often vaguely described in folklore. She may look like a black wind, a gigantic creature of indistinct form, a huge-mouthed human-like or snakelike monster, a female dragon, or a raven. They were often imagined as winged snakes, living in dark storm clouds. They could also take the form of birds or animals, and only a man with six fingers was able to recognize them.

Alkonost

Alkonost (pl.: *Alkonosty*; Russian: алконст *Alkonst*, алконос, *Alkonos*) is the name of a legendary figure of Russian folklore. They are birds that have the face of a beautiful woman. *Alkonost* comes as a name from Greek mythology, derived from *Alkyone*. *Alkyone* was transformed into a kingfisher by the gods. The creatures reproduce by laying eggs. They lay them on the seashore and then roll them into the water. Thereupon the sea calms down for six or seven days and is stirred up by a storm as soon as the young hatch. The *Alkonosty* are the magical birds of happiness and hope. In contrast are the *Sirin*, the birds of sorrow and grief. The *Alkonosty* are well-disposed towards humans, while the *Sirin* are less so. For the Russian Orthodox Church, the *Alkonost* is the personification of the divine will. She lives in paradise and leaves it only to deliver messages in our world. Her voice makes everyone who hears her forget everything around them. The earliest image of the *Alkonost* is found in a book miniature from the 12th century. In modern neo-paganism *Alkonost* appears as an incarnation of *Khors*, a Slavic god of uncertain functions, mentioned since the 12th century, and mostly interpreted as a moon god.

Almas

Almas, evil forest-spirits in the folklore of the Vainakh people of the North Caucasus (Chechens and Ingush). There are male and female *Almas*. *Almas*-men are fierce creatures, covered with hair and looking terrifying. On their chest is some protuberance that looks like a sharp axe. In some tales the female *Almas* have an extraordinary beauty,

but are also evil, insidious and dangerous. In other stories they are huge terrifying creatures with enormous breasts, thrown over their shoulders. The favorite occupation of the Almas is dancing in the moonlight. Almas live in the woods on the highlands. Sometimes Almas get into a love affair with a hunter. Luck in hunting, according to legends, depends on the benevolence of the Almas. The Vainakh people of the North Caucasus were Islamized comparatively late, during the early modern period, and a trend has arrived to reconstruct some of the elements of their pre-Islamic religion and mythology, including traces of ancestor worship and funerary cults. The Nakh peoples, like many other peoples of the North Caucasus, such as Circassians and Ossetians, had been practicing tree worship, and believed that trees were the abodes of spirits. Vainakh peoples developed many rituals to serve particular kinds of trees. The pear tree held a special place in the faith of Vainakhs.

In Mongolian folklore, an *Almas*, *Alma* or *Almasty*, among other variants (Mongolian: Алмас, Chechen: Алмазы, Turkish: *Albıs/Albız* or *Albastı*), is a cryptid, folk creature or deity, said to inhabit the Caucasus and Pamir Mountains of Central Asia and the Altai Mountains of western Mongolia. The term “almas” and numerous variants thereof appear in Mongolian, Turkic languages and Iranian languages. The name is connected to a variety of place names (toponyms) in southwestern Mongolia, including Almasyn Dobo (the Hills of Almas), Almasyn Ulan Oula (the Red Mountains of Almas) and (the Red Rocks of Almas). Folk belief in the Almas in Oburkhangai and Bayankhongor has resulted in a name-avoidance taboo there, wherein the entities may be referred to as *Akhai*, meaning ‘uncle-brother’. The folk traditions of Darkhad include the deity *Almas khara Tenguer*, meaning “Almas the Black God” and associated with highland prairies and mountain forests. According to Rinčen, the god may be offered edible wild roots and wild animal meat.

Spirit or humanoid?

Nikolay Przhevsky in his *Mongolia, the Tangut Country and the Solitudes of Northern Tibet* (1876) describes the Almas, as related to him under the name *Kung-guessu* (man-beast), as follows:

“We were told that it had a flat face like that of a human being, and that it often walked on two legs, that its body was covered with a thick black fur, and its feet armed with enormous claws; that its strength was terrible, and

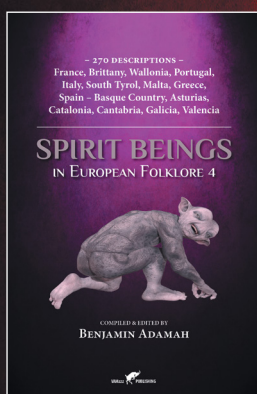
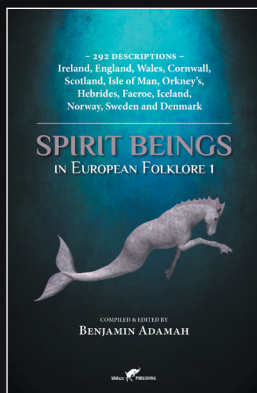
that not only were hunters afraid of attacking it, but that the inhabitants removed their habitations from those parts of the country which it visited.”

Heaney suggests that the Almas should be identified with the *Arimaspi*, a group of legendary humanoid creatures said to inhabit the Riphean Mountains. In 1992, a group of scientists went on an expedition to search for the Almas in the Caucasus Mountains.

Archura

The *Archura* or *Arzuri* (Chuvash: *Арçыпу Арçури* “half man”, Tatar: *Арçыпу, Arsuri*; Turkish: *Arçura*; Russian: *Арзюр, Arzjur*) is a shapeshifting woodland spirit, who protects the wild animals and forests in Chuvash and Turkic mythology. The Archura is represented as a tall, naked woman with long (to the ground) hair, with a body covered with wool, only her genitals are exposed. Her eyes are “as large as oatmeal sacks”, her breasts hanging down; she puts them on her shoulders while walking. In some myths, the Archura has a black face, long hair, three arms, three legs, and four eyes: two in front and two behind. In some other myths the Archura were endowed with such features as a very large head and eyes the size of a millet seed. The Archura was also represented in other guises: human, usually as a peasant with glowing eyes, or as a gray-bearded old man or with a beard made of living grass, a giant, a *Satyr*-like figure with a tail, hooves, and horns, or an animal. The Archura has for example a close bond with the gray wolf (Turkish: *Bozkurt*). Legend describes him as wearing a red scarf and wearing his shoes on the wrong foot. He also had no shadow. Archuras protect the animals and birds in the forests and tell them when to migrate. They are mischievous beings; they utter horrible cries and can imitate voices of people familiar to wanderers and lure them to their caves, where the Archuras will tickle them to death. Archuras can scream wildly in different voices, bark like a dog, squeal like a pig, roar like a horse. They often sit in trees or run ahead of men, laughing impudently and showing their genitals. Archuras usually chase a man in the woods, taking all sorts of images: a sheep, a hare, a flaring fire, a pile of bread, etc. In such cases it is impossible to address them, as they immediately disappear, and when this happens the forest begins to whistle, hoot, crackle and all kinds of horrible inhuman voices are heard. Archuras are very afraid of iron, whips, fire, water, dogs, and the crackling of bird cherries on a fire. If a traveler in the woods has bird

FROM THE SAME SERIES:



Compendium 3 of the *Spirit Beings in European Folklore*-series offers an overview of the mysterious, sometimes beautiful and often shadowy entities of the Slavic countries, the Balkans, the Carpathians, Albania, Georgia, and the Turkish and Romani peoples. Many types of *Vampires* and vampiric *Revenants* are included – in their original state and purged of later applied disinformation. The undead are prominent in the folklore of Eastern Europe and Albania. Also typical are farm- and household-spirits such as the *Domovoy*, water-spirits and forest demons like the Russian *Leshy*, the *Chuhaister*, or the evil Polish *Belt*, who like the Ukrainian *Blud*, leads travelers off their path until they are lost in the deepest part of the forest. Unique is the Russian *Bannik* or spirit of the bathhouse. Amongst the Slavs, some ‘demons’, like the *Boginka* for example, originally belonged to the pre-Christian pantheon. Eastern Europe, in contrast to its returning dead, is rich in seductive female spirits such as the Romanian *Iele*, the Russian *Russalka*, the *Vila* of the Eastern and Southern Slavs and the Bulgarian *Samodiva*. Via the Balkans, Greek influences entered Slavic culture, while there are also spirits that intersect Germanic and Nordic folklore.

Compendium 3 discusses 255 spirit beings in detail, including their alternative names, with additional references to related or subordinate beings and a unique selection of illustrations.



ISBN 978-94-92355-57-7



9 789492 355577

www.vamzzz.com