

Apocryphal literature

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

Texts of the *Acts of Pilate* (also known as the *Gospel of Nicodemus*) vary in whether they use *Beelzebul* or *Beezebub*. The name is used by [Hades](#) as a secondary name for Satan.

[\[edit\]](#)

Later accounts

Beelzebub is commonly described as placed high in [Hell's](#) hierarchy. According to the renowned [16th century](#) occultist [Johannes Wierus](#), Beelzebub is the chief lieutenant of [Lucifer](#), the emperor of Hell, and presides over the [Order of the Fly](#). Similarly, the [17th century](#) exorcist [Sebastian Michaelis](#), in his *Admirable History* (1612), placed Beelzebub among the three most prominent fallen [angels](#), the other two being Lucifer and [Leviathan](#), whereas two [18th century](#) works identified an unholy trinity consisting of Beelzebub, Lucifer, and [Astaroth](#). However, [John Milton](#) featured Beelzebub as merely being one of the many fallen [cherubim](#) in the epic poem *Paradise Lost*, first published in [1667](#). Beelzebub is also a character in [John Bunyan's](#) *The Pilgrim's Progress*, first published in [1678](#).

Sebastien Michaelis associated Beelzebub with the deadly sin of pride. However, according to [Peter Binsfeld](#), Beelzebub was the demon of gluttony, one of the other [seven deadly sins](#), whereas [Francis Barrett](#) asserted that Beelzebub was the prince of false gods. In any event, Beelzebub was frequently named as an object of [supplication](#) by confessed [witches](#). After being accused by the [Pharisees](#) of possessing Jesus, he has also been held responsible for at least one famous case of alleged [demon possession](#) which occurred in [Aix-en-Provence](#) in [1611](#) involving a nun by the name of Sister Madeleine de Demandolx de la Palud who named one Father Jean-Baptiste Gaufridi as a bewitcher of young nuns. Beelzebub was also imagined to be sowing his influence in Salem, Massachusetts: his name came up repeatedly during the [Salem witch trials](#), the last large-scale public expression of witch hysteria, and afterwards Rev. [Cotton Mather](#) wrote a pamphlet entitled *Of Beelzebub and his Plot*.

Lord of the Flies (phrase)

From Wikipedia, the free encyclopedia.

This article is about the origins and meaning of the phrase. *[Lord of the Flies](#)* is the title of a novel by [William Golding](#).

Lord of the Flies is the English-language translation of the [Hebrew](#) word *Baal-zevuv*, which in turn is a deliberate corruption of the name of the [Semitic](#) god [Beelzebub](#). Ancient [Israelites](#) changed the meaning of Beelzebub to disparage the pagan god, positioning Beelzebub as lesser than [Yahweh](#), and later, as a false [idol](#). [Christian](#) references to Beelzebub used the same derivation to describe [Satan](#).

In a less literal sense, to be 'lord of the flies' is to rule over a worthless kingdom; Golding's novel presents a [microcosm](#) in which children fight and die to promulgate and dominate a broken, meaningless society.

Retrieved from "http://en.wikipedia.org/wiki/Lord_of_the_Flies_%28phrase%29"

Macrocosm/microcosm is a principle in Socratic/Platonic [philosophy](#). *The Republic*, most of it of Socratic influence, is based on this fundamental principle. *The Republic* is a discussion originally about righteousness (justice) for man and what is it. At §368, Socrates mentions that this virtue is “spoken as a virtue of an individual, and sometimes as the virtue of the state” and that it would be easier to discern its essence if one looked at the State because it would have a larger quantity of it and then proceeding back down into the individual to see how it appears in the smaller unit. Furthermore, there is a tight interrelationship between the macrocosm and the microcosm in the human sphere. Socrates says, “Must we not acknowledge, I said, that in each of us there are the same principles and habits which there are in the state; and that from the individual they pass into the state?—how else can they come there? (1) It can be paraphrased as “How goes the part, so goes the Whole”. In their science of politics, Socrates and Plato both saw this principle at work.

This principle is also very prevalent in Plato and his theory of “Forms”.

It also permeated the thinking of [Hermetic](#) philosophers and [alchemists](#). The earliest known usage of this schema, among them, can be dated to the 3rd century CE by the Greek [Olympiodorus](#), who stated, “*the mythic Hermes calls man a small cosmos*”, the literal meaning of *mikro-kosmos*. [Hermes Trismegistus](#)'s axiom *As above, so below* meaning that all that is in the Cosmos is mirrored in man the small universe, also reflects the macro/micro correspondence.

Id

(*das Es*, lit. “the it”)

Freud borrowed this term from Georg Groddeck's (1923) [The Book of the It](#). Groddeck defines *it* thus:

I hold the view that man is animated by the Unknown, that there is within him an “Es,” an “It,” some wondrous force which directs both what he himself does, and what happens to him. The affirmation “I live” is only conditionally correct, it expresses only a small and superficial part of the fundamental principle, “Man is lived by the It.”

(Groddeck, 1923/1961, p. 11)

The notion that we experience as *other*, as *it* rather than *I*, our own deepest sexual and aggressive motives -- and their linkage to memory images, to the flow of speech and action, and to the general tone of our personality -- is at the very center of Freud's psychology. His own best discussion of these matters is in the 1933 New Introductory lectures on Psychoanalysis, where Freud sums up the goal of therapy -- and indeed of all healthy personality development -- with the evocative epigram, “Where id was, there shall ego be” (*Wo Es war, soll Ich werden*, literally “Where it was, I shall come to be”).

Ego

(*das Ich*, lit. the “I”)

Freud introduces the term in the 1895 “Project” to refer to a set of permanently cathected (*Psy*) neurons which function to inhibit direct transmission of quantities of excitation along primitive pathways. They achieve this by providing a side channel through which energy is diverted. The actual acquisition and workings of such a system is difficult to picture precisely from Freud's description, but he clearly conceived its role as reducing the probability of painful associations, allowing inhibition of direct (reflexive) discharge of action, and permitting discrimination of memories (which are accompanied by activity of this ego system) from perceptions (which are not). Hallucinations present a potential confusion between perception and endogenously-produced images, and Freud calls the strongly-cathected “wishful” processes associated with

hallucinatory images "psychical primary processes," while moderations of such pathways by activity of the ego-system he calls "psychical secondary processes" (SE 3, pp. 326-327). The general original orientation of the nervous system is toward rapid and direct discharge of **cathexis**, and this continues to be the case in the "primary process" parts of the system. With experience, however, increasingly large parts of the system become richly connected pathways for small quantities of "bound" cathexis which allows tension to be drained off without either discharge through motor action or accumulation of unpleasurable levels of cathexis.

Superego

(*das überich*, lit. the "over-I")

The largely unconscious part of the personality responsible for moral self-control -- roughly, the "conscience." Freud says the superego develops out of the id, dominates the ego and represents the inhibitions of instinct characteristic of man ([Freud, 1926](#)).