

Beyond Heroes

Companion Rules BH21



PANTHEONS

The Role Playing Game for all Genres

The Beyond Heroes Roleplaying Game Book XXI: The Book of Pantheons

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Foreword

The Beyond Heroes Role Playing Game is based on a heavily revised derivative version of the rules system from Advanced Dungeons and Dragons 2nd edition. It also makes extensive use of the optional point buying system as presented in the AD&D Player's Option Skills and Powers book. My primary goal was to make this system usable in any setting, from fantasy to pulp to superhero to science fiction.

A pantheon (from Greek pantheon, literally "a temple of all gods") is a set of all the gods of a particular polytheistic religion or mythology.

The following is not meant to be a complete list of all the gods of the pantheons but rather the ones which I've modified for my universe. In some cases it was too difficult to find much information on a given pantheon and thus only the names of the gods are listed.

1. Timeline

20,000,000,000 BC - The Big Bang creates the currently existing universe. From the massive explosion mass and energy condense to form the universe. This is repeated an infinite amount of times over the multiverse. Time travellers appearing here will find themselves at the edge of an expanding universe.

In this total vacuum, where no matter has yet reached, the early cosmos appears as a boiling mass in the distance. Elsewhere there is nothing but black space. Plumes of fantastic light and gas sweep around and across the outer edges

while countless points of light flare and die in the interior.

As life begins to form and die, Aelif and Mortis are born.

10,000,000,000 BC - The first race of beings to arise in this universe known as 'the First Ones' finally begin to explore beyond their galaxy. They experiment with altruism and begin seeding their 'humanoid' gene codes onto thousands of worlds.

9,900,000,000 BC - The First Ones evolve to a point where they exist as pure energy, beyond any hunger or physical need. They decide to continue their seeding but in their new forms are now able to reach billions of worlds.

5,000,000,000 BC - A star system that would one day be called 'Sol' forms from condensed nebulous gases.

3,900,000,000 BC - The planet Earth is formed from solidified molten matter in the Solar system.

3,800,000,000 BC - Formation of Earth's oceans.

2,000,000,000 BC - Life begins to arise on Earth. The primordial gods arise on earth. The most powerful are Gaea and Kali. Angels and Demons in their early forms are also created.

The Elder God Gaea assigns herself as protector of the emerging life in Earth's seas. Kali takes the opposite role, that of death and decay. Pangea breaks up.

410,000,000 BC - Devonian period. Insects, Amphibians.

400,000,000 BC - The main groups of fish are differentiated.

355,000,000 BC - Carboniferous period. Forests appear along with reptiles and giant insects.

320,000,000 BC - Antarctica, Australia, India, South America and Africa form the continent of Gondwana.

290,000,000 BC - Permian period. Seed breeding plants appear. Trilobites die out.

250,000,000 BC - Mesozoic era. The Age of Reptiles, comprising the Triassic, Jurassic, and Cretaceous periods.

205,000,000 BC - Triassic period. First dinosaurs, turtles and crocodiles.

200,000,000 BC - The (now) India, Australia, Antarctica, and the southern parts of South America and Africa lie from 10 to 30 degrees from the South Pole, covered by ice. Dinosaurs arise as the dominant species on Earth. Mammals exist as a lower-order animal.

160,000,000 BC - South America, Africa and India separate.

138,000,000 BC - Cretaceous period begins. Snakes and lizards appear.

135,000,000 BC - Jurassic period. Largest Dinosaurs. Birds appear on Earth. Gondwana begins to break, separating South America, Africa and India in the North, from Antarctica and Australia in the South.

120,000,000 BC - First mammals appear on Earth.

100,000,000 BC - Africa separates from Europe/Valusia and Asia. Reptiles dominate the Earth.

70,000,000 BC - First Primates appear. Horned and armoured Dinosaurs.

65,000,000 BC - The moon forms in orbit out of the remaining debris not used by the earth. Around the same time a large meteor hits the earth killing most living creatures, including the dinosaurs.

55,000,000 BC - Eocene epoch. Horses and Camels. The First Ones visit earth depositing artifacts at Antarctica, Earth's moon and Neptune.

45,000,000 BC - Antarctica separates from Australia.

38,000,000 BC - Oligocene epoch. First Apes. North America is largely dry. Archaic mammals begin to disappear. Modern animals (horses, pigs, rhinoceroses, elephants, etc.) begin to appear.

30,000,000 BC - Development of CircumAntarctic current, essentially isolating Antarctica from the rest of the continents, and beginning the establishment of the Antarctic Ice Sheet.

4,000,000 BC - Earliest findings of humanoid skeletons.

2,500,000 BC - The Celestial Alliance set up a weapons outpost on the planet Uranus, leaving behind a robot as a guard. The crew of the 'Last Hope' arrive in this year via a choral wormhole.

They land on Uranus and discover the outpost. Its guardian attacks them and is

destroyed, but not before it triggers an alarm.

The Last Hope's crew attempt to escape, but are intercepted by the Alliance who detected the Sentry's alarm. After a battle stretching months the Hope's crew is victorious but forced to crash on Earth in the Paleolithic continent, its leaking engines mutating the ecology.

The surviving crew members resign themselves to settling on this new world and would eventually become known as Elves.

1,500,000 BC - The Celestial Alliance begin to have setbacks in their various wars across the galaxy. They return to the Sol system and land on Earth in an attempt to create a race of super beings to fight as slaves. Their experimentation leads to the creation of Dwarves and Gnomes. The Elves long having lost the technology from their ship are ignored as insignificant.

500,000 BC - The Harmonic land on earth and establish various refugee bases around the world for those fleeing from the tyranny of the Celestial Alliance. They are careful not to interfere with the native developing races of the world. Among these bases are Atlantis and Lemuria. Unbeknownst to them Atlantis is built on top of the largest ley line in the world.

125,000 BC - Sorcerers escaping the Astaroth takeover of their dimension cross over from Darkworld to Earth. They establish themselves at Egypt, the Bermuda, Ayer's Rock and Mt Olympus.

They are also followed by demonic minions of the Astaroth. However due to

the huge mana cost only one Astaroth is able to follow. This also has the result of awakening the powerful mana forces in Atlantis.

124, 456 BC - Earth's latent magic force is tapped for the first time as the sorcerers establish themselves as gods spawning various religions. They overthrow and either kill or banish the previous primordial gods and take their place.

These new Gods include; Chinese, African, Odgon, Babylonian, Sumerian, Assyrian, Phoenician, Canaanite, Hurrian, Mesopotamian, Ugraatic, Semitic, and the Greek Titans.

6, 543 BC – The next wave of young Gods, killing or banishing the previous order and supplanting them. These Gods include; Greek, Egyptian, Roman, Hindu, Korean, Cambodian, Japanese, Norse, Nepalese, Burmese, Syrian, Aztec, Native American, Inca, Voodoo, Mayan, Mongolian, Malayan, Thai, Tibetan, Armenian, Irish, Baltic, Lusitanian, Basque, British, Ossetian, Celtic, Estonian, Sami, Etruscan, Scottish, Finnish, Slavic, Gaulish, Thracian, Welsh, Hungarian, Afghani, Hurrian, Afrikan, Arabian, Phoenician, Semitic, Syrian, Aboriginal, Maori, Eskimo, Melanesian, Filipino, Micronesian, Hawaiian, Polynesian, and Indonesian.

2. Earth Pantheons

Afghani Pantheon

Al - A monster. This version of the Persian Al takes the form of a young woman with long nails and teeth and with feet pointing to the rear. It is said she feeds on the dead. Also identified as Al, Alilat, Alilat, Alilta, Allat, Allat, Halitta, Lat, Greek Aphrodite, Ilat, Rusa, El, El, Father Shunem, Bull, Compassionate, El Betel, El Elyon, El Olam, El Sadday, El(o)ah, Elyon, (Father) Shunem, Il(ah), Ilmuqah, Ilu, Latipan, Malcander, Malcandros, Mlk-ab-Anm or Greek Cronus.

Arom - A goddess of contracts. At times, called Arom.

Bagisht - The Kafir-god of floods and prosperity. Son of Disani. He was born in the river when his mother was raped by a demon in the form of a ram. He was decapitated by his mother. On occasion, called Bagisht, Baghist, Baghist, Opkulu or Opkulu.

Bekassir - A Kafir idol. In some accounts, identified as Bekassir.

Boruk - A Kafir idol. Also identified as Boruk.

Burry Duggur Boola - The Kafir hell. In some lore, occasionally called Burry Duggur Boola.

Burry Le Boola - The Kafir paradise. In some references, referred to as Burry Le Boola.

Dagan - The supreme god of the Kafir. Also referred to as Dagan, Dagon or Dagon.

Dagun - A Kafir god. Sometimes identified as Dagun.

Disani - Supreme goddess of the Kafir, fertility. Goddess and goddess of death. Mother of Bagisht. Her parentage is confused; in some accounts she was the daughter of Sudrem or of Indr by Nangi-Wutr, in others she was born from the right breast of Imra. Yet another version has her rising from a sacred lake. She decapitated her son, who was the result of rape by a demon. In some accounts, called Disani, Disni, Disni, Dizeile, Dizeile, Nirmali, Nirmali or Shuwe.

Dogumrik - A war god of the Kafir. Occasionally referred to as Dogumrik.

Duzhi - A local Kafir god. Occasionally identified as Duzhi.

Gish - A war-god. Son of Imra and Utr. Consort of Sanju. He was said to live in a steel fortress built in a walnut tree. In some accounts, called Gish, Giwish or Giwish.

Gujo - A local god of the Kafir. Sometimes referred to as Gujo.

Helmund A river-goddess. Also known as Helmund, Persian Haravaita or Persian Haravaita.

Immat - A demon. He is said to carry off virgins. Sometimes called Immat.

Imra - A creator-god of the Kafir. Consort of Utr. Father of Gish. He is said to have been born of a giantess with tusks and to have created the other gods by swirling his breath inside a golden goatskin. At times, identified as Imra, Amra, Amra, Yamri, Yamri, Shomde, Shomde, Usum or Wushum.

Indr - A Kafir weather-god and god of wine. Father of Disani and Pano, some say. Sometimes known as Indr, Inder or Inder.

Indurman - A Kafir deity of fruit and wine. Occasionally known as Indurman.

Kassir - A Kafir idol. In some lore, occasionally identified as Kassir.

Kshumai - A Kafir fertility-goddess. She appears in the form of a goat and is regarded as the mother or grandmother of Mon. Also known as Kshumai.

Luktari - A Kafir fertility-deity. Also identified as Luktari.

Lunang - A Kafir river-goddess, goddess of water-mills. Sometimes referred to as Lunang.

Malek - A Kafir deity of nut-trees. In some lore, occasionally called Malek, Moloch, Moloch, Makkal, Mukal, Mikal, Malcam, Malik, Melech, Melek, Milcom, Milkom, Mlk, Molech, Molek(h), Moloc or Molokh.

Maramalik - A Kafir god of the underworld. On occasion, identified as Maramalik.

Mon - A hero, weather-god and water-god of the Kafir. Son of Imra. He rescued the gods, sun and moon which had been locked up by giants in a house made of gold. His function is to defend man, whom he helped to create, from demons. He is envisaged as a huge giant who lives in a lake surrounded by flame and may be depicted as a human with a bow and arrow, a standing stone or a fire-breathing bull. In some lore,

occasionally known as Mon, Mandi or Mandi.

Munjem Malik - A Kafir earth-god. Sometimes referred to as Munjem Malik.

Nangi-Wutr - A Kafir goddess. Wife of Sudrem. Mother of Indr and Disani, some say. At times, identified as Nangi-Wutr.

Nirmali - A Kafir birth-goddess. Some regard her as an aspect of Disani, not a separate deity. Also referred to as Nirmali, Disani, Disani, Disni, Dizeile, Shuwe or Shuwe.

Nong - A Kafir winter-god. In some accounts, identified as Nong.

Panao - A Kafir creator-god. Sometimes referred to as Panao.

Paneu - A group of 7 gods of the hunt. Also known as Paneu, Paradik, Paradik, Purron or Purron.

Passamun - A Kafir rain-deity. At times, known as Passamun.

Poluknalai - A Kafir goddess of animals. In some accounts, referred to as Poluknalai.

Prakde - A local Kafir god. Also called Prakde.

Sanju - A Kafir goddess of the harvest. Daughter of Sanu. Consort of Gish. In some cases, she is depicted as a bird or a goat. Occasionally identified as Sanju, Sanu, Sanu, Sulmech or Sulmech.

Sanu - A Kafir god. Father of Sanju. At times, referred to as Sanu, Sanju, Sanju, Sanu or Sulmech.

Shomde - A Kafir creator-god. In some accounts he equates with Imra. Also commonly identified as Shomde, Imra, Imra, Amra, Yamri, Usum, Usum, Wushum or Wushum.

Sudrem - A Kafir weather-god. Husband of Nangi-Wutr. Father of Disani. He was created either from the branch of a juniper bush or from the breath of Imra. In some lore, occasionally known as Sudrem, Sataram, Sataram, Sudaram, Sudaram, Sujum or Sujum.

Utr - Consort of Imra. Mother of Gish. On occasion, called Utr.

Zhiwud - A Kafir messenger-goddess. She took messages to Mon during his struggle to save the gods who had been imprisoned by the giants. On occasion, referred to as Zhiwud, Zhuwut or Zhuwut.

The Afrikana Pantheon

Almost all African people believed in a supreme god who created the universe and all within it; this belief pre-dated the infiltration of the Christian or Islamic religions. This does not mean they believed in a monotheistic faith, for this supreme god had many under-gods. This deity was personalized in their individual mythologies, usually as a bisexual or non-sexual being, father and mother of all creatures and creator of every detail of earth.

African mythology covers a very large area. There are so many regions, languages, tribes, cultures and imperialist crossovers that the sheer diversity of prevailing Gods would seem overwhelming if they didn't follow a set

of familiar themes. African Creator Gods seem to follow a distinctive pattern, they are all extremely dissatisfied with their creations. There is much shaking of heads, turning away in sorrow and avoidance of contact.

The poor humans are mostly left to fend for themselves. Attempts to regain contact with the Gods by building a heavenly ladder are the subject of many an unhappy legend. This sense of Godly disappointment can't have done much for the average African culture's ego. But while the major Gods sit in Heaven wringing their hands in despair, the lesser Gods and nature spirits are very willing to take an active part in Earthly life. These are mostly into hunting and other practical subjects - with food, sex and booze as popular as always.

There is a remarkable innocence about the Gods of Africa. They seem naive and unworldly, believing the best of everyone and optimistically giving the benefit of the doubt to all and sundry. No wonder they are rudely disappointed when it turns out their badly-chosen favourites are up to no good. Even communicating with their creation is full of problems. Vital messages of life and death are entrusted to whichever farmyard animal happens to be passing, and the resulting garble is likely to have profoundly unforeseen and usually disastrous consequences.

Abassi - (Nigeria) Efik tribe's creator of the world.

Abuk - The first woman, according to the Dinka people of Africa. She is the patron goddess of women and gardens. Her emblem is a little snake.

Adu Ogyinae - (Ashanti) The first man. He was the leader of the seven men, some women, a dog and a leopard who were the first beings to come to the surface of the earth from holes in the ground.

Agé - (Dahomean) Worshipped by hunters; in charge of uninhabited bush and the animals therein.

Agwe - In Benin, she is the mother of the sea. She is affectionate and nurturing to humans who honor her.

Aida Wedo - In Benin and Haiti she is the snake companion to Damballah-Wedo, the most popular god, who is also in snake form.

Aje Yoruba - goddess of wealth in all its forms.

Ajok - Chief god of the Sudanese Lotuko.

Akonadi - An oracle goddess of justice in Ghana.

Akongo - Chief deity of the Ngombe in the Congo.

Akuj - Chief deity of the Akuj in the Congo.

Ala - Earth mother of the Ibo tribe in Nigeria. She is creator of the living, queen of the dead, and goddess of fertility.

Amma - (Dogon) The supreme god who created the sun and moon. He tried to mate with the female earth but his passage was barred by a red termite hill. This had to be cut away before he could successfully mate with the earth. This myth is supposedly the justification for female circumcision, which is practiced

by the Dogon as well as other peoples of Africa.

Anansi - Trickster spider of West Africa, considered the creator's chief official, and a hero of many tales.

Asase Yaa Ghanian - creator of humanity, and wife of Nyame. She was also the mother of the gods.

Ashiakle Ghanian - (Africa) goddess of wealth, and of the sea.

Ayaba - (Dahomean) Sister of Loko; goddess of the hearth.

Aziri - The goddess of possessions.

Baatsi - (Zaire) The first man, made by the Creator out of clay, which he covered with skin and filled with blood. Then was made a woman, name unknown, with whom Baatsi was commanded to make children.

Bayanni - (Yoruba) Sister of Shango. She was sacrificed to make her younger brother, Shango, a stronger god.

Bele Alua - (Ghana) A tree goddess.

Bomo Rambai - (Zimbabwe) A moon goddess.

Bosumabla - (Ghana) A sea goddess. One of the minor deities.

Buk - (Sudan) Goddess of rivers and streams, and the source of life. Mother of Deng, Candit, and Nyaliep.

Buku - God/Goddess of the sky in West Africa.

Bumba - (Boshongo/Bantu) Creator god. In the beginning only he existed. Then,

smitten with stomach cramps, he spat out the sun, the moon, and living creatures (mankind was the last of these).

Bunzi - (Zaire) A rain goddess, depicted as a rainbow-colored snake. She took over her mother's duties as rain goddess when her mother was killed.

Buruku - (Ghana) Creator goddess. She is associated with the moon. (Sometimes considered a male.)

Cagn - (Mantis) (Bushmen of Africa) The creator, who with his wife, Coti, made everything. They had two sons: Cogaz and Gewi.

Candit - (Sudan) Goddess of streams.

Cghene - (Nigeria) Supreme deity of the Isoko tribe. Considered to be the creator and father of all.

Dan - (Fon) God of unity. He was the son of the twins Lisa and Mahu.

Deng - (Dinka) God of rain, whose club is lightning. The divine ancestor of the Dinka peoples.

Domfe - (Kurumba) The god of rain and wind.

Dongo - (Songhoi) God of thunder.

Edinkira - (Africa) A tree goddess.

Efé - (Pygmy) The first man.

Egungun-oya - (Africa) Another form of the Yoruba goddess of divination.

Eka Abassi - (Africa) The creator of life. Her son, and consort, was Obumo, god of thunder and rain.

Enekepe - (Africa) Goddess of the family and guardian of destiny. One story relates that when she saw that her tribe was losing a battle, she offered herself as a sacrifice to save her people, and was buried alive on the battlefield; her tribe was saved.

Eseasar - (Africa) An earth goddess married to the sky god, Eboe.

Eshu - (Fon/Yoruba) The divine messenger, master of all languages, who acts as intermediary between men and all divinities and between gods and gods.

Esu - (Yoruba) God of watchfulness.

Fa - The god of divination.

Faran - (Songhay) A great hero who battled the river spirit Zin-kibaru.

Faro - (Bambara) A sky and water god. Though androgynous he gives birth to twins (brother and sister) who are the parents of the human race.

Fatouma - (Mali) She was born in a village near a lake that was inhabited by a virgin-devouring dragon who each year claimed a village virgin as payment for the use of the lake's waters. The day came when Fatouma was the only eligible virgin remaining so she was left on the shore for the dragon to eat. Along came a hero named Hammadi who slew the dragon, married Fatouma, and lived happily ever after with her.

Fidi Mukullu - (Zaire) Bena Lulua god of creation from whose right cheek was born the sun and from whose left cheek was born the moon.

Fohsu - (Ghana) Goddess of salt. She was pictured as white-skinned.

Gleti - (Benin) Moon goddess. She is the mother of all the stars (Gletivi). An eclipse is said to be caused by the shadow of the her husband when he comes to "visit".

Gonzuole - (Liberia) The first woman. Without a mate she gave birth to many beautiful daughters; they lived together in a village without men for many years. Eventually some men nearby trapped them all and Gonzuole, fearing for her daughters' safety, agreed to give them in marriage to the men.

Gû - (Fon) The god of metal. A metal sword is still called by this name.

Gua - God of agriculture, blacksmiths, and thunder in West Africa.

Gulu - (Dinka) The creator god. (Buganda) King of heaven.

Gunab - Hottentot god of evil.

Hêbiesso - The god of thunder.

Iku - God of death in Nigeria.

Ilankaka - (Nkundo) The sun goddess of the Nkundo of central Zaire was trapped by a man who was hunting during the night. She begged to be released and promised him much wealth for doing so, but the only wealth he wanted was her, and so she agreed to marry him. Soon pregnant, she refused to eat anything but forest rats.

Because it was known that a man had to provide for any whim of a pregnant

woman, the man was kept very busy trapping for her. One night, however, she awakened to realize she was no longer pregnant. Shocked, she discovered the baby had slipped out of the womb and was already eating meat. He grew up to be the hero Itonde, who captured the heart of the Elephant Girl Mbombe.

Imana - Chief god of the Banyarwanda people of Ruanda.

Iruwa - Sun god in Kenya.

Juok - (Shilluk) The creator of all men on earth; Europeans from white clay, Arabs from reddish-brown clay, and Africans from black earth.

Khonvum - Chief god of the Pygmies.

Kibuka - (Dinka/Buganda) God of war and storms.

Kintu - (Dinka) The first man and founder of the Dinka peoples. The Masai peoples have this myth: In the beginning there was only one man on earth, Kintu. The daughter of heaven saw him and fell in love with him, and persuaded her father to let them marry. Her marriage dowry consisted of all the domestic animals and all of the useful plants.

Lebé - (Dogon) The ancestor from whom the Dogon descended.

Lêgba - (Dahomean) The god of crossroads and the messenger of the gods. He understood all languages and so was also interpreter for the gods.

Leza - (Central Africa) The creator, or supreme, god.

Libanza - Chief god of the Upotos of the Congo.

Lituolone - (Bantu) A mythic hero a la Hercules or Ulysses.

Loko - (Dahomean) The god of medicine.

Maina - (Luyia) The ancestor of the people.

Mambo - (Lovedu) The ancestor of these people.

Marwe - (Chaga) A folktale heroine.

Massim Biambe - (Congo) The creator, an omnipotent immaterial god.

Mawu-Lisa - (Leza) (Dahomean/Fon) Either an androgynous (double-sexed) being or male and female twins. The first deity. Mawu, the female (part?) is associated with the moon, fertility, motherhood and joy. Lisa, the male (part?) is associated with the sun, strength, labor and heat. This god (gods?) gave birth to all the other gods.

Mboze - (Zaire) Mother of the Woyo people, and mother of Bunzi. When her husband found out he was not the father of Bunzi, he killed Mboze.

Mebeli - (Congo) The female god. See Phebele below.

Minepa - (Macoua) The god of evil.

Moombi - (Kikuyu) Creator. Wife to Gikuyu with whom she bore nine daughters.

Mukasa - (Buganda) An oracle, considered a beneficent god for he demanded no sacrifices.

Muluku - (Macoua) The supreme being.

Mulungu - (East Africa) The creator, or supreme god.

Mwambu - (Luyia) The first man.

Nambi - (Buganda) The first woman.

Nana Buluku - (Fon) The primordial mother.

Nanan-Bouclou - Ewe tribe god of herbs and medicine.

Nenaunir - (Masai) God of storms and, as a demon, a spirit of evil.

Ng ai - (Masai) The creator of the universe.

Nyambé - (Western Tropics) The creator/supreme god. The sun god. He is known among the many different peoples as Nyamé, Ngewo, Mawu, Amma, Olorun, Chukwu, etc.

Nyankopon - (Ashanti) The sun god.
Nyasaye - Chief god of the Maragoli.

Nzame - (Bantu) The creator, who was really three in one: Nzame, Mebere, and Nkwa.

Oboto - The goddesses of serenity.

Odudua-Orishala - (Yoruba) Similar deities as Mawu-Lisa above, except for a different tribe.

Ogun - (Yoruba) The god of iron; the god of war.

Olokun - (Nigeria/Benin/Yoruba) The sea god, most worshipped of the deities, for he once destroyed most of the earth (flood myth).

Olorun - (Yoruba) The creator, or supreme, god.

Orisha Nla - (Yoruba) The Great God ordered by Olorun to create solid ground in the marshy lands that were earth.

Orunmila - (Yoruba) God of mercy, who helped man after Olokun's deluge.

Osanyin - The god of medicine.

Oshe - (Yoruba) The god of thunder and lightning.

Osun - (Yoruba) The power (orisa) of love and sensuality. She is depicted as an old wise woman sad at the loss of her beauty. Alternately she may be shown as tall, light-brown-skinned, and with the sensuality of a prostitute. She is patroness of rivers and the bloodstream, and wears seven brass bracelets. She wears a mirror at her belt to admire herself, is companioned by the primping peacock and cricket, and carries river water in her pot. Powerful spells are worked through this lady of opposites.

Oya - (Yoruba) Oya the warrior goddess of the wind represents the winds of change. As Yoruban goddess of the marketplace she creates changes in fortune. She was the wife of Shango, lord of thunder and fertility. Her power is associated with lightning, tornadoes, cemeteries and death. Oya is tall, stately, and an Amazon in battle. She is the orisa of power and action. Every breath we take is the gift of Oya.

Phebele - (Congo) The male god who with Mebeli, the female god, had a child, man, to whom Massim Biambe gave life.

Rugaba - God of the sky in Uganda.

Sagbata - (Dahomey) God of smallpox.

Shagpona - (Yoruba) God of smallpox.

Shango - (Yoruba) God of war, storms, thunder and fertility.

Sopona - (Yoruba) God of smallpox.

Tano - (Togo) A river god.

Tilo - (Mozambique) God of the sky and of thunder and rain.

Tokoloshi - Invisible half-hare, half-man creatures, believed to be messengers for witchdoctors.

Tsui'goab - (Hottentot) Rain god and great hero.

Umvelinqangi - (Zulu) The sky god who descended from heaven and married Uhlanga (a large swamp personalized). This swamp was overgrown with reeds of many colors. Umvelinqangi broke off two reeds of each different color and made them into people, a male and a female. Each pair thereby became the founders of a tribe of a different color. The Zulu people call themselves Abantsundu which means "brown people".

Unkulunkulu - (Zulu) Chief god.

Utixo - (Hottentot) God of the sky, rain, and thunder.

Wak - (Ethiopia) The supreme god who lived in the clouds. Wak kept the heavens at a distance from the earth and covered it with stars. He was a benefactor god. When the earth was flat, Wak asked man to build himself a coffin. Man did this and Wak shut him up in it. Wak buried the coffin. For seven years he made fire rain down and this is how the mountains were formed.

Then Wak danced upon the place where the coffin was buried and man sprang forth, alive. He was sure he had slept for a brief moment only and was surprised to find it had been so long; this is why man is awake for most of the day. Eventually man tired of living alone. Wak took some of his blood and after four days, the blood became a woman whom the man married. He had 30 children. However, he was ashamed at having had so many and so hid 15 of them. An angry Wak then made the hidden children into animals and demons.

Wamara - (Bazibu) Son of Nyante. Father of Kagoro, Mugasba, Kazoba and Ryangombe.

Wantu Su - (Sudan) The supreme god.
Wele - Chief god of the Abaluyia of Kenya.

Were - Chief god of the Luo of Kenya.

Woto - (Oto) (Shongo) God of fire.

Xevioso - (Fon) God of thunder. Son of Mahu and Lisa. Twin brother of Gun. A member of the Vodou gods.

Yangombi - (Bantu) God of creation.

Yemonja - (Nigerian Yoruba) She is one of the great goddesses of Africa. She was said to be the daughter of the sea into whose waters she empties. Her breasts are very large, because she was mother of so many of the Yoruba gods. She is also the mother of waters (Mama Watta) who gave birth to all the world's waters.

Even as she slept, she would create new springs, which gushed forth each time she turned over. She was the sister/wife of Aganju, the soil god, and mother by him of Orungan, god of the noonday sun. She is known by different names in many localities; As Yemoja (Yemayah) she is the power (orisa) of the ocean and motherhood. She is long-breasted, the goddess of fishes, and wears an insignia of alternating crystal and blue beads.

She has a strong, nurturant, life-giving yet furiously destructive nature. She is considered the Great Witch, the ultimate manifestation of female power, as Yemanja (Imanje) in Brazil she is ocean goddess of the crescent moon, as Ymoa in West Africa she is the river goddess who grants fertility to women, in Cuba she is Yemaya (Yemaya Ataramagwa, wealthy queen of the sea - Yemaya Achabba, stern goddess - Yemaya Oqqutte, violent goddess - Yemaya Olokun, dream goddess), she is Agwe in Haiti. And finally as Yamoja, a contraction of the the sentence "Iyamo eja", meaning "our mother" or "my mother of fishes".

Zambi - (Angola) The supreme being.

Zanahary - Chief god in Madagascar.

Zinkibaru - (Songhoi) Although he is a blind djinn, he is considered the "Master of Fish"

The Arabian Pantheon

A'ra - A local god. At times, referred to as A'ra.

Abdullah - A man who saw the fabulous city of Iram. On occasion, identified as Abdullah.

Abgal - A god of the desert. Occasionally known as Abgal.

Abjer - The marvellous horse of Antar. Also referred to as Abjer, Abjar or Abjar.

Abla - A princess. Wife of Antar. Occasionally referred to as Abla.

Aglibol - A Syrian moon-god. Brother of Malakbel. Referred to as Aglibol, Agli-bel, Agli-bel, Agli-bol or Agli-bol.

Ak Akbar - The Arab name for the Great Bear constellation. In some lore, occasionally called Ak Akbar, Al Dubh or Al Dubh.

Al Babadur - A name for the constellation Orion as the strong'. Also commonly known as Al Babadur.

Al Hamal - A later name for the constellation Aries. Sometimes known as Al Hamal, Al Kabah al-Alif, Al Kabah al-Alif, Aries, Chinese Pai Yang, Hamal or Hamal.

Al Iskandar - The Arab name for Alexander the Great. On occasion, known as Al Iskandar, Iskander, Iskander, Alexander, Iskandar, Iskender, Iskender, Alexander, Eskandar,

Eskandar, Alexander, Zul-Qarnain, Zul-Qarnain, Dhu'l Karnain, Dhu'l-Qarnayn, Dhul Karnain, Dhul-Qarnayn or Al-Iskandar.

Al jann - A name for Eblis as 'father of the jinn'. Occasionally referred to as Al jann.

Al Kabah al-Alif - An early name for the constellation Aries. Sometimes identified as Al Kabah al-Alif, Al Hamal, Al Hamal, Hamal, Chinese Pai Yang, Aries, Aries, ram or Arab Al Hamal.

Al Kassab - A devil; a demon of lies; Satan. At times, identified as Al Kassab, Xezbeth, Xezbeth, Shezbeth or Arab Al-kazzab.

Al Mundzir - Son of Hilal. Father of Jabir and Jubayr. In some accounts, called Al Mundzir.

Al Shuja - A name for the constellation Orion as the snake. Sometimes called Al Shuja.

Aladdin - The owner of a magic lamp in The Arabian Nights. Son of Mustafa. He could conjure up a jinnee that would obey his orders merely by rubbing the lamp. With its help he won the hand of a beautiful princess, Badr al-Budur. He later killed the magician who tried to take the lamp from him. On the death of his father-in-law, he became emperor of China. Also identified as Aladdin.

Ali Baba - The hero of a story in The Arabian Nights. Brother of Cassim Baba. He discovered the password (Sesame or Simsim) to the robbers' cave and stole their treasure. His slave, Morgiana, killed the robbers when they

hid in large jars by pouring boiling oil over them and later killed their leader. As a reward Ali gave her her freedom and allowed her to marry his son or nephew. Also commonly identified as Ali Baba.

Aliha - An ancient sun-goddess. On occasion, identified as Aliha.

Alilah - The supreme spirit. Consort of Alilat. Occasionally known as Alilah.

Almaqah - A sky-god of the Saba tribe. In some references, referred to as Almaqah.

Amina - A ghoul in The Arabian Nights. She treated her three sisters very badly and led them about on leads like dogs. Also identified as Amina, Amine or Amine.

an-nar - A name for hell. Known as an-nar, 'fire', 'fire' or Loki.

Anbay - A god of justice. Attendant on Amm. Referred to as Anbay.

Anqa - A huge fabulous bird. In some references, identified as Anqa, anka, anka, anqa, Anka, Anka, Persian Simurgh, Persian Simurgh or sinam. Apples of Samarkand - Apples that, in "The Arabian Nights", could cure any illness. Sometimes referred to as Apples of Samarkand.

Aqrab - The Zodiacal sign Scorpio. Occasionally identified as Aqrab.

Arsu - An androgynous deity, the deified evening star. Brother of Azizos. In some references, referred to as Arsu, Ruda, Ruda, Rudain, Rudain, Ruda(in),

Ruda(in), Syrian Monominos or Syrian Monominos.

Asad - The Zodiacal sign Leo. Occasionally called Asad.

Asar - An equestrian-god. Sometimes identified as Asar.

Asira - A local god. Sometimes identified as Asira.

Asoom Jan Tanushi - The first jinn created by God. On occasion, referred to as Asoom Jan Tanushi, Taranushi, Taranushi or Asoom.

Atarsamain - The deified morning star. Also commonly referred to as Atarsamain, Alilat or Alilat.

Azizos - The deified morning star in Syria. Brother of Arsu. Occasionally referred to as Azizos, Azuzu, Azuzu, Monominos, Monominos or Monimos.

Badr al-Budur - A sultan's daughter or Chinese princess. Wife of Aladdin. Referred to as Badr al-Budur, Badoura, Badoura, Bedr el-Budur, Bedr el-Budur, Bear-el-Budur, Bear-el-Budur, Buddur al-Buddoor or Buddur al-Buddoor.

Banu Hilal - A book about the exploits of various Heroes, including the warrior Abu Zayd. Occasionally identified as Banu Hilal, Sons of Hilal or Sons of Hilal.

Baqiya - A name for Jirjis as 'the survivor'. Known as Baqiya, Jirjis or Jirjis.

Barmecide's Feasts - In "The Arabian Nights", a meal at which the beggar Schacabac is offered empty plates

instead of the promised meal. In some references, referred to as Barmecide's Feasts.

Basamum - A god of healing.
Sometimes identified as Basamum.

Bebellahamon - A god of the northern region of Arabia. In some accounts he is the same as Baal-Hammon Also called Bebellahamon, Baal-Hammon, Baal-Hammon or Roman Frugifer.

Cuba - An Omani god of children. In some lore, occasionally known as Cuba.

Dalu - The Zodiacal sign, Aquarius.
Occasionally called Dalu.

Dar al-Baqa - Heaven. Sometimes called Dar al-Baqa, House of Eternity or House of Eternity.

Dar al-Fana - The earth. At times, identified as Dar al-Fana, House of Passing or House of Passing.

Dar al-Ghurut - The earth. In some accounts, identified as Dar al-Ghurut, House of Illusion, House of Illusion or Dar al-Ghurur.

Dar al-Huz - This world as a vale of tears. In some accounts, referred to as Dar al-Huz, House of Sadness, House of Sadness or Dar al-Huzn.

Dar al-Ibtala - The earth. In some lore, occasionally known as Dar al-Ibtala, House of Temptation or House of Temptation.

Dar al-Surur - Paradise. Sometimes referred to as Dar al-Surur, House of Joy or House of Joy.

Dasura - A mountain god. Son of Alilat.
At times, identified as Dasura.

Datin - A god of the northern tribes.
Also known as Datin.

Djamy - The magic sword of Antar.
Known as Djamy.

du'l Halasa - A god of the south-west region in pre-Islamic times.
Occasionally referred to as du'l Halasa, Halasa or Halasa.

Dusara - A Nabataean wine god. Son of Lat. Sometimes known as Dusara, Dousares, Dousares, Dusura, Dus-Sara, Dus-Sara, Dusares, Dusares, sacred animals, sacred animals, animals, Set India Dionysus, Set Australian Aborigines Thor Egypt Egypt Hera, Syria Dionysus, Egypt, Helius, Neptune, Shiva, Zeus Japan Egypt, Pasht Wadjet Hera, Hindu Egypt, Sebek, Set Heracles Huitlantecuhtli Dionysus Buddhism Atargatis Astarte Aphrodite, Dionysus, Venus Apollo, Athena Kaltesh Hestia, Isis Set Ares, Helius Wadjet Anubis, Set Dionysus Helius, Juno Dahomey, Osiris Dionysus, Sandan, Vulcan Dionysus India Dinka tribe, Jupiter Hathor Dionysus, Polynesia Angus Og, Greece Dionysus, Zeus Nyx Wadjet Asclepius, Dayaks, Dionysius, Minerva, Sumeria Diana, Jurojin Dionysus Aphrodite, Heracles, Hermes Egypt Apollo, Ares, Wepwawet Asia, Hindu, D(o)usares, D(o)usares, Greek Dionysus, Greek Dionysus, Fufluns, Liber, Orotalt, Osiris, Rudra, Salmaat or Zagreus.

Elissa - A goddess. Also identified as Elissa, Dido, Dido, Didon, Didone, Tanit, 'brave one' or Didon(e).

Flying Carpet - A huge carpet on which Solomon was said to be able to transport 2 lions and 2 armies. Sometimes called Flying Carpet, Green Carpet or Green Carpet.

Genie - A spirit made of fire capable of taking on any shape. Also called genie, jinnee, jinnee, djinn, djinni, ginn, jinn, jinni, (d)jinni, femalejinniyah, plur(d)jinn, jann, Moroccan jnun, Pacific Islands jin, Persian narah, genii or genii.

Ghaddar - Son of Eblis. A jinnee who tortured men by eating. Their genitals. In some lore, occasionally known as Ghaddar.

Gian Ben Gian - The king of the jinn. It was said that he was overthrown by Azazel. Some say that he built the pyramids. In some accounts, called Gian Ben Gian.

Haiwa - The Arab name for Eve, wife of Adam. Mother of Abil(Abel) and Kabil(Cain). Called Haiwa.

Haka - A name for the moon. Also identified as Haka.

Haubas - A god of the southern region in pre-Islamic times. Sometimes identified as Haubas, Hobas, Hobas, Hoba or Hoba.

Haukim - A god of law in pre-Islamic times. Also called Haukim.

hayula - The primordial matter from which all else is made. Occasionally known as hayula.

Hefedha - A guardian god. Occasionally referred to as Hefedha.

Hut - The Zodiacal sign, Pisces. Occasionally identified as Hut.

Il - An early moon-god. In some accounts, known as Il.

Ilaalge - A local Nabataean god. Occasionally called Ilaalge.

Jabir - Son of Al Mundzir. Brother of Jubayr. Father of Rizk. On occasion, identified as Jabir.

Jadi - The Zodiacal sign, Capricorn. In some lore, occasionally identified as Jadi.

Jauza - The Zodiacal sign Gemini. On occasion, called Jauza.

Jinn bin Jann - The king of the jinn. He was regarded as the ruler of the world in the time before Adam and Eve. Sometimes identified as Jinn bin Jann.

jinniyah - A female jinnee. On occasion, called jinniyah.

Jubayr = Son of Al Mundzir. Brother of Jabir. Occasionally known as Jubayr.

Jufran - In some accounts, a son of Antar. On occasion, known as Jufran, Geoffrey or Geoffrey.

Kahilin - A tutelary god in pre-Islamic times. In some accounts, he is the same as Kahil. In some lore, occasionally identified as Kahilin, Kahil or Kahil. Kalilah wa Dimnah - An early collection of fables and stories of dragons: a version of the Panchatantra. Sometimes called Kalilah wa Dimnah.

Karubi - Cherubim, the highest angels. In some references, called Karubi.

katanes - A hairy vampire. At times, called katanes.

Khaleel - A man who owned a cat which could talk in Arabic. Referred to as Khaleel, Sheik Khaleel or Sheik Khaleel.

kham - A charm in the form of a hand. Occasionally known as kham, kam or kam.

khamasa - A mystic number; the number 5. This number is so powerful that it is never used in speech. In some lore, occasionally called khamasa.

Khidi - A benevolent water-spirit. Also called Khidi, El Khidi, El Khidi, Great One, The Great One or The Great One.

Kisra - The Arab name for Kay Khusraw. In some accounts, identified as Kisra.

Lat - A name for Alilat as mother of the sun. Mother of Dusares. Sometimes known as Lat, Alilat, Alilat, Alilta, Allat, Al, Allat, Halitta, Greek Aphrodite, Ilat, Rusa, Mother of the Sun or Mother of the Sun.

Little Camels - The Arab name for the group of stars. Known as the Hyades. In some references, referred to as Little Camels.

Lokman - A hero, said to have a huge appetite, who lived for some 3,500 years. Also referred to as Lokman, Lukman, Lukman or lookman.

Malakbel - An ancient sun-god and god of vegetation. Brother of Aglibol. Identified as Malakbel, Malekbel or Malekbel.

Malik - A god of the northern region in pre-Islamic times. Occasionally called Malik, Moloch, Moloch, Makkal, Mukal, Mikal, Malcam, Malek, Melech, Melek, Milcom, Milkom, Mlk, Molech, Molek(h), Moloc or Molokh.

Manaf - A heathen god of Mecca. Sometimes called Manaf.

Manah - An angelic fertility-goddess. Called Manah.

Mandah - The gods of irrigation. Also called Mandah.

Marnas - A local fertility-god of Gaza. Occasionally referred to as Marnas.

Mehrem - In some accounts, an ancient creatorgod. In some references, referred to as Mehrem.

Melek Taos - A symbol of the sun-god, Moloch, in the form of a peacock on top of a candlestick or pillar. Occasionally identified as Melek Taos.

meteor - A meteor is said to be a flaming. Firebrand thrown by angels to drive off evil spirits. Sometimes referred to as meteor, falling star, falling star, shooting star or shooting star.

Mizan - The Zodiacal sign, Libra (scales). Occasionally called Mizan.

Mount Qaf - The only spot on earth where the roc. Will land; the home of giants and the jinn. This mountain is said to be made of emerald and is situated on the far side of the ocean which encircles the earth. Its reflection is what causes the sky to appear blue. In some versions, Qaf is a range of mountains rather than a

single peak. In some references, called Mount Qaf, Caf, Caf, Kaf, Kaf, Mount Kaf, Mount Kaf, Qaf, Qaf, Mount Caf or Mount Caf.

Mustapha - A poor tailor. Father of Aladdin. Sometimes known as Mustapha, Mustafa or Mustafa.

Mustapha Baba - A cobbler who stitched together the severed parts of Kassim's body. In some references, called Mustapha Baba, Mustafa Baba or Mustafa Baba.

Muwakkil - A guardian angel. If a man becomes possessed by a devil, it is the Muwakkil's job to drive the devil away. At times, called Muwakkil.

nabaa - A tree. Arrows made from the timber of this tree are used in divination rites. In some lore, occasionally known as nabaa.

Nahi - A guardian god. Sometimes referred to as Nahi.

Nasr - An early vulture-god. In some accounts, called Nasr, Nasur or Nasur.

Ormaddu - In Berber lore, a huge bird that mated with a female wolf to produce a griffin. In some references, called Ormaddu.

Orotalt - A god of southern Arabia. In some references, referred to as Orotalt, Oretal, Oretal, Orotal, Orotal, Greek Dionysus, Greek Dionysus, Dusara, Fuflungs, Liber, Osiris, Rudra, Salmaat or Zagreus.

phoenix - A fabulous bird. This huge bird immolated itself at intervals of about 350 years (or 500, 1,000, 1,461 or

up to 7,000 years) only to rise again from its own ashes. Another story said that, although the bird bred in Arabia, it flew to Greece to bury its parents. It was said to feed only on dew and was described as having a purple body, a gold neck and a blue tail. Anyone who found one of its golden feathers was sure to have good fortune. In some references, identified as phoenix, birds, birds, animals, sacred birds, simurgh, Phoinix, Phoinix, Phoenix, Poua-Kai, Poua-Kai, Poukai, Arab Roc, Fijian Ngani-Vatu, Ngutu-Lei, simurg, simurgh, simurgh, Saena Meregha, akra, samru, simorg, sinurgh, Arab anqa, roc, Russian sinam(ru), saena, senmerv or simarghu.

Qaus - The Zodiacal sign Sagittarius. At times, identified as Qaus.

Qaynan - A southern smith-god. Occasionally identified as Qaynan.

Qos - A weather-god and god of rainbows. Some versions equate him with Quzah. Sometimes referred to as Qos.

qutrub - A male jinnee. In some lore, occasionally referred to as qutrub, femaleghul or femaleghul.

Quzah - A mountain-god and god of weather. Some versions equate him with Qos. Sometimes called Quzah.

Ras al-Ghul - The Arab name for the star Algol. Also identified as Ras al-Ghul.

Razeka - An early god worshipped as a provider of food. Occasionally known as Razeka.

Rizk - Son of Jabir. Husband of Al-Khadra. Father of Barakat. Also identified as Rizk.

roc - A huge mythical bird. This bird, which fed on baby elephants, carried off Sinbad the Sailor and was said to be large enough to carry off a full-grown elephant. It is said to land only on Mount Qaf. Occasionally known as roc, ruc, ruc, roc, rukh, rukh, roc, simurgh, simurgh, Saena Meregha, akra, samru, simorg, simurg, sinurgh, Arab anqa, Russian sinam(ru), phoenix, saena, senmerv or simarghu.

Rusa - A goddess of fate. Sometimes referred to as Rusa, Alilat, Alilat, Alilta, Allat, Al, Allat, Halitta, Lat, Greek Aphrodite, Ilat, Babylonian Allat, Babylonian Allat, Allatu, Syrian Arsa or Syrian Arsa.

Saalah - A hideous demon. This being is said to lure people into the forest where he torments them. Also referred to as Saalah.

Sad - A god of fate. Sometimes referred to as Sad.

Sai'Al Qaum - A guardian god. Occasionally known as Sai'Al Qaum, Egyptian Sai, Egyptian Sai, Psais, Greek Psais, Greek Psais or Sai.

Saitan - The Arab version of Satan. Also commonly called Saitan.

Sakia - An ancient rain-god. Also referred to as Sakia.

Salema - An ancient god of good health. On occasion, referred to as Salema.

Salman - A pre-Islamic god of the northern region. Sometimes called Salman, Ilu Salman, Ilu Salman, Salm of Mahram, Salm of Mahram, Salmon, Salmon, Saramana, Saramana, Selamanes, Selamanes, Shulmanu, Shulmanu, Saraamana, Saraamana, Babylonian Sulmanu, Babylonian Sulmanu, Canaanite Resep, Canaanite Resep or Reshpu.

Sanam - Idols worshipped in pre-Islamic Arabia. In some lore, occasionally identified as Sanam, Sevain, Sevain or Sanam.

Saratan - The Zodiacal sign, Cancer. Also commonly called Saratan.

Shayth - The Arab name for Set. Referred to as Shayth.

sihr - Sorcery: magic. Occasionally called sihr.

Sinbad - A voyager, hero of The Arabian Nights. In one story he was carried by a rukh to a valley of diamonds where he collected as many as he could carry. He then tied himself to the rukh and was carried to its nest. Sinbad was rescued by a merchant before the huge bird could eat him and the two of them shared the diamonds. Referred to as Sinbad, Sinbad the Sailor or Sinbad the Sailor.

Singala - A local god. At times, known as Singala.

Sirat Bani Hilali - A collection of stories of heroes. Also referred to as Sirat Bani Hilali.

Sumbula - The Zodiacal sign Virgo. Sometimes called Sumbula.

Suwa - An early sun-goddess. Also identified as Suwa.

Ta'lab - A moon-god of the southern region. Sometimes called Ta'lab.

tabi - The familiar of the Arab sorcerer. This spirit is said to pass on secret knowledge to the sorcerer. In some accounts, known as tabi.

Taghut - A deity worshipped in pre-Islamic times. Occasionally called Taghut.

Thaur - The Zodiacal sign Taurus. Sometimes identified as Thaur.

Tinnin - A sea-serpent said to have been killed by Alexander. In some accounts, known as Tinnin, Muslim Thuban or Muslim Thuban.

Walia-Allah - The Arab version of wali. Known as Walia-Allah, vali, vali, Boe, Bous, wali, Ali, Beav or Wali.

Ya'uq - An early deity, one of the Aliha. At times, called Ya'uq.

Yaghuth - An early god, time personified. In some lore, occasionally known as Yaghuth.

Yajuj - The Arab version of Gog. He, with Majuj, will lead the barbarian hordes that will destroy the world. Sometimes referred to as Yajuj.

Yamilka - A disaster story from the Arabian Nights. The story relates how a star fell from heaven and killed the family of a serpent-king. In some lore, occasionally called Yamilka.

Yarhibol - An early sun-god and god of spring. Sometimes called Yarhibol.

Zabiba - A princess. Mother of Antar. She was freed from captivity by Shaddad when he conquered the Sudan and became his wife. In some accounts, identified as Zabiba.

Zaim - A nocturnal manifestation of the devil. Also referred to as Zaim.

Zainigav - A storm-demon. This demon overran Persia but was driven out by Afrasiyab. Also known as Zainigav.

Zalambur - A demon of dishonest trading. Son of Eblis. Sometimes called Zalambur, Zalumbur or Zalumbur.

Zaub'a - An evil spirit which takes the form of a whirlwind. Sometimes identified as Zaub'a.

Zendik - A magician. Occasionally referred to as Zendik.

Zikr - A Dervish ceremony which ends with their wild, whirling dancing. Occasionally referred to as Zikr.

Zuflagar - The sword of Ali. Occasionally identified as Zuflagar.

The Armenian Pantheon

Aramazd - The father of all the gods and goddesses, Aramazd created the heavens and the earth. The first two letters in his name, "AR", are the Armenian root for sun, light, and life. Worshiped as a sun-god, Aramazd was considered to be the source of earth's fertility. His feast Am'nor, or New Year, was celebrated on March 21 in the old Armenian calendar. Aramazd's main sanctuary was one of the principal cult centers of Ancient Armenia.

Anahit - The goddess of fertility and birth, and daughter or wife of Aramazd, Anahit is identified with Artemis and Aphrodite. "Great Lady Anahit", one of the most loved and honored Armenian goddesses, was often sculptured with a child in her hands, and with a particular hair style of Armenian women. Temples dedicated to Anahit were established in Armavir, Artashat, Ashtishat. A mountain in the Roman district of Sophene was thought to be Anahit's throne (Ator Anahta).

Vahagn - The third god of the Armenian Pantheon, Vahagn is the god of thunder and lightning, and a herculean hero noted for slaying dragons. He was also worshiped as a sun-god and a god of courage. Vahagn's main sanctuary was located in the Ashtishat (a region in ancient Armenia). Vahagn was also a god of war to whom Armenian kings and warlords would pray before engaging in battle.

Astghik - Goddess of love, beauty and water, wife or lover of Vahagn and often sculptured without clothes. Her temple in Ashtishat was called "the room of Vahagn", where she met her lover. Astghik is still honored nowadays by Armenians worldwide by the Vartavar feast where people celebrate by Water fights.

Nane - The daughter of Aramazd, Nane was considered the goddess of war, motherhood and wisdom. Her cult was closely connected with that of Anahit, and her temple was located in Gavar, near Anahit's temple.

Ara 'Ara the Beautiful' - the god of spring, flora, agriculture, sowing and water. He is associated with Osiris,

Vishnu and Dionysus, as the symbol of new life.

Mihr - The god of light, heaven and sun. He was the son of Aramazd, the brother of Anahit and Nane. His main worship was located in Bagaharich. The pagan temple of Garni was dedicated to him.

Tir - God of wisdom, culture, science and studies, he also was an interpreter of dreams. He was the messenger of the gods and was associated with Apollo. Tir's temple was located near Artashat. Amanor or Vanatur (same god with different names) - Amanor was the deity of Armenian new year. His feast, Navasard (New year), was held at the end of July. His temple was located in Bhagavan.

Tsovinar - Also called Nar, she was the goddess of rain, sea and water, though she was actually a fiery being who forced rain to fall.

Spandaramet - The god of the dungeon and the kingdom of the dead, he was identified with the Greek god Hades.

Hayk - Legendary archer and forefather of the Armenian people, Haik slew the Titan Bel. Haik was identified with the Sun-god Orion.

Aray - A little-known war god.

Barsamin - God of sky and weather, probably derived from the semitic god Baal Shamin.

The Australian Aboriginal Pantheon

It is important to remember that there were very many different, and isolated

tribes in Australia in the long ago past; therefore there are many gods/goddesses with the same function but different names and stories according to each tribe.

The Dreamtime is that part of Aboriginal culture which explains the origins and culture of the land and its people. Aborigines have the longest continuous cultural history of any group of people on Earth dating back 65,000 years. Dreamtime is Aboriginal Religion and Culture. The Dreamtime contains many parts: it is the story of things that have happened, how the universe came to be, how human beings were created and how the Creator intended for humans to function within the cosmos.

As with all other cultures it speaks of Earth's Creation by Gods and Goddesses some of whom were kind hearted while others were cruel.

The Australian Aborigines speak of *jiva* or *guruwari*, a seed power deposited in the earth. In the Aboriginal world view every meaningful activity, event, or life process that occurs at a particular place leaves behind a vibrational residue in the earth, as plants leave an image of themselves as seeds. The shape of the land, its mountains, rocks, riverbeds, and waterholes and its unseen vibrations echo the events that brought that place into creation.

Everything in the natural world is a symbolic footprint of the metaphysical beings whose actions created our world. As with a seed, the potency of an earthly location is wedded to the memory of its origin. The Aborigines called this potency the Dreaming of a place, and this Dreaming constitutes the sacredness

of the earth. Only in extraordinary states of consciousness can one be aware of or attuned to the inner dreaming of the Earth.

The expression Dreamtime is most often used to refer to the time before time, or the time of the creation of all things, while Dreaming is often used to refer to an individual's or group's set of beliefs or spirituality. For instance, an Indigenous Australian might say that they have Kangaroo Dreaming, or Shark Dreaming, or Honey Ant Dreaming, or any combination of Dreamings pertinent to their country.

However many Indigenous Australians also refer to the creation time as The Dreaming. Ancestor Spirits came to Earth in human and other forms and the land, the plants and animals were given their form as we know them today. These Spirits also established relationships between groups and individuals (whether people or animals) and where they travelled across the land, or came to a halt they created rivers, hills, etc. and there are often stories attached to these places. Once their work was done, the Ancestor Spirits changed again; into animals or stars or hills or other objects.

For Indigenous Australians, the past is still alive and vital today and will remain so into the future. The Ancestor Spirits and their powers have not gone, they are present in the forms into which they changed at the end of the Dreamtime or Dreaming as the stories tell. Each tribe has its individual dreamtime although some of the legends overlap. Most Dreamtime originates with the Giant Dog or the Giant Snake and each is unique and colourful in its explanation.

Legends of the Dreamtime are handed down by word of mouth and by totem from generation to generation. Aboriginal oral traditions which describe the origin of Australia from ancient times are frequently dramatic, involving great beings and amazing events, however they do contain the essence of the truth.

The legends when distilled create a story of the origins of man in Australia and of the Australian landscape as it is today of which much can be substantiated by scientific investigation. The ancient racial memory of a people whose traditions and culture remained largely unaltered for thousands of years can recount great geological changes--the rising of the seas, the change from lush vegetation to desert, and the eruption of volcanoes as well as the very first arrival of man on this continent.

The Australian aboriginal shamans - clever men or men of high degree described celestial ascents to meet with the sky gods such as Baiame, Biral, Goin and Bundjil. The chosen one (either voluntarily or spontaneously) is set upon by spirits, ritualistically killed, and then experiences a wondrous journey (generally an aerial ascent to a strange realm) to meet the sky god. He is restored to life as the tribal shaman.

New South Wales

Birrahgnooloo, Kamilaroi - goddess of fertility who would send floods if properly asked

Dirawong, Bundjalung - creator being

Wurrunna -, culture hero

Northern Territory

Adnoartina - the lizard guard of Uluru

Altjira - Arrernte sky god who created the earth

Ankotarinja - first man of Arrernte mythology

Bahloo - Karraur lunar deity

Bamapana - Murngin trickster spirit who creates discord

Banaitja - creator deity

Barnumbirr - Yolgnu creator spirit

Barraiya - creator of the first vagina

Eingana - creator goddess

Bobbi-Bobbi - benevolent Binbinga snake deity

Djanggawul - three creator-siblings of northeast Arnhem Land mythology

Galeru - rainbow snake in Arnhem Land mythology who swallowed the Djanggawul

Djungkao - group of sisters associated with floods and ocean currents

Jar'Edo Wens - Arrernte god of earthly knowledge and physical might, created by Altjira to ensure that people did not get too arrogant or self-conceited

Julunggul - Yolgnu rainbow snake goddess associated with initiation, fertility, rebirth and water

Karora - creator god

Kunapipi - mother goddess and the patron deity of many heroes

Malingee - malignant nocturnal spirit

Mamaragan - lightning deity

Mangar-kunjer-kunja - Arrernte lizard deity who created humans

Mimi - fairy-like beings of Arnhem Land

Minawara and Multultu - legendary ancestors of the Nambutji

Mokoi - evil Murngin spirit who kidnapped and ate children

Ngintaka - Pitjantjatjara creator being

Nogomain - god who gives spirit children to mortal parents

Numakulla - two sky gods who created all life on earth

Papinijuwari - a type of one-eyed giant which feeds on the bodies of the dead and the blood of the sick

Ulanji - snake-ancestor of the Binbinga Wala - solar goddess

Wawalag - Murngin sisters who were swallowed by Yurlungur, only to be regurgitated

Wollunqua - snake-deity associated with rain and fertility

Wuluwaid - rain god of Arnhem Land

Wuriupranili - solar goddess whose torch is the sun

Wurugag and Waramurungundi - first man and woman of Gunwinggu legend
Yhi - Karraur solar goddess associated with light and creation

Yurlungur - Murngin snake deity who swallowed and regurgitated the Wawalag sisters; associated with initiation and rebirth

Queensland

Anjea - fertility goddess or spirit, in whom people's souls reside between their incarnations

Dhakhan - ancestral god of the Kabi

I'wai - culture hero of the Kuuku-Ya'u

Yalungur - great bird deity

South Australia

Akurra - great snake deity of the Adnyamathanha people

Bunyip - mythical creature said to lurk in swamps, billabongs, creeks, riverbeds, and waterholes

Mar'rallang - mythical twin sisters

Muldjewangk - water spirit or spirits inhabiting the Murray River

Ngintaka - Pitjantjatjara creator being

Tjilbruke - Kurna creation ancestor

Victoria

Crow (Waa) - Kulin trickster, culture hero and ancestral being

Baiame - southeast Australian creational ancestral hero

Balayang - bat deity and brother of Bunjil

Binbeal - Kulin rainbow deity and son of Bunjil

Bunjil - Kulin creator deity and ancestral being, represented as an eagle

Bunyip - mythical creature said to lurk in swamps, billabongs, creeks, riverbeds, and waterholes

Daramulum - southeast Australian deity and son of Baiame

Gnowee - solar goddess who searches daily for her lost son; her torch is the sun
Karatgurk - seven sisters who represent the Pleiades star cluster

Kondole - man who became the first whale

Nargun - fierce half-human, half-stone female creature of Gunai legend
Pundjel - creator deity involved in the initiation of boys

Thinan-malkia - evil spirit who captures victims with nets that entangle their feet

Tiddalik - frog of southeast Australian legend who drank all the water in the land, and had to be made to laugh to regurgitate it

Wambeen- evil lightning-hurling figure who targets travellers

Western Australia

Bagadjimbiri - a pair of Karadjeri creator-spirits

Dilga - Karadjeri goddess of fertility and growth, and mother of the Bagadjimbiri

Julana - lecherous Jumu spirit who surprises women by burrowing beneath the sand, leaping out, and raping them

Kidili - Mandjindja moon deity who was castrated for attempting to rape the first women, who in turn became the Pleiades

Ngariman - Karadjeri cat-man who killed the Bagadjimbiri and was drowned in revenge

Njirana - Jumu deity and father of Julana

Ungud - snake deity associated with rainbows and the fertility and erections of the tribe's shamans

Wagyl - Noongar snakelike creator being

Wati-kutjara - a pair of western Australian lizard-men

Wondjina - Mowanjum cloud or rain spirits

Pan-continental

Rainbow Serpent - a common feature of the art and mythology of Aboriginal Australian cultures

Kinie Ger - evil half-man, half-cat beast

Thardid Jimbo - cannibalistic giant

Yara-ma-yha-who - monstrous bloodsucking creature

The Aztec Pantheon

In about 970 AD, the Toltecs (who later invaded the Maya civilization) finally conquered the Valley of Mexico. After consolidating their hold on the valley and founding the Toltec capitol at Tula, their armies marauded over most of

Mexico, and they managed to hold off the new waves of Chichimec invaders until about 1160 AD, when their capitol also fell to their barbarian kinsmen.

This time, however, the Valley of Mexico did not sink into anarchy. It was filled with fortified city-states populated by ferocious warriors, and many of these city states held out against the fresh bands of Chichimec invaders. One of these new tribes was the Aztecs, a group of impoverished nomads who, according to their early legends, had emerged from a cave in Aztlan, an unidentified location in north-western Mexico.

In their wanderings, they carried with them their one cherished possession, the wooden image of their terrible god, Huitzilopochtli. When the worshipers of Huitzilopochtli entered the Valley of Mexico, all the good land was taken and they were too weak to conquer any of the established city-states. Largely because of their brutal religious practices, they were branded as savage outlaws and chased from place to place by the descendants of their own Chichimec heritage. At last, however, they persuaded Coxcox, the ruler of Culhuacan, to let them have a patch of sterile, snake-infested land near his city.

Here they built a temple to their god and lived by killing and eating the snakes which infested their new home. But they quickly alienated their benefactor by brutally murdering his daughter. Coxcox mustered his forces and set out to destroy the Aztecs. They were quickly driven into the marshes of Lake Texcoco, where they escaped by hiding among the reeds. Their god, Huitzilopochtli, told them they would be safe on an island where an eagle perched

on a cactus holding a snake in its beak. The Aztecs duly found the island, hardly more than a few rocks protruding out of the waters.

As their god instructed, they made this their new home. Huitzilopochtli's advice was sound. The island was in the centre of three powerful mainland cities, but was not strongly claimed by any. In addition, surrounded as it was on all sides by water, it could be easily defended. The Aztecs had no difficulty holding their island, and built their city, Tenochtitlan, upon it. They soon learned to increase the area of their island by filling the marshes with dirt and rocks, and by building chinampas, islets made by anchoring wicker enclosures to the bottom of the lake and filling them with silt, reeds, and refuse. These chinampas made remarkably fertile croplands, so the Aztecs had even found a stable supply of food on their island.

As the Aztecs filled in the swamp surrounding their city, Tenochtitlan grew rapidly, reaching a population of 300,000 at the beginning of the sixteenth century. As an aside, this was five times the size of London at the time. It was surrounded by an ever widening belt of chinampas planted with flourishing crops of fruits and vegetables. In the middle of the chinampas, connected to the mainland by three long causeways, rose the city. It was cut into blocks by a grid work of canals bordered by narrow pedestrian lanes and crossed by plank footbridges. These streets were completely dedicated to foot traffic, for the Aztecs made little use of the wheel and had no carts or wagons.

This was probably due to the lack of beasts of burden. Before the Spanish

came, there were no horses, oxen, cows or other large domesticated animals in the New World. The humbler houses were made from adobe and the better ones from stone and stucco, but all were cleanly whitewashed and most had small courtyards. Everywhere, the city was immaculately clean and filled with blooming flowers, which the Aztecs loved almost to excess. Near the centre the city rose the great palaces of the Emperor, nobles, a high priests. In the exact centre, enclosed by the "Wall Snakes", rose the temple-pyramids and other ceremonial buildings.

Protected by their invulnerable island fortress, the Aztecs were free to pursue their favourite occupation: war. They began to ally themselves with older city-states, who were willing to offer large rewards for the help of the fierce Aztec warriors. Eventually, they learned to play these city-states against each other, and gained their first significant hold the mainland when they betrayed one ally and helped other defeat it. After this victory, they quickly learned to exploit conquered cities with unparalleled vigour, and by 147 AD they were the undisputed masters of the Valley of Mexico, and therefore of Mexico itself. The Aztecs were aided in their conquests by a peculiarly bloody religion which encouraged warfare, especially for purposes of taking captives.

The emphasis on taking prisoners had nothing to do with mercy, however. After capture, prisoners were killed to appease the more bloodthirsty of Aztec deities. As brutal as this aspect of Aztec society seems to the modern reader, it was not unusual in the Valley of Mexico. Most of the inhabitants of the region were descended from the same

Chichimec nomads as the Aztecs. They shared many of the same convictions, and also believed in the beneficial properties of eternal warfare. Like the Aztecs, their soldiers had no fear of death, and thought that perishing in war guaranteed a glorious afterlife. There are even stories of prisoners preferring death to being set free.

At the root of the Aztec religion is their peculiar view of time and space, one of the forces behind the creation of their elaborate calendar. Like most Middle Americans, to them time and space are the same thing. On the highest level they merge together into the absolute being of the all powerful deity who exists outside material creation. To the consternation of all living things, time-space has unravelled. It is the duty of the gods to keep it from unravelling further, and the duty of men to help the gods in their task. To understand the Aztec association of time-space, it may be helpful to picture a wheel with four broad spokes. One spoke points in each direction: north, south, east, and west. There is also the hub of the wheel, which counts as a separate place. When the wheel is spinning, the entire thing appears solid and at rest. When it is truly at rest, however, it looks like it is made up of separate parts.

In the Aztec view, the hub and each spoke represent different cosmic age-places, called "suns". Each sun was associated with a different direction, colour, and group of deities. Although the suns exist simultaneously side by side, they also rotate in a sequential pattern that gives the evolution of the universe a cyclical nature. As the wheel revolves, different suns gain predominance over the physical world.

Within each sun, only certain forms of earthly life can survive. So the changing of a sun is always catastrophic, bringing about great transformations. The Aztecs live in the Fifth Sun, located in hub of the wheel. In some ways, it is the culmination of all the other suns, and the only one in which mankind has been able to survive.

In order to keep the Fifth Sun from passing, the Aztecs must feed and strengthen their gods — and the penalty for failure is the end of creation! The Aztecs also believe in a "world above" and a "world below" separate from the horizontal structure of the suns. These worlds are divided into many levels. For our purposes, the most important aspect of these worlds is that the world below is the home of the dead, and the world above is the home of the gods, night and day, shooting stars and fiery snakes, birds, heavenly bodies such as Venus, the Sun, the Moon, and the Milky Way, and the clouds. The progenitor of the gods, Omteotl, lives in the uppermost plane of the world above, which embodies all of existence.

A host of interesting Gods with completely unpronounceable names. The Aztecs must have possessed the most dextrous tongues in the known world. The Aztecs believed that the Gods needed constant supplies of fresh blood otherwise they'd wither and die. Which is why the entire culture was built around human sacrifice.

It was practically a charity gore-a-thon on the Gods' behalf. People queued up to donate their life and even played charity football matches for the honour. There came a day when it was time for the 52 year Calendar Calculations. However it

was also 1518 European time and Cortez and the Spaniards had arrived.

Acolnahuacatl, or Acolmiztli - a god of the underworld, Mictlan

Amimitl - god of lakes and fishers

Atlacamani - goddess of oceanic storms such as hurricanes

Atlacoya - goddess of drought

Atlatonan (also Atlatonin) - goddess of the coast

Atlaua - water god

Ayauhteotl - goddess of mist, fog, vanity and fame

Camaxtli - god of hunting, war, fate and fire

Chalchiuhtlatonal - god of water
Chalchiuhtecolotl - a night owl god

Chalchiutlicue (also Chalciutlicue, or Chalchihuitlicue) (She of the Jade Skirt) - the goddess of lakes and streams, and also of birth; consort of Tlaloc.

Chalchiuhtotoliq (Precious Night Turkey) - god of pestilence and mystery

Chalmecatecuchtli - a god of the underworld, Mictlan and sacrifices

Chalmecatli the underworld, Mictlan and the north

Chantico - the goddess of hearth fires, personal treasure, and volcanoes

Chicomecoatli (also Chalchiuhcihuahatl, Chicomeccatli, or Xilonen) - goddess of

new maize and produce, wife of Cinteotl.

Chicomexochtli - a patron of artists

Chiconahui - a domestic fertility goddess

Chiconahuiehecatl - associated with creation

Cihuacoatl (also Chihucoatl or Ciucoatl) (Woman Serpent) - an aspect of Ilamatecuhtli and consort of Quetzalcoatl

Cinteotl (also Centeotl or Centeocihuatl) - the principal maize god, son of Tlazolteotl

Cipactonal - god of astrology and the calendar

Citlalicue - a creator of the stars

Coatlicue (She of the Serpent Skirt) - legendary mother of Coyolxauhqui, the Centzon Huitzahua, and Huitzilopochtli

Coatlicue, the earth goddess. Cochimetl (also Coccochimetl) - god of commerce, bartering, and merchants

Coyolxauhqui - legendary sister of Huitzilopochtli, associated with the moon, possibly patroness of the Milky Way

Cuaxolotl - a goddess of the hearth

Ehecatl (also Ehecatl-Quetzalcoatl) - the god of the Wind and creator of the earth, heavens, and the present race of humanity. As god of the west, one of the skybearers

Huehuecoyotl (also Ueuecoyotl) - a trickster god of indulgence and pranks.

A shapeshifter, associated with drums and the coyote

Huehuetotl (also Ueuetotl, Xiuhtecuhtli, Xiutechuhtli) - an ancient god of the hearth, the fire of life. Associated with the pole star and the north, and serves as a skybearer

Huehuetotl, Museo Nacional de Antropología, Mexico City. Huitzilopochtli (also Mexitli, Mexitl, Uitzilopochtli) - the supreme god of Tenochtitlan, patron of war, fire and the sun

Huixtocihuatl (also Uixtochihuatl) - a goddess of salt and saltwater

Ilamatecuhtli (also Cihuacoatl or Quilaztli) - aged goddess of the earth, death, and the Milky Way. Her roar signalled war

Itztlacoliuhqui-Ixquimilli - god of stone, obsidian, coldness hardness, and castigation. Aspect of Tlahuizcalpantecuhtli

Itzli - god of sacrifice and stone knives.

Itzpapalotl - Queen of Tomoanchan and one of the Cihuateteo (night demons) and tzitzimime (star demons)

Ixtlilton - the god of healing, dancing, festivals and games. Brother of Xochipilli.

Macuilcozcacuauhtli (five vulture) - one of the Ahuiateteo (gods of excess)

Macuilcuetzpalin (five lizard) - one of the Ahuiateteo (gods of excess)

Macuilmalinalli (five grass) - one of the Ahuiateteo (gods of excess)

Macuiltochtli (five rabbit) - one of the Ahuiateteo (gods of excess)

Macuilxochitl (five flower) - the god of games and gambling, and chief of the Ahuiateteo (gods of excess)

Malinalxochitl - sorceress and goddess of snakes, scorpions and insects of the desert

Matlalceuitl (also Matlalcueje) - goddess of rainfall and singing. Identified with Chalchiuhtlicue.

Mayahuel (also Mayahual, or Mayouel) - the goddess of maguey, and by extension, alcohol

Metztli (also Metztli, Tecuciztecatl, Tecciztecatl)- lowly god of worms who failed to sacrifice himself to become the sun, and became the moon instead, his face darkened by a rabbit.

Mextli - a god of war and storms

Mictecacihuatl (also Mictlancihuatl) - goddess of death and Lady of Mictlan, the underworld

Mictlantecuhtli (also Mictlantecuhtzi, or Tzontemoc) - the god of death and Lord of Mictlan, also as god of the south, one of the skybearers

Mixcoatl (cloud serpent) - god of hunting, war, and the Milky Way. An aspect of Tezcatlipoca and father of Quetzalcoatl

Nanahuatzin (also Nana, Nanautzin, or Nanauatzin) - lowly god who sacrificed himself to become sun god Tonatiuh

Ometeotl (also Citlalonac or Ometecuhtli (male) and Omecihuatl (female)) - the god(s) of duality, pregenerator(s) of souls and lord/lady of heaven

Ometotchtli (two rabbit) - drunken rabbit god, leader of the Centzon Totochtin

Opochtli - left-handed god of trapping, hunting and fishing

Oxomoco - goddess of astrology and the calendar

Patecatl - the god of medicine, husband of Mayahuel

Paynal - the messenger to Huitzilopochtli

Quetzalcoatl in human form, using the symbols of Ehecatl, from the Codex Borgia.

Xochipilli, Lombards
Museum
Quetzalcoatl (also Tlahuizcalpantecuhtli) (quetzal-feathered serpent) - creator god and patron of rulership, priests and merchants. Associated with Ehecatl as the divine wind

Temazcalteci (also Temaxcaltechi) - goddess of bathing and sweatbaths

Teoyaomicqui (also Teoyaomiqui)- the god of dead warriors

Tepeyollotl - (The jaguar form of Tezcatlipoca) god of the heart of the mountain, associated with jaguars, echoes, and earthquakes

Tepoztecatl (also Tezcatzontecatli) - god of pulque and rabbits

Teteoinnan - mother of the gods

Tezcatlipoca (also Omacatl, Titlacauan) - omnipotent god of rulers, sorcerers and warriors; night, death, discord, conflict, temptation and change. A sinister rival to Quetzalcoatl. Can appear as a jaguar.

Tlahuizcalpantecuhtli - destructive god of the morning star (venus), dawn, and of the east. One of the skybearers

Tlaloc (also Nuhualpilli) - the great and ancient provider and god of rain, fertility and lightning

Tlaltecuhli - goddess of earth, associated with difficult births

Tlazolteotl (also Tlaelquani, Tlazolteotli)- the goddess of purification from filth, disease or excess

Tloquenahuaque - a creator god or ruler
Toci (also Temazcalteci) - grandmother goddess, heart of the earth and mother of the gods. Associated with midwives and war

Tonacatecuhtli - the aged creator and provider of food and patron of conceptions

Tonacacihuatl - consort of
Tonacatecuhtli

Tonantzin - a mother goddess

Tonatiuh - a sun god and heavenly warrior, associated with eagles and with the Maya

Tzitzimil - aged grandmother goddess

Xilonen - the goddess of young maize

Xipe Totec - the god of the seasons, seed germination and renewal, considered the patron of goldworkers

Xiuhcoatl (fire serpent or turquoise serpent) - embodiment of the sun's rays and emblem of Xiuhtecuhtli

Xochipilli - the young god of feasting, painting, dancing, games, and writing. Associated with Macuilxochitl and Cinteotl

Xochiquetzal - goddess of love, beauty, female sexuality, prostitutes, flowers, pleasure, craft, weaving, and young mothers

Xocotl - star god associated with fire

Xolotl - canine companion of Quetzalcoatl and god of twins, sickness and deformity. Accompanies the dead to Mictlan

Yacatecuhtli (also Yactecuhtli) - the god of merchants and travellers

The Babylonian Pantheon

The religions of Babylon and Assyria are early attestations of Ancient Semitic religion in the region of Mesopotamia. The Assyrians and Babylonians practiced polytheism, a belief in many gods, before largely converting to Christianity from the 1st to 4th centuries AD.

Borrowing from earlier religions of the Ancient Near East, predominantly those of the Sumerians and their Akkadian ancestors, religious practice was centered on cults of regional patron deities. Examples of this relationship include Marduk in Babylon, Ishtar in Akkad, or Sin in Ur and Harran.

The religion of the Neo-Assyrian Empire, 911 BC-608 BC, sometimes called Ashurism by Assyrians today, centered around the god Assur, patron deity of the city of Assur, besides Ishtar patroness of Nineveh. The Assyrians adopted Eastern Rite Christianity during the course of the 1st to the 4th centuries AD (which they still retain) and the religion died out, although there is some evidence to suggest that it survived in isolated pockets well into the late Middle Ages in northern Mesopotamia/Assyria, particularly around Harran.

Assyrian religion was an evolution of the ancient polytheistic Sumerian and Akkadian religions into henotheism, a religion based on the worship of one supreme god, but recognizing the existence of others. This was represented through the gradual takeover by Ashur of the roles of other gods, and this process runs parallel with the expansionist policies of the Assyrian Empire.

As the Assyrians extended their domain over other lands, they considered it important that the local peoples acknowledge the Assyrian king as the king of their lands as well. However, kingship at the time was linked very closely with the idea of divine mandate.

The Assyrian king, whilst not being a god himself, was acknowledged as the chief servant of the chief god, Ashur. In this manner, the king's authority was seen as absolute so long as the high priest reassured the peoples that the gods, or in the case of the henotheistic Assyrians, the God, was pleased with the current ruler. For the Assyrians who lived in Assur and the surrounding lands, this system was the norm.

For the conquered peoples, however, it was novel, particularly to the people of smaller city-states. In time, Assur was promoted from being the local deity of Assur to the overlord of the vast Assyrian domain, with worship being conducted in his name throughout the lands of the Assyrians. With the worship of Assur across much of the Fertile Crescent, the Assyrian king could command the loyalty of his fellow servants of Assur.

Apsu - He is the underworld ocean, the begetter of the skies (Anshar) and the earth (Kishar) and the father of Lahmu and Lahamu.

Tiamat - She is primeval Chaos, bearer of the skies (Anshar) and the earth (Kishar) and the mother of Lahmu, and Lahamu. Traditionally conceived of as a serpent or dragon of some sort, this idea does not have any basis in the Enuma Elish itself.

Lahmu and Lahamu - 'the hairy one' or 'muddy' they have three pairs of curls, and are naked except for a triple sash. Dalley

Anshar - 'whole sky' He is the father of Anu and the child of Tiamat and Apsu. He is often paired with Kishara, and his qualities were assimilated with Ashur.

Kishar - 'whole earth' , She is the mother of Anu and the child of Tiamat and Apsu.

Anu - Sumerian for "heaven", a sky god, father and king of the gods. He is the son of Anshar and Kishar. He lives in the third heaven. The Eanna in Uruk was dedicated both to him and consort. His

first consort was Antu. They produced the Anunnaki - the underworld gods, and the utukki - the seven evil demons. His second consort was Innina (Ishtar). He is a god of monarchs and is not friendly to the common people. He is a "King of the Igigi". He is assigned the sky as his domain in 'Atrahasis'. His 'kishru's (shooting stars) have awesome strength. He has the ability that anything he puts into words, becomes reality. He is Niudimmud's (Ea's) father.

Antu(m) - Sumerian for "the earth", she is a colorless being who was the first consort of Anu. They produced the Anunnaki - the underworld gods, and the utukki - the seven evil demons. She was replaced by Isthar (Inanna) who is sometimes her daughter.

Aruru (Ninmah, Nintu, Ninhursaga, Belet-ili, Mami) - She is the mother goddess and was responsible for the creation of man with the help of Enlil or Enki. She is also called the womb goddess, and midwife of the gods. Acting on Ea's advice and direction, she mixed clay with the blood of the god Geshtu-e, in order to shape and birth seven men and seven women.

These people would bear the workload of the Igigi. She also added to the creation of Gilgamesh, and, at Anu's command, made Enkidu in Anu's image by pinching off a piece of clay, throwing it into the wilderness, and birthing him there. Ea called her to offer her beloved Ninurta as the one who should hunt Anzu. She does so

Mammetum - the maker or mother of fate.

Nammu - one of "the pure goddesses", Ea's mother, associated with fresh water.

Ellil (Enlil) - Sumerian for "wind/storm-god".

Initially the leader of the pantheon, he has since relinquished his spot to Anu. Possible slayer of Enmesharra and avenger of his father Anu. His role in this was upplanted by Marduk by the Babylonians. He is a short-tempered god who was responsible for the great flood. He is the creator of mankind. He is thought to favor and help those in need. He guards the "tablets of destiny", which allow him to determines the fate of all things animate or inanimate.

Ea (Enki, Nudimmud) - god of the waters. He is in charge of the bolt which bars the sea. He knows everything. He is the "Lord of Wisdom" and "Lord of Incantations". When he speaks, of a thing, it will be made. He is the son of Anu, but sometimes he is the son of Anshar. Dumkina is his consort. He created Zaltu as a complement to Ishtar. He discovered the plot of Apsu and Mummu, put Apsu under a sleeping spell, and slew him and put Mummu into a daze, tied him up, and slew him.

He then named his quarters Apsu, the underworld ocean that supports the world. He and Damkina produced Bel and Marduk. (Bel is likely to be another name for Marduk.) He learned that Tiamat was planning a war of revenge against the gods. His father Anshar tries to spur him into making the first attack against Tiamat, but Ea rebuffs him. When Anu's peace mission fails, he urges Marduk into action.

Mummu - the craftsman god. He is attendant to Ea and Apsu's vizier. He is very fond of Apsu and colludes with him to disperse the younger gods when they disturb Tiamat, even after Tiamat rejects the plan. Ea found out about his plan, enspelled him and tied him up.

Qingu (older spelling - Kingu) - Tiamat's battle leader and second husband/lover after Apsu. He is promoted and enhanced to a leading position from among the ranks. Tiamat places the Tablet of Destinies in his possession, giving him the Anu-power, such that his word is law and affects reality. He gives his army fire-quenching breath and paralyzing venom. His battle strategy initially confuses Marduk. He is defeated by Marduk and counted among the dead gods. For his part in the war he was made by Marduk to provide the blood for the creation of man - filling the role that Geshtu-e takes in other versions of the creation of man story.

Sin (Nannar) - moon god, son of Enlil. He has a beard of Lapis Lazuli and rides a winged bull. His consort is Ningal. He is the father of Shamash. He does not answer Gilgamesh's plea to restore Enkidu to life.

Ningal - the consort of Sin, the mother of Shamash

Ishtar (Ishhara, Irnini, Inanna) She is Anu's second consort, daughter of Anu and Antum, (sometimes daughter of Sin), and sometimes the sister of Ereshkigal. She is the goddess of love, procreation, and war. She is armed with a quiver and bow. Her temples have special prostitutes of both genders. She is often accompanied by a lion, and sometimes rides it. The Eanna in Uruk is

dedicated both to her and Anu. As Irnini, she has a parakku (throne-base) at the cedar mountain.

Siduri - the barmaid, a manifestation of Ishtar who dwells at the lip of the sea, beyond which is the Land of Life, where Utnapishtim lives. She speaks with Gilgamesh. She wears a veil.

Shamash (Babbar, Utu) Shamash is the sun god, the son of Sin and Ningal. He rises from the mountains with rays out of his shoulders. He enters and exits the underworld through a set of gates in the mountain (exits from Mt. Mashu, "Gilgamesh IX ii") guarded by scorpion-people. He travels both on foot and in a chariot, pulled by fiery mules. He upholds truth, and justice. He is a lawgiver and informs oracles. Nergal is a corrupt aspect of his nature.

Nusku - the god of fire and Ellil's vizier.

Gerra(Gibil) - the god of fire, Anunitu (Antu)'s son. He despairs and will not attack Anzu after Anzu has stolen the Tablet of Destinies from Ellil.

Ishum (Hendursanga - 'lofty mace') - He is the god of fire, and is adept at using weapons. He lights the way in front of Erra and the Sebitti. He advises Erra against attacking Marduk or his people in Babylon. When Erra takes Marduk's seat, Ishum persuades him against destroying Babylon, finally appeasing him by promising that the other gods would acknowledge themselves as his servants.

Kalkal - Ellil's doorkeeper in Nippur.

Dumkina - Ea's lover, mother of Bel and Marduk (note Bel is likely to be another title for Marduk).

Nash (Nanshe) - one of "the pure goddesses", Ea's daughter. Her cult center is Sirara near Lagash.

Zaltu - "strife", goddess created by Ea to complement Ishtar.

Ninurta (shares some characteristics with Ningrisu) - Chamberlain of the Anunnaki, the war god, the champion of the land. He is the child of Ellil and Mami. He was born in Ekur, Ellil's temple in Ekur. He is responsible for some small scale irrigation. He has a bow and arrow, sometimes they are poisoned. He also carries the mace, Sharur, which can act as a messenger between Ninurta and other beings (notably Ea). He can marshal the Seven of Battle, who can generate whirlwinds.

Ninsun - Known as 'the great wild cow' and the great queen, she is Gilgamesh's mother and Lugalbanda's mate. She is wise, 'knows everything' and interprets Gilgamesh's dreams. She offers incense and drink to Shamash and questions his decision to send Gilgamesh against Humbaba. When doing so, she wears a circlet on her head and an ornament on her breast. She adopts Enkidu prior to the quest against Humbaba.

Marduk - son of Ea and Dumkina. He supplants the other Babylonian deities to become the central figure of their pantheon. He is a "King of the Igigi" He often works with and asks questions of his father. He has fifty names many of which are those of other deities whose attributes he usurped. He was of proud

form and piercing stare, born mature, powerful, and perfect and superior.

He has four eyes, four ears, and emits fire from his mouth when he speaks. He is also gifted in magic. Anu gave him the four winds to play with. When Anu's peace mission to Tiamat fails, Ea urges him into action. He goes before Anshar and the divine assembly and declares that he will defeat Tiamat and lay her head at his feet, but that the assembly must promise that he should be the one to fix fates and more or less assume the role of the leader of the pantheon.

Anshar, Lahamu, and Anu find him a shrine and Anu instills upon him the Anu-power in which, his word decrees fate. He is proclaimed king and invested with the scepter, throne, and staff-of-office. He is given an unfaceable weapon, the flood-weapon. He takes a bow and arrow and mace. He puts lightning in front of him, marshals his winds, makes a net to encircle Tiamat, fills his body with flame. He rides his storm-chariot driven by Slayer, Pitiless, Racer, and Flyer, poison-toothed, tireless steeds. He had a spell on his lips and an anti-toxin in his hand. He led the gods to battle

Bel (Canaanite Baal) - Cleverest of the clever and sage of the gods, he is the child of Ea and Dumkina. This name (meaning 'lord') is most likely referring to Marduk.

Ashur (A-sir, Arusar, A-shar, Assur) god of Assyria and war. He is a "King of the Igigi"

Shullat - Shamash's servant.

Papsukkal - vizier of the Great Gods, son of Sin. While Ishtar was in the Underworld, he became gloomy and informed Sin and Ea of this plight.

Hanish - the weather god's servant.

Adad (the Canaanite Hadad, the Sumerian Ishkur, the Hurrian Teshub, the Canaanite/Egyptian Resheph, Rimmon) - a storm god, Anu's son. He holds a lightning bolt in his right hand and an axe in his left. He is partially responsible for the flood. He despairs and will not attack Anzu after Anzu has stolen the Tablet of Destinies from Ellil.

Shara - Anu and Ishtar's son. He despairs and will not attack Anzu after Anzu has stolen the Tablet of Destinies from Ellil.

Nin-ildu - the carpenter god. He carries the pure axe of the sun.

Gushkin-banda - creator of god and man, goldsmith god.

Ereshkigal (Allatu) - the supreme goddess of the underworld. Nergal is her consort. She is often considered Ishtar's sister. When angered, her face grows livid and her lips grow black.

Namtar(a) - the Fate-Cutter, Ereshkigal's messenger and vizier, the herald of death. He commands sixty diseases, which are grouped by the part of the body which they affect. Offerings to him may stave off diseases. He takes Ishtar back out of the Underworld at Ereshkigal's command. He acts as her messenger to Anu.

Sumuqan - the cattle god, he resides in the underworld, in Ereshkigal's court.

Nergal (Erragal, Erra, Engidudu - 'lord who prowls by night') -, the Unsparing, god of the underworld, husband of Ereshkigal, lover of Mami. As Erra he is a hunter god, a god of war and plague. He is submissive to Ea. He can open the doorposts to the underworld to allow the passage of a soul.

Irta - plague god, underling of Nergal

Enmesharra - Underworld god

Lamashtu - a dread female demon also known as 'she who erases'.

Nabu - god of writing and wisdom
Nedu - the guardian of the first gate of the underworld. Also known as Neti to the Sumerians.

Ningizzia - a guardian of the gate of heaven; a god of the underworld.

Belili (Geshtinanna) -
Tammuz/Dumuzi's sister, 'the one who always weeps', the wife of Ningishzida.

Gizzida (Gishzida) - son of Ninazu, consort of Belili, doorkeeper of Anu.

Nissaba (Nisaba) - cereal grain harvest goddess. Her breast nourishes the fields. Her womb gives birth to the vegetation and grain. She has abundant locks of hair. She is also a goddess of writing and learned knowledge. She performs the purification ceremony on Ninurta after he has slain Anzu and is given his additional names and shrines.

Dagan (Ugaritic for 'grain') - chthonic god of fertility and of the Underworld. He is paired with Anu as one who acknowledges directives and courses of

action put forth in front of the assembly of the gods.

Birdu - (means 'pimple') an underworld god. Ellil used him as a messenger to Ninurta

Sharru - god of submission

Urshambi - boatman to Utnapishtim

Ennugi - canal-controller of the Anunnaki.

Geshtu-e - 'ear', god whose blood and intelligence are used by Mami to create man.

Adapa (Uan) - the first of the seven antediluvian sages who were sent by Ea to deliver the arts of civilization to mankind. He was from Eridu. He offered food and water to the gods in Eridu. He went out to catch fish for the temple of Ea and was caught in a storm. He broke the South Wind's wing and was called to be punished. Ea advised him to say that he behaved that way on account of Dumuzi's and Gizzida's absence from the country. Those gods, who tended Anu's gate, spoke in his favor to Anu. He was offered the bread and water of eternal life, but Ea advised against his taking it, lest he end his life on earth.

Etana - the human taken to the sky by an eagle. He was the king of Kish. Ishtar and the Igigi searched for a king for Kish. Ellil found a throne for Etana and they declared him the king. He was pious and continued to pray to Shamash, yet he had no son. Shamash told him to where to find the eagle with the cut wings, who would find for him the plant of birth.

He found the eagle, fed it, and taught it to fly again. Not being able to find the plant, the eagle had Etana mount on his back and they journeyed to Ishtar, mistress of birth. On flying up to heaven, Etana grew scared at the height and went down. Then after some encouraging dreams tried to ascend to heaven on the eagle again. They succeeded. Etana had a son, Balih.

Lugalbanda - a warrior-king and, with Ninsun, the progenitor of Gilgamesh. He is worshipped, being Gilgamesh's ancestor, by Gilgamesh as a god.

Gilgamesh (possibly Bilgamesh) - The son of the warrior-king Lugalbanda and the wise goddess Ninsun, Gilgamesh built the walls of the city Uruk, and the Eanna (house of An) temple complex there, dedicated to Ishtar. He is two-thirds divine and one-third human. He is tall and a peerless warrior. He is the king and shepherd of the people of Uruk, but he was very wild, which upset his people, so they called out to Anu. Anu told Aruru to make a peer for

Humbaba (Huwawa) - this monster was appointed by Ellil to guard the cedar forest, which is in fact one large tree, the home of the gods, and terrify mankind. 'His shout is the storm-flood, his mouth, fire, his breath is death.' (Gardner & Maier p. 105) He has seven cloaks with which to arm himself. There is a gate and a path in the cedar mountain for Humbaba to walk on. Gilgamesh and Enkidu attack. Humbaba pleads for mercy, Enkidu argues against mercy, and Enkidu and Gilgamesh decapitate him. See also the Sumerian Huwawa.

The Bull of Heaven - this creature was created by Anu to kill Gilgamesh at

Ishtar's behest. At its snorting, a hole opened up and 200 men fell into it. When it fights Enkidu and Gilgamesh, it throws spittle and excrement at them. It is killed and set as an offering to Shamash.

Anzu - a demonic being with lion paws and face and eagle talons and wings. It was born on the mountain Hehe. Its beak is like a saw, its hide as eleven coats of mail. It was very powerful. Ellil appointed him to guard his bath chamber. He envied the Ellil-power inherent in Ellil's Tablet of Destinies and stole it while Ellil was bathing. With the Tablet of Destinies, anything he puts into words becomes reality. He takes advantage of this by causing Ninurta's arrows to never reach their target. However, once Ea's advice reached Ninurta, Anzu was slain by the hero's onslaught.

Aqrabamelu (girtablilu) - scorpion-man, the guardians of the gates of the underworld. Their "terror is awesome" and their "glance is death". They guard the passage of Shamash. They appraise Gilgamesh and speak with him.

Anunnaki - gods (mostly of the earth). The sky Anunnaki set the Igigi to digging out the rivers

Igigi - gods (mostly of the heavens) They are given the task of digging riverbeds by the Anunnaki. They rebelled against Ellil.

Sebitti - the seven warrior gods led by Erra; in the sky they are the Pleadies. They were children of Anu and the Earth-mother. Anu gave them fearsome and lethal destinies and put them under Erra's command. They prefer to exercise

there skills instead of letting Erra stay in the cities with his diseases.

The Baltic Pantheon

Baltic peoples included Latvians, Lithuanians and Old Prussians, who inhabited what is now eastern Germany and the Baltics and land extending as far east as Moscow, beginning in about the middle of the second millennium. By the first millennium the Balts, whose languages are closer to the ancient Indo-European Vedic language than to any other European language group, had developed from a hunter-gatherer culture into an agricultural one. Not surprisingly, then, what little we know of Baltic mythology is a combination of perhaps very ancient nature deities and deities closely associated with farming and fertility.

Auseklis – (from root aust- (dawn-)) also called Lielais Auseklis ("Great Auseklis"). He was associated with Venus, and with both Mēness and Saule, the Moon and the Sun.

Ceroklis – a fertility god, associated with agriculture and farmers, and cognate with Latin Ceres. The Jesuit Joannis Stribingius discussed Cerklicing when he went to Eastern Latvia in 1606. The first bite of any food, and the first drop of any drink, was given to this deity. Alternative names include Dewing Cereklicing, Cerekling, Cercklicing, Greklicing, Cerekticing, Cerklicing, Cerroklis.

Dēkla – (from dēt (to plant, lay (eggs))) was one of a trinity of fate goddesses that included her sisters Kārta and Laima. However, all three may have been aspects of Laima and in many ways

Dēkla doubles with Laima. She was associated with children and infants and was often depicted with them at her breast. In original Latvian mythology, as opposed to dievauzība, Dēkla was the goddess of fortune and destiny and was worshiped primarily in Western Latvia (as Kurzeme).

Ūsiņš – was the god of horses, bees and light, mentioned by Jesuit Joannis Stribingius in 1606. He took care of horses during the summer, then transferred the power to Mārtiņš at the festival of Mārtiņi. He was especially associated with the festival Jurģi. Alternative names include Deving Isching, Usins, Dewing Usching. Dievs – (God) was the supreme god. The same word refers to the Christian deity in modern Latvian. In ancient Latvian mythology, Dievs was not just the father of the gods, he was the essence of them all. Every other deity was a different aspect or manifestation of Dievs; this is most true with Māra and Laima. The name Dievs was also interpreted as Sky. Though it is told in ancient beliefs, that he courted Saule, no actual wife is known. His sons are known as Dieva dēli. He is historically associated with the father gods of Indo-European religions as Tyr, Zeus, Jupiter and Dyaus Pita.

Jānis – (or John) was a deity associated with Jāņi, the Midsummer's Night festival. After Christianization, he was associated with John the Baptist, through a process of syncretism. Once a year, Jānis came to bring luck and fertility to the people of Latvia. In modern Latvia, it is very popular male given name.

Jumis – (from root jum- roof-) was a god of sky and fertility. He is associated with

"double-plants", such as two crop stalks or trees which have grown together and share a trunk or stem. During harvesting, some stalks of the crops are bent to the ground and secured in that location with stones. During his holiday, Miķeļi, a ritual called the "Catching of Jumis" is performed, it involves a procession that carries some grains (symbol of "captured" Jumis) home, thereby ensuring the following year's harvest will be at least as successful. He is depicted as a short man with clothes that resemble ears of wheat, hops and barley.

Kārta (layer) – was one of a trinity of fate goddesses that included her sisters Dēkla and Laima. All three may have been aspects of Laima. Alternative names include Kārtas māte.

Laima – (laim- (luck-)) was a goddess in both Latvian and Lithuanian mythology. She is the personification of fate and of luck, both good and bad. She was associated with childbirth, marriage, death, proliferation, and domesticity. She was also the patron of pregnant women. Some sources proclaim three Laima's, which means that either this goddess had three aspects or this could have been general name for three deities. Alternative names include Laime, Laimė (Lithuanian), Laimas māte, Laimes māte ("Mother of Luck").

Lauma – (Fairy) is a beautiful naked maiden, that cannot have children. So she often steals other children and sours cows' milk. They are very strong and cannot be killed by man in a fight, however they can be killed by touching their milk pail.

Māra – (Mary) is the highest-ranking goddess, a feminine Dievs. She may be

thought as alternate side of Dievs (like in Yin Yang). Other Latvian goddesses, sometimes all of them, are considered her alternate aspects.

Mārtiņš – was a god who protected the Latvian people and their livestock such as horses, during the winter months, from thieves, cold and starvation. He took over the function of protector of the horses from Ūsiņa diena on November 10, the festival of Mārtiņi.

Mēness – (Moon) was the god of the moon and war. According to beliefs and national songs, he was one of the suitors of Saules meitas ("The Daughters of Sun"). Mēness counted the stars and determined that Auseklis was missing, and stole Auseklis' bride. He was usually a rival of Saule, the Sun, his wife who sheared him in pieces after discovering his adultery. Alternative names include Mēnulis/Mēnuo in Lithuanian mythology.

Metenis – was a mysterious deity, connected with the festival Meteņi, into which he rode during the celebrations on his sleigh. He has five sons and five daughters.

Meža vīrs – was the god of the forests, associated with wolves. Alternative names include Meža Tēvs, Meža Dievs.

Miķelis – was one of the Sons of Dievs, the supreme god. He was a god of astronomy, prophecy and abundance.

Pērkons – (Thunder) was the common Baltic and Slavic god of thunder, one of the most important deities in the Indo-European pantheon. In Baltic, Slavic and Finnish mythology, he is documented as the god of thunder, rain, mountains, oak

trees, fire and the sky. In India he is known as Indra, the chief of the Devas.

Ragana – (witch) was a prophetess and sorceress, and a goddess of magic. After Christianization, she was turned into a minor witch bringing bad luck to humans and animals. She is also a Lithuanian goddess.

Saule – (the sun) was the goddess of the sun and fertility, patron goddess of the unlucky, including orphans. She was the mother of Saules meitas and lived on top of a mountain and flew across the sky on her chariot. At night, she sailed across the sea. She is a beloved Baltic Sun Goddess sometimes recognised as a red apple, setting in the west. Saule is reborn as her daughter, the morning star at the Winter Solstice. Saulė is also a Lithuanian goddess.

Zalktis – (Grass Snake) was a god of well-being and fertility, about whom little is known. He was associated with snakes.

Mātes Many female deities were known by the title mātes, which translates as 'mothers'.

Ceļa māte – (Mother of the Road) protected travelers on the road.

Dārza māte – (Mother of the Garden) was governing gardens. She is described in Paul Einhorn's *Historia Lettica*, 1649, as one of the 'mothers' presiding over the practical aspects of everyday life.

Gaušu mate – (Mother of the Sluggish) was a goddess representing laziness.

Jūras māte – (Mother of the Sea) was the goddess of the sea. She was the patron of

fishermen, sailors and healers (particularly invoked to heal bleeding). She protected ships, when sailors worshiped her, and sunk those who displeased her.

Kapu māte – (Mother of Graves) presided over cemeteries and graves.

Krūmu māte – (Mother of Bushes) presided over bushes, shrubs and saplings.

Lapu māte – (Mother of Leaves) a goddess who presided over the changing colors of the leaves in autumn.

Lauku māte – (Mother of Fields) a goddess of fields. Farmers sacrificed to her in order to ensure a bountiful harvest.

Lazdu māte – (Mother of Hazel-Trees) a goddess of hazel trees.

Lietus māte – (Mother of Rain) a goddess of rain.

Linu māte – (Mother of Flax) a goddess of flax.

Lopu māte – (Mother of Livestock) presided over cattle and other livestock. She may have been equivalent to Māra.

Meža māte – (Mother of the Forests) a patron goddess of forests, the animals within it and hunters and woodcutters.

Miglas māte – (Mother of Fog) held dominion over fog. She was especially venerated by sailors.

Pirts māte – (Mother of the Bathhouse) a ruler of bathhouses, which were the scene of many important rituals and

ceremonies marking births, deaths, marriages and other occasions.

Rijas māte – (Mother of the Threshing house) oversaw the shelling of grain and other threshing-related activities.

Sēņu māte – (Mother of Mushrooms) presided over mushrooms and mushroom gathering.

Smilšu māte – (Mother of Sands) held dominion over death.

Sniega māte – (Mother of Snow) held dominion over snow.

Tirgus māte – (Mother of the Market) held dominion over a marketplace and commerce.

Ūdens māte – (Mother of Water) presided over small bodies of water such as wells and ponds.

Upes māte – (Mother of Rivers) presided over rivers.

Vēja māte – (Mother of Wind) a goddess of the wind, forests and birds, as well as a patron of sailors.

Veļu māte – (Mother of Veļi) a goddess of the dead and Queen of Viņsaule, the world of the dead. She is clothed in a white, wool cape. Veļu māte is also called Kapu māte ("Graveyard mother"), and is said to receive the dead at cemeteries. She is also identified with the fertility goddess Zemes māte ("Mother of the Soil"). An expression in Latvian stated that "When a rainbow appears in the sky, Veļu Māte is dancing amongst the graves".

Zemes māte – (Mother of the Soil) a fertility goddess, who was also identified with Veļu mate, the goddess of the dead.

Ziedu māte – (Mother of Flowers) presided over blossoms and flowers.

Kuka māte – (Mother of Kuks (ancient name for wine)) presided over drinking and smoking.

Spirits and demons

Mājas gari – was the name given to protective household spirits. They brought prosperity and good luck to the family living in the household, if they were properly placated with gifts. Alternative names include Mājas kungs.

Pūķis (Dragon)– was a household spirit. Pūķis flew, stealing items for its master. They can be bought, bred or stolen. Alternative names include Pukys, Puhkis. Today word "Pūķis" means dragon or kite (toy).

Vadātājs – (literally Leader, Driver) was a type of demon responsible for getting people lost. He can be either visible or invisible. If the vadātājs is in its invisible form, victim realises that he or she is walking in circles. In visible form, the vadātājs appears as friendly being such as a child or dog and leads victim straight toward death. If victim stopped to follow vadātājs they would later realise that they stopped one step from deep water.

Veļi – were dead souls, associated with Velns and clouds. The underworld was called Viņsaule. The Veļi visited their old homes during autumn.

Velns – (Devil) was a demon. He was married to Ragana. In many stories, the

evil Velns was stupid and simply outwitted by shepherds and small boys. Alternative names include Jods.

Vilkacis – (Warewolf, literally Wolf-eye) was a type of monster that was originally a person. In Latvian and Lithuanian mythology, Devil was a good hearted creature, who wanted to participate in the folk songs mentioned animal digging of Daugava river. But he failed in every task and upset Dievs. He is described as a clumsy creature, who can be easily fooled by a boy or a farmer. It was similar to a werewolf. Occasionally, a vilkacis brought treasure or was otherwise beneficial. Alternative names include Vilkatas, Vilkatis.

Austras Koks – (Tree of the East or Tree of the Dawn) was a tree that grew from the start of Saules' (the Sun's) daily journey across the sky. It is usually considered to be an oak. Austras Koks had silver leaves, copper roots and gold branches and is located on the shores of the Daugava River (Kurzeme), Vidzeme or Latgale.

Debeskalns – (Sky mountain) was the mountain upon which the various gods and goddesses lived. Notwithstanding their homes on Debeskalns, it was believed that deities often walked among mortals posing as ordinary people. Debeskalns has many analogues among European myths, including Mount Olympus in Greek mythology and Asgard in Norse mythology.

Dieviņš – (Minor god) was an epithet applied to several male deities, including Ceroklis (Dewing Cereklicing) and Ūsiņš (Dewing Uschinge)

Dieva dēli – were the sons of Dievs and suitors of Saules meitas. Their number varied in different accounts. Alternative names include Ašvieniai in Lithuanian mythology.

Dieviņi – refers to the minor gods, collectively. They were primarily patrons of households and other specific functions. They were more frequently honored by worshippers than the deities of more power and importance, who were only invoked for emergencies.

Dievturība – is a modern revival of the traditional religion.

Lāčplēsis is an epic poem by Andrejs Pumpurs, a Latvian poet, who wrote it between 1872-1887 based on local legends. Lāčplēsis is regarded as the Latvian national epic.

Māte – (Mother) was an epithet applied to some sixty-seventy goddesses. They were clearly distinct goddesses in most or all cases, so the term definitely referred to the mother-goddess of specific phenomena. Alternative spellings include mahte, maate, mate. Saules meitas – were the daughters of Saule, the Sun. They were known primarily from their interaction with suitors, including the Dieva dēli.

Viņsaule – (Beyond the Sun) was the land of the dead, ruled by Veļu mate. The shades of people were called veļi. Alternative names include Aizsaule.

Occopirmus, Ockopirmus - Chief sky god Saturn

Suaixtix, Swayxtix - God of light Sol

Auschauts, Auschauts - God of the sick Aesculapius

Autrympus, Autrimpus - God of seas Castor

Potrympus, Potrimpus - God of running water Pollux

Bardoyas, Bardoayts - God of ships Neptune
Pergrubrius - God of plants

Piluuytus, Pilnitis - God of abundance Ceres

Parcuns, Parkuns - God of thunder Jupiter

Pecols and Pocols Peckols and Pockols - God of hell, evil spirit Furies

Puschkayts - God of earth

Barstucke and Markopole - Servants of Puschkayts

Heroes and heroines

Pajauta - the legendary princess of Kernavė

Jūratė and Kastytis - are heroes of a Lithuanian legend, which subsequently became popular, mostly because of its modern poetic interpretation by Maironis. The queen of the amber palace Jūratė may be considered a manifestation of the goddess of Sea in this legend.

Local and nature spirits

Ežerinis - a spirit of lakes

Upinis - a spirit of rivers

Auštaras (Auštra) - the god of the northeast wind, who stands at the gates of paradise and lights the way for those going to paradise. His function of shining this beacon makes him similar to Aušrinė; some consider him to be her cousin.

Bangpūtys - the god of the seas and storms—he is two-faced like the Roman god Janus.

Javinė - a household god who protects grain in barns.

Jievaras - a household spirit who protects grain. Sacrifices to Jievaras are made after the rye harvest. While cutting grain, women would leave a few grain tufts uncut, which would later be braided into plaits.

Kupolė - the spirit of springtime vegetation and flowers. The Festival of Kupolė (Kupolinės) was associated with Feast of St. John the Baptist (Joninės). In this festival, women picked sacral herbs, danced and sang songs. Kupolinės is also known as Rasos. Compare this with Ziedu māte in Latvian mythology, Kupala in Polish mythology and Ivan Kupala in Russian mythology

Laukų dvasios (spirits of fields) - spirits, who were running through the fields. When crops in the fields waved in the wind, people saw them as being the actions of spirits. Laukų dvasios include Nuogalis, Kiškis (hare), Meška (bear), Lapė (fox), Katinas (tomcat), Bubis, Bubas, Bubė, Baubas, Babaužis, Bobas, Maumas (bugaboo), Raudongalvis (red-headed), Raudongerklis (red-throated), Žaliaakis (green-eyed), Paplėštakis, Guda, Dizikas, Smauglys (boa), Ruginis

(spirit of rye), Papiokė, Pypalas, Žebriš, Arklys (horse), Vilkas (wolf).

Various lower beings

Kaukas - spirits similar to leprechauns.
Laumė - a fairy-like female creature (pixies). Described as white and blue as the sky itself. Good spirit, very friendly with the Earth and Nature gods.

However, if anyone tried to use them, the punishment was severe.

Nykštukas - gnomes.

Vėlės - spirits of dead human beings.

Demonic beings

Aitvaras - a household spirit bringing both good and bad luck

Baubas - an evil spirit with long lean arms, wrinkly fingers and red eyes. He harasses people and tears their hair or stifles them. To children, he is the equivalent of the boogeyman of the English-speaking countries. A misbehaving child could be told by the parents: "Behave, or baubas will come and get you". Also it could be described as a black and dark creature living under the carpet or in some dark spot of the house.

Giltinė – goddess of death, also The Reaper. Other names include Kaulinyčia, Maras (black death or the Plague), Maro mergos, Kolera, Pavietrė, Kapinių žmogus.[2] Her sacral bird is the owl. Sometimes she was considered to be a sister of Laima (luck).

Ragana - is an old-looking female or witch. Mostly has dark intentions and powers to control forces of nature. They probably were old ladies living by the forest, having a good knowledge of plants and their use for medical and other purposes.

Slogutis - means pain, misery or nightmare. Also can mean fear or bad feelings.

Pinčiukas - devil, not the pure evil being of Christianity, but a trickster. Earlier - dweller or even god of bogs and marshes.

Žiburinis - a scary forest spirit that appears as a phosphorescent skeleton.

Holy places and things

Dausos or Dangus - the home of good souls. Dausos is on a high mountain (Latvian Debeskalns, or Norse Valhalla), between two rivers. There are golden apple-trees in the Dausos garden. Day in the garden is perpetual but outside its confines is perpetual night. Master of Dausos is Vėjopatis (Lord of the wind) or Vėjas (Wind) who is also one of the oldest gods in Lithuanian mythology. Vėjas is identical to Vayu of Hinduism. Auštaras and Vėjopatis are keepers of Dausos's gates (Dausų Vartai). While Auštaras shows the way for good souls, Vėjas (Vėjopatis) blows bad souls into oblivion.

The Basque Pantheon

Aatxe - or Etsai is a cave-dwelling evil spirit who adopts the form of a young red bull, but being a shapeshifter, sometimes takes the shape of a man.

Atxular and Mikelatz - are said to be sons of Mari, among others.

Basajaun - the wild man of the woods and his female version: basandere.

Eki - the solar deity, the daughter of Lurbira.

Galtzagorriak - are a specific type of iratxoak (imps).

Gaueko - is an evil character of the night.

Herensuge - is the name of a dragon who plays an important role in a few legends.

Erge - is an evil spirit that takes men's lives.

Ilargi or Ile - are the known names of the Moon, also a daughter of Ama Lur.

Iratxoak - imps.

Jean de l'Ours - a man born to a woman and a bear

Jentilak (gentiles) - giants, sometimes portrayed throwing rocks at churches. They are believed to be pagan Basques themselves, seen from a partly Christianized viewpoint. A surviving jentil is Olentzero, the Basque equivalent of Santa Claus.

Lamiak or laminak - a type of nymph with bird-feet that dwelt in rivers and springs.

Mairuak or Intxisuak - are the male equivalent of lamiak in the Pyrenean region, where they are said to have built up the cromlechs.

Mari - is depicted in many different forms: sometimes as various women, as different red animals, as the black he-goat, etc. Her consort Sugaar, however, appears only as a man or a serpent/dragon. Mari is said to be served by the sorginak, semi-mythical creatures impossible to differentiate from actual witches or pagan priestesses. The cadre

of witches near Zugarramurdi met at the Akelarre field and were the target of the Spanish Inquisition's largest witch hunt at Logroño. As a result, akelarre in Basque and aquelarre in Spanish are today still the local names of the sabbat.

Odei - is a personification of storm clouds.

San Martin Txiki - a popular local Christian character, is a trickster.

Sorginak - are both mythological beings that travel with Mari and real witches.

Tartalo - the Basque version of the Greco-Roman Cyclops.

The British Pantheon

Abandinus - A Roman-Celtic god. Sometimes identified as Abandinus.

Agape - A fairy in Spenser's The Faerie Queene. Mother of Diamond, Priamond and Triamond. In some accounts, called Agape.

Agdistes - A god in The Faerie Queene. Ruler of the Bower of Bliss. Known as Agdistes.

Alchendic - A giant. King of Sarras. He fought the Crusaders but later converted to Christianity. In some lore, occasionally called Alchendic.

Andrasta - A war-goddess. On occasion, called Andrasta, Adraste, Adraste, Andate, Andate, Andraste, Andraste, Gaulish Andarta or Gaulish Andarta.

Ariel - A rebel angel in Milton's Paradise Lost. Also known as Ariel.

Arioch - A fallen angel in Milton's Paradise Lost. At times, known as Arioch.

Armstrong, Anne - A Northumbrian witch. In some lore, occasionally called Armstrong, Anne.

Arnemetia - A water-goddess. In some lore, occasionally identified as Arnemetia.

Askefrue - Forest nymphs said to be able to cure disease. In some references, known as Askefrue.

Awe - The chief god: the sun. Also called Awe, Ave or Ave.

Aywell - A Celtic guardian-god of the north of England. Consort of Mm. On occasion, known as Aywell.

Barbason - A demon in Shakespeare. In some accounts he is the same as Marbas. Identified as Barbason, Barbas, Barbas or Marbas.

Barinthus - A sea-god. He was the pilot of the boat that carried King Arthur to Avalon. In some accounts, known as Barinthus, Navigator or Navigator.

Beal - A supreme deity: a fire-god. Also identified as Beal, Berith, Berith, Baal-Berith, Beal, Bofi, Bolfry or Baal-Berith.

Belatucadros - A war-god. Also commonly referred to as Belatucadros, Roman Mars, Roman Mars, Anhur, Camulos, Camulos, Cariociecus, Maris, Nergal or Tyr.

Belisama - A British river-goddess or lake-goddess. A Celtic name for Minerva. Occasionally known as

Belisama, Belishma, Belishma, Belisima or Belisma.

Belphebe - A goddess of the hunt in The Faerie Queene. Daughter of Chrysgone. Sister of Amoret. In some accounts, identified as Belphebe.

Briganta - A war-goddess or water-goddess of the Brigante tribe. Called Briganta, Briganti, Briganti, Briganda, Brigantia, Brigantia, High One, The, High One, The, Odin, The High One, The High One, Briganti(a), Briganti(a), Irish Brigit, Irish Brigit, Sul, Roman Dea Caelistis or Roman Dea Caelistis.

Britannia - The tutelary-goddess of Britain. Occasionally called Britannia, Britannias, Britannias, Roman Minerva, Roman Minerva, Menrfa or Sirl.

Daronwy - A thunder god and an oak god in Wales. In some lore, occasionally called Daronwy.

Divona - Goddess of the River Dee. Occasionally called Divona, Divonia or Divonia.

Eiturn - A Celtic god in Cumbria. Referred to as Eiturn, Iturna or Iturna.

Marian - A sea-goddess. Called Marian, Mariam or Mariam.

Nicor - An ancient water-god. Father of the nixes. Identified as Nicor, Stromkarl, Stromkarl, Nickel, Nicker, Nicor, Nicor, nix, Neck(ar), Necker, Nix(ie) or Nixy.

Nodens - God of the chase, dogs and water. God of the Severn. Occasionally identified as Nodens, Nodons, Nodons, Irish Nuada, Irish Nuada, Lludd, Lud,

Nudd, Welsh Nudd, Welsh Nudd or Nuada.

Robin - The god of witches. In some references, referred to as Robin, Red Champion, Red Champion, Robin, Witch God, redbreast, redbreast, robin or robin.

Samothea - A goddess. Called Samothea, White Goddess, White Goddess, Freya, Hag of the Mill or Olwen.

Totates - A war-god. Also referred to as Totates, Tutates, Tutates, Roman Teutates or Roman Teutates.

Wayland - The smith-god, god of craftsmen. Son of Wade. Father of Widia. On occasion, known as Wayland, Weiland, Weiland, Weland, Weland, Weyland, Weyland, Wayland Smith, Wayland Smith, We(i)land, We(i)land, French Galand, French Galand, Volund, German Wieland, German Wieland, Galand, Norse Volund or Norse Volund.

The Burmese Pantheon

Arathaso - Malevolent tree spirits. Referred to as Arathaso.

Bilu - A cannibal ogre. This being is said to cast no shadow. Also commonly identified as Bilu.

Byat-Ta - A wind spirit. Father of Shwe Pyin Nyi-nuang. Brother of Byat-Twe. Occasionally identified as Byat-Ta.

Byat-Twe - Brother of Byat-Ta. Known as Byat-Twe, Shwe Pyin Nyi-Nuang or Shwe Pyin Nyi-Nuang.

Chiton - One of the first nats, created by Chinun Way Shun. Occasionally identified as Chiton.

E-u - The first woman, made by Ea-pe. Consort of Thanai. In some lore, occasionally called E-u.

Ea-pe - The supreme deity of the Karen. He created the first man, Thanai and the first woman, E-u. In some lore, occasionally called Ea-pe.

eingsaung nat - A benevolent house-spirit. Called eingsaung nat.

erawng mot krak - Tall, forked sticks planted in the ground. These sticks record the sacrifice of buffalo to the gods. Sometimes referred to as erawng mot krak, wang un keng or wang un keng.

Hkeo - A lake. In some lore, occasionally identified as Hkeo, Hkun Hsang L'rong or Hkun Hsang L'rong.

Hkrip Hkrawp - A male earth-spirit. Husband of Sik Sawp. Father of Chanum, Ngawn-wa-Mogam and Woi-shun. Sometimes identified as Hkrip Hkrawp.

Hkum Yeng - A guardian spirit of villages. One of the nats. Sometimes called Hkum Yeng.

Hkun Ai - A hero who married a dragonwoman. When he left his wife she gave him an egg from which a son, Tung Hkam, was born. Occasionally known as Hkun Ai.

Hkun Sak-ya - The Burmese name for Indra. At times, called Hkun Sak-ya. travellers with the ague or drives them mad. In some accounts, called Hmin.

hminza - A malignant ghost in the form of a cat or dog: a form of tasé. Also identified as hminza.

hPaung-daw-u - A Buddhist water-dragon god, guardian of lakes. At times, called hPaung-daw-u.

hPi - A demon. This being is said to have red eyes and cast no shadow. In some accounts, referred to as hPi, hPi-hPai or hPi-hPai.

Huyen-thien - A Buddhist dragon-god, guardian of the north and of Tongking. Sometimes identified as Huyen-thien, Nguyen-quan, Nguyen-quan, Tran-vu, Tran-vu, Chinese Huyen-vu or Chinese Huyen-vu.

Jan - A benevolent nat of the sun. One of the original nats created by Chinun Way Shun. In some accounts, identified as Jan.

kyoung - A Buddhist monastery. Occasionally known as kyoung, Buddhist vihara or Buddhist vihara.

Lahu - A fertility-god. Also commonly known as Lahu.

Lan Yein - A progenitor of the Karens. Called Lan Yein.

Loi Hsao Mong - A sacred mountain, home of the gods. Called Loi Hsao Mong.

Long-Do - A guardian deity. Occasionally identified as Long-Do.

Madali Wi-hsa-kyuna - A powerful nat. Also commonly identified as Madali Wi-hsa-kyuna.

Maha Gita Medani - A collection of stories about Burmese demons known as nats. In some references, known as Maha Gita Medani.

Majaw Shringa Pum - A sacred mountain, home of the first man. Also commonly called Majaw Shringa Pum, Majoi Shringa Pum, Majoi Shringa Pum or Majaw Shringha Pum.

Min Kyawzwa - A nat, spirit of wine and merrymaking. Sometimes identified as Min Kyawzwa.

Mong Hsang - Heaven, the home of Hkun Hsan Long. In some accounts, referred to as Mong Hsang.

Myiammo Taung - A sacred mountain regarded as the centre of the earth. Sometimes identified as Myiammo Taung.

Naga Min - A serpent-king. Identified as Naga Min.

nat-kadau - Mediums officiating at the festivals. Dedicated to the nats. Also commonly identified as nat-kadau.

nat-thami - A group of female nats. The function of this group is to guard the umbrellas of the royal family. Also known as nat-thami.

nat-than - Spirit-songs. These songs or chants are used at the festivals dedicated to individual nats. At times, identified as nat-than.

natsin - A shrine dedicated to a nat. Occasionally referred to as natsin.

Nga-hlut Piwe - A Buddhist festival of purification. On occasion, identified as Nga-hlut Piwe.

Ngawn-wa Mogam - Son of Hkrip Hkrawp and Sik Sawp. He shaped the world with a hammer and made it fit for human beings. In some accounts, known as Ngawn-wa Mogam.

Ngoyama Devils - These beings are envisaged as somewhat like humans but with tails. They are said to eat real humans. Also commonly identified as Ngoyama.

Nguyen-hu'u-do - A viceroy who was deified as a god of wisdom. Also known as Nguyen-hu'u-do.

Ning Sang - The Buddhist supreme being. On occasion, called Ning Sang, Npham Wa or Npham Wa.

Pawpaw Nan Chuang - Brother of Chang-hko, in some accounts he survived the flood as well as his sister. Occasionally known as Pawpaw Nan Chuang.

pongyi - A senior monk. In some lore, occasionally identified as pongyi, Pali thera or Pali thera.

Ponphyoi - One of the original nats, created by Chinun Way Shun. Called Ponphyoi.

Saba-Leippya - A spirit of the soil. At times, identified as Saba-Leippya.

sal - A sacred tree. It is said that Maya, the mother of the Buddha, was holding a branch of this tree when her son was born. Occasionally identified as sal.

Sao Kang - A fertility-spirit living in a lake. On occasion, known as Sao Kang.

sayadaw - A title for the head of a monastery. In some lore, occasionally referred to as sayadaw.

Shin Ne Mi - A nat in the form of a nature-spirit. Niece of Min Magaye. Sometimes referred to as Shin Ne Mi.

Shippawn Ayawng - The ancestor of the Kachin. People, descended from the creator, Shingrawa. At times, referred to as Shippawn Ayawng.

Shitta - The nat of the moon. One of the original nats, created by Chinun Way Shun. Called Shitta.

Shwe Na Be - Wife of Min Magaye. Also commonly known as Shwe Na Be.

Siksawp - A female spirit of heaven. Consort of Hkrip Hkrawp. Mother of Chanum, Ngawn-wa- Mogam and Woi-shun. Also referred to as Siksawp.

Sinlap - One of the first nats, created by Chinun Way Shun. A giver of wisdom. Occasionally called Sinlap.

Tawadeintha - The land of the nats. In some references, known as Tawadeintha, Siamese Taweda or Siamese Taweda.

thabet Monsters, spirits of women who have died in childbirth. A form of tasé. These beings take the form of giants with very long, slimy tongues. Also known as thabet, thaye or thaye.

Thagya - Spirits of the air: nats. In some references, known as Thagya.

Thagya Min - Chief of the 37 nats. His appearance signals the start of the year and determines its outcome. Also commonly identified as Thagya Min.

Thanai - In the lore of the Karen the first man, made by Ea-pe. Consort of E-U. Sometimes called Thanai, Thanoi or Thanoi.

thaye Monsters - spirits of men who have died violently. A form of tasé. These beings take the form of giants with very long, slimy tongues. Also referred to as thaye, thabet or thabet.

Thein Rain-nats - It is said that rain is caused by battles between these nats. Also identified as Thein.

to - A monster, part lion, part deer. Identified as to, 'the way', 'the way', Tao, To, Chinese Tao or Chinese Tao.

Trikurat - A forest-spirit. A nat who helps the hunter. Sometimes identified as Trikurat.

tumsa - An exorcist. In some references, identified as tumsa.

Upaka - A nat, a snapper-up of human beings. Known as Upaka.

Van Xuong - A dragon-god of literature. In some accounts, referred to as Van Xuong.

Wawn - One of the original nats created by Chinun Way Shun. In some accounts, referred to as Wawn.

Weza - Necromancers. There are eight different types of weza, each working with specific elements. In some accounts, identified as Weza.

The Cambodian Pantheon

Avichi - The Cambodian version of Avici. At times, identified as Avichi,

Avichey, Avichey, Avici, Buddhist Avici or Buddhist Avici.

Bentei Srei - The name for Shakti, the female aspect of Shiva. Sometimes known as Bentei Srei, Hindu Shakti or Hindu Shakti.

daerechlan - Spirits of the dead that have been. Reborn as animals or giants. Also identified as daerechlan.

dvarapala - Ogres acting as doorkeepers. Also commonly known as dvarapala.

gaja-simha - A monster in the form of an elephant/lion. Also commonly identified as gaja-simha, makara, makara, kalamaka, makara or makara.

Kampean - The blue tevodas. In some references, called Kampean, Hindu Khumbhandas or Hindu Khumbhandas.

Kenor - A being with a female head and thorax. But the wings and feet of a bird. Occasionally referred to as Kenor, Kenarey, Kenarey, Kenary, Kenary, Hindu Gandharva or Hindu Gandharva. Khandas - The white tevodas. Sometimes called Khandas, Hindu Gandharvas or Hindu Gandharvas.

kmoch - Ghosts. Sometimes known as kmoch.

kmoch pray - Ghosts of women or children who died in childbirth. Some say these spirits can enter living relatives and make them ill. Referred to as kmoch pray.

Kovero A Lukabal - Ruler of the north. Ruler of the yeaks. In some versions, this role is played by Peysrap. Sometimes called Kovero, Buddhist

Kubera, Buddhist Kubera, Kompira, Kupera, Kuwera, Hindu Vaishravana, Hindu Vaishravana, Kubera, Mo-li Shou, Peysrap or To Wen.

kru - A shaman. This type of shaman is said to be able to exorcise the demons that cause illness. Also commonly known as kru.

Kruth - A fabulous bird. Also commonly referred to as Kruth, Hindu Garuda, Hindu Garuda, Khyung, Khyung-Gai mGo-Can, Thai Khrut, Thai Khrut or Garuda.

Kruthreach - King of the garudas. At times, referred to as Kruthreach.

Lady Po Nagar - A name for Parvati or Uma. Occasionally identified as Lady Po Nagar.

Lukabal - A guardian spirit of the earth and human beings. Also referred to as Lukabal, Hindu Dikpala or Hindu Dikpala.

Neak Ta - A protective spirit of towns and villages. On occasion, called Neak Ta.

Nirpean - The highest of the 26 paradises. In some accounts, identified as Nirpean, Buddhist Nirvana or Buddhist Nirvana.

Peysrap - A version of Vaishravana. In some accounts, he takes the role of Kovero as ruler of the north. Sometimes referred to as Peysrap, Hindu Vaishravana, Hindu Vaishravana, Kovero, Kubera, Mo-li Shou or To Wen.

Prah Alit - The sun, controlling the lion, gold and Sunday. Occasionally known as Prah Alit.

Prah Ankea - The planet Mars, controlling the pig, blue and Tuesday. In some references, called Prah Ankea.

prah bat - The Cambodian name for the Footprints of Buddha. In some lore, occasionally called prah bat.

Prah En - The Cambodian name for Indra. At times, called Prah En.

Prah Ket - An unknown planet, controlling giants and gold. At times, referred to as Prah Ket.

Prah Noreai-Naraya - The Cambodian version of Vishnu. In some references, known as Prah Noreai-Naraya, Prah Noreay or Prah Noreay.

Prah Phrom - The unformed, uncreated source of all things. Also commonly referred to as Prah Phrom, Prah Keo or Prah Keo.

Prah Prah - The planet Jupiter, controlling the elephant, red and Thursday. Also known as Prah Prah.

Prah Prohm - The Cambodian name for Brahma. In some lore, occasionally called Prah Prohm.

Prah Put - The planet Mercury, controlling the donkey, light colours and Wednesday. On occasion, known as Prah Put.

Prah Rahu - An unknown planet, controlling Kruthreach and yellow. Sometimes called Prah Rahu.

Prah Sau - The planet Saturn, controlling the buffalo, blue and Saturday. Occasionally known as Prah Sau.

Prah Shan - The moon, controlling the tiger, silver and Monday. Occasionally referred to as Prah Shan.

Prah Sok - The planet Venus, controlling the peacock, green and Friday. Called Prah Sok.

Prah Sumer - The Cambodian version of Mount Meru. Also called Prah Sumer.

Prah Thorni - The earth. Sometimes known as Prah Thorni.

Preas Eyn - A god of the Khmer. He is depicted riding an elephant with three heads. In some references, called Preas Eyn, Hindu Indra, Hindu Indra, Amoghasiddhi, Phra In, Shakra, Tung Wang Kung, Venda, Verethragna or Wei-t'o.

Preas Eyssam - A destructive god of the Khmer. Also identified as Preas Eyssam.

Preas Prohm - A four-faced creator-god of the Khmer. On occasion, identified as Preas Prohm, Hindu Brahma, Hindu Brahma, Dainichi or Vairocana.

Reachaa-Sey - A flying-lion. Also commonly called Reachaa-Sey.

Reahu - A Khmer demon which chases and tries to swallow the sun. In some references, referred to as Reahu.

Sanselchay - A hero. He defeated the giant Yeak and rescued his aunt who had been captured by the giant. Also referred to as Sanselchay.

Simhanara Lokeshvara - A name for Avalokiteshvara with 5 Buddhas emanating from his. Body. Sometimes called Simhanara Lokeshvara.

Tossarot A Lukabal - Ruler of the white tevodas, the Khandas. Ruler of the east. At times, called Tossarot.

Vesandar - The Cambodian version of Vessantara. At times, called Vesandar, Buddhist Vessantara, Buddhist Vessantara Hindu Vishvantara, Hindu Vishvantara or Vessantara.

Virulak - A Lukabal. Guardian of the south. Ruler of the blue tevodas, the Kampean. In some lore, occasionally referred to as Virulak, Buddhist Virudhaka, Buddhist Virudhaka, Komoku, Tseng Chang or Virudka.

Virulappak - A Lukabal. Guardian of the west. Ruler of the Kruths and Nagas. In some accounts, called Virulappak.

The Canaanite Pantheon

Canaanite religion is the name for the group of Ancient Semitic religions practiced by the Canaanites living in the ancient Levant from at least the early Bronze Age through the first centuries of the Common Era. Canaanite religion was polytheistic, and in some cases monolatristic. In Canaanite mythology there were twin mountains Targhizizi and Tharumagi which hold the firmament up above the earth-circling ocean, thereby bounding the earth.

The idea of two mountains being associated here as the breasts of the Earth, fits into the Canaanite mythology quite well. The ideas of pairs of mountains seem to be quite common in Canaanite mythology (similar to Horeb and Sinai in the Bible).

The late period of this cosmology makes it difficult to tell what influences (Roman, Greek, or Hebrew) may have informed Philo's writings.

In the Baal cycle, Ba'al Hadad is challenged by and defeats Yam, using two magical weapons (called "Driver" and "Chaser") made for Him by Kothar-wa-Khasis. Afterward, with the help of Athirat and Anat, Ba'al persuades El to allow Him a palace. El approves, and the palace is built by Kothar-wa-Khasis. After the palace is constructed, Ba'al gives forth a thunderous roar out of the palace window and challenges Mot. Mot enters through the window and swallows Ba'al, sending Him to the Underworld. With no one to give rain, there is a terrible drought in Ba'al's absence.

The other deities, especially El and Anat, are distraught that Ba'al has been taken to the Underworld. Anat goes to the Underworld, attacks Mot with a knife, grinds Him up into pieces, and scatters Him far and wide. With Mot defeated, Ba'al is able to return and refresh the Earth with rain.

The Akkadian word "kinahhu", however referred to the purple-colored wool, dyed from the Murex molluscs of the coast, which was throughout history a key export of the region. When the Greeks later traded with the Canaanites, this meaning of the word seems to have predominated as they called the Canaanites the Phoenikes or "Phoenicians", which may derive from the Greek word "Phoenix" meaning crimson or purple, and again described the cloth for which the Greeks also traded.

The Romans transcribed "phoenix" to "poenus", thus calling the descendants of the Canaanite settlers in Carthage "Punic". Thus while "Phoenician" and "Canaanite" refer to the same culture,

archaeologists and historians commonly refer to the Bronze Age, pre-1200 BC Levantines as Canaanites and their Iron Age descendants, particularly those living on the coast, as Phoenicians.

More recently, the term Canaanite has been used for the secondary Iron Age states of the interior, that were not ruled by Aramaean peoples, a separate and closely related ethnic group which included the Philistines and the states of Israel and Judah.

Canaanite religion was strongly influenced by their more powerful and populous neighbors, and shows clear influence of Mesopotamian and Egyptian religious practices.

Like other people of the Ancient Near East Canaanite religious beliefs were polytheistic, with families typically focusing worship on ancestral household gods and goddesses, the Elohim, while acknowledging the existence of other deities such as Baal and El. Kings also played an important religious role and in certain ceremonies, such as the sacred marriage of the New Year Festival may have been revered as gods.

"At the center of Canaanite religion was royal concern for religious and political legitimacy and the imposition of a divinely ordained legal structure, as well as peasant emphasis on fertility of the crops, flocks, and humans."

Canaanite religion was influenced by its peripheral position, intermediary between Egypt and Mesopotamia, whose religions had a growing impact upon Canaanite religion. The Hurrian goddess Hebat was worshiped in Jerusalem, and Baal was closely considered equivalent to the Hurrian storm god Teshub and the

Hittite storm god Tarhunt. Canaanite divinities seem to have been almost identical in form and function to the neighboring Aramaeans to the east, and Baal Hadad and El can be distinguished amongst earlier Amorites, who at the end of the Early Bronze Age invaded Mesopotamia.

Carried west by Phoenician sailors, Canaanite religious influences can be seen in Greek mythology, particularly in the tripartite division between the Olympians Zeus, Poseidon and Hades, mirroring the division between Baal, Yam and Mot, and in the story of the Labours of Hercules, mirroring the stories of the Tyrian Melkart, who was often equated with Hercules.

Anat - virgin goddess of war and strife, sister and putative mate of Ba'al Hadad

Athirat - "walker of the sea", Mother Goddess, wife of El (also known as Elat and after the Bronze Age as Asherah)

Atthart - better known by her Greek name Astarte, assists Anat in The Myth of Ba'al

Baalat - or Baalit, the wife or female counterpart of Baal (also Belili)

Ba'al Hadad - storm god, perhaps superseded El as head of the Pantheon

Baal Hammon - god of fertility and renewer of all energies in the Phoenician colonies of the Western Mediterranean

Dagon - god of crop fertility and grain, father of Baal or Hadad

Eshmun - god, or as Baalat Asclepius, goddess, of healing

Ishat - goddess of fire. She was slain by Anat.

Kotharat - goddesses of marriage and pregnancy

Kothar-wa-Khasis - the skilled, god of craftsmanship

Lotan - serpent ally of Yam

Marqod - God of Dance

Melqart - king of the city, the underworld and cycle of vegetation in Tyre

Molech - or Moloch, putative god of fire

Mot - or Mawat, god of death (not worshiped or given offerings)

Nikkal-wa-Ib - goddess of orchards and fruit

Qadeshtu - putative goddess of love, modern thought to be a sacred prostitute, although there is no evidence of sacred prostitution in ancient Canaanite cities

Resheph - god of plague and of healing

Shachar - and Shalim, twin gods of dawn and dusk, respectively

Shamayim - the god of the heavens

Shapash - also transliterated Shapshu, goddess of the sun; sometimes equated with the Mesopotamian sun god Shemesh whose gender is disputed

Yam-nahar - or Yaw, also called Judge Nahar.

Yarikh - god of the moon and husband of Nikkal

The Celtic Pantheon

Celtic mythology is a combination of numerous basic mythologies of numerous barbarian tribes. One of the earliest of those tribes has been called the Iberian, Berber, Silurian, Basque, or Euskarian race. This tribe spoke a Hamitic language. Another of those earliest tribes are popularly called the Celts who spoke an Aryan language. These Celts were made up of the Goidals (Gaels), Brythons (Britons, Bretons), Continental Gauls, Irish (or Irish Gaelic), Manx, and Scottish Gaelic.

Information is difficult to find but their mythology was divided into sagas: The Mythological Cycle; deals with the Celtic gods and supernatural beings. The Ulster Cycle; deals with the exploits of the warrior caste of pre-Christian Ireland.

The Historical Cycle; deals with the activities of historical figures.

The Fenian Cycle; deals with the tales of Finn Mac Cumhaill and his band of followers, the Fianna.

Aedh - (fire). Irish. A son of Ler. He is a Lord of fire, and may thus be considered as a male aspect of the Brigit. He is one of the children of Ler transformed into a swan by a wicked stepmother, see Conn for fuller details.

Aengus - (unique strength). Irish. Son of the Daghdha. Associated with birds, particularly songbirds. An accomplished musician, He is considered a God of Beauty and perfection of form.

Aeron - (slaughtering). Welsh. A war-god, a male Aspect of the Irish Morrigan. He is a later-period male counterpart to Agrona, of earlier British belief.

Afagddu - (utter darkness). Welsh. The ill-favoured child of Ceridwen, whose name means "Dark" or "Ugly", for whom the Potion of Knowledge is intended. This Archetype reappears in the Arthurian cycle as a mortal warrior whose unsurpassed ugliness prevents him from ever being struck at by an opponent, for fear that he might be the Devil.

Agrona - (slaughtering). British. A warrior Goddess, seemingly a version of the Irish Morrigan, in that she is associated with rivers as well. Later this archetype became masculinized among the Cymri as Aeron, which see, above.

Aife I - (pleasant, beautiful). Irish Third wife of Ler, the evil stepmother of Aedh, Conn, Fiachra, and Finnguala, who transforms them into talking swans in a heat of jealous spite (she being childless). Her deed discovered, she herself is transformed into a vulture, and made to stay eternally in the winds.

Aife II - (pleasant, beautiful). Irish Lover of Ilbrech, she is transformed into a crane by a jealous rival. In such form, and as a water-bird, she becomes a part of Manannan's Realm; when at length she dies, he makes of her remains the fabulous Crane Bag, in which he stores his chief treasures.

Aine - (brightness, glow, splendour, glory). Irish. A Faery Goddess of love and desire, she is also the tutelary Goddess of Knockany, Munster. In that

her name derives from the root for "fire", She may be considered as an aspect of the Brigit.

Andrasta - British. A warrior Goddess of the Iceni tribe, who accepted sacrifices of hares and, perhaps, humans. She is perhaps best known as the deity invoked by the Iceni warrior-queen Boudicca in her rebellion against Rome. See also, Andarta immediately above, for a possible continental connection.

Andraste - (Britain) Andraste is a warrior goddess, the goddess of victory.

Angus - Scottish The Scottish version of Aengus, and also a God of youthful vigour and perfection of form. Much of His tale revolves around conflicts with Cailleach Bheur, who attempts to deny Him His consort, Bride.

Annwn - (Britain) The otherworld.

Arianrhod - (Wales) The goddess of the moon. Her palace is the Aurora Borealis.

Arawn - Welsh. Lord of Annwn, the underworld and realm of departed spirits. He makes a pact with Pwyll, to exchange places with him for one year, in order that Pwyll might defeat an enemy, King Hafgan. Though Arawn set no conditions upon the exchange, when the pact was successfully concluded and each had returned to his own heritage, Arawn discovered that Pwyll had denied himself of his own accord the rights of a husband to Arawn's Lady. Thus Arawn swore an eternal vow of friendship and support toward Pwyll.

Arecurius - (one who stands before the assembly, lawgiver?). British. A Tutelary God of northern Britannia during the Roman occupation.

Arianrhod - (silverwheel). Welsh. The mother of Llew, the tale of how she needed to be guiled into granting him a name and arms is a mainstay of the Mabinogion. She is associated with Night, with the star Polaris, and her hall is said to be the aurora borealis. As her name clearly implies, she may very well be a late version of a Moon-Goddess.

Badb - (raven) Irish. One of the three Valkyrie-aspects of the Morrigan.

Banbha - (pig, sow). Irish. One of the triplicity of Goddesses who are patronesses of all Ireland (for whom, see Eriu and Fotla). Her Name derives from the same root as "sow", or "pig".

Banghaisghidheach - (white ...). Irish. Chief of the cats of Kilkenny.

Belatucadros - (shining one, bright). British. Apparently an early version of Bran the Blessed, and clearly cognate with Beli. He was honoured by common soldiers in the north of Britain during the Roman occupation.

Beli - (bright). Welsh. Brother, or perhaps precursor, of Bran the Blessed, and reputed to be father of all the Gods in some cycles. Quite possibly a solar deity in early times.

Belisama - (Celtic) Goddess of light and fire, the forge and of crafts. She is the wife of the god Belenus.

Bendigeidfran - Welsh. The Cymric equivalent of Bran.

Blodeuedd - (flowerface). Welsh. A woman created by Math out of flowers (those of Oak, Broom, and Meadowsweet) to be a wife to Llew Llaw Gyffes. The match proved

unfortunate as she encompassed his death through infatuation with another. For this, she was cursed by Gwydion to perpetual abhorrence of sunlight, and transformed into an owl, a bird vilified and detested by all other birds.

Boand - (she of the white cattle). Irish. Wife of Nechtain, and mother by the Daghdha of Aengus Og. She is associated with the river Boyne.

Boann - (Irish) Boann is the goddess of rivers and fertility.

Bodb Dearg - (Bodb the red). Irish. A daughter of the Daghdha, and the tutelary God over southern Connacht and part of Munster.

Boudicca - (victory). Irish/British. A female personification of Victory, especially in a martial sense. A very appropriate personification of her is seen in the historical Boadicca, Queen of the Iceni, who fought the Romans to a standstill in the first century CE. Although she ultimately lost, this original Victoria resembles her namesake very strongly.

Bran - (raven, crow). Irish. A master of the Isle of Britain, he is a cauldron-God, associated with a cauldron of regeneration which would revive the slain while leaving them voiceless. His cauldron destroyed, and he mortally wounded in a war to rescue his sister Branwen, he instructed his adherents to decapitate him and, after many travels, bear the head to London and bury it, where it would become a defense and a protection to the whole Isle.

Branwen - (white raven, white crow). Welsh. In the Mabinogion, She is a central figure in being wed to the High King of Ireland and thereby

encompassing the doom of both the Irish and Britons, when her brother Bran invades Ireland to rescue her from the degradation she experiences at the hands of a vengeful Court.

Bres - (Gaelic) God of fertility and agriculture; one of the first kings of the Tuatha De Danaan.

Brianan - Scottish A very obscure figure, apparently a Divinity whose Name is used in oaths and exclamations, often as an invoking force with which to hurl fortune (sometimes good, but more usually bad) toward another.

Brighid - (Brigit) (Gaelic) Brighid was the goddess of fertility, therapy, metalworking, and poetic inspiration. She is the wife of Bres. She is known as Caridwen (Cerridwen) in Wales.

Brigit - (exalted one). Irish and British. A triplicity of Goddesses associated with Fire and smithcraft, with poetry, and with motherhood and childbirth. As an individual, she is a daughter of the Dagda. In pre-Roman Britain, she was the tutelary Goddess of the Brigantes tribe, and like so many Celtic Goddesses, she has some riverine associations. She was conflated into Christian mythology as Saint Brigit.

Cailleach Beara - (crone of Beare). Irish. A giantess associated with mountains. She holds in her apron huge boulders with which to add to mountainous realms. She is a Tutelary to southwest Munster. She also appears in tales describing a knight being importuned by an old hag for love, acceptance of which transforms her into a beautiful maiden.

Cailleach Bheur - (genteel crone) Scottish A giantess associated with Winter. She is said to be blue in color, and a peculiarity of hers is that she emerges on Samhain as an ancient hag, gradually ages in reverse, and disappears at Beltain as a young and beautiful maiden.

Cenn Cruaich - (Gaelic) The heaven-god (akin to Zeus).

Ceridwen - Welsh. A cauldron-Goddess associated with the brewing of a potion of Knowledge which she created for the benefit of her child, Afagddu. When the boy Gwion inadvertently tastes the brew instead, she pursues him in a transformation hunt which is a thinly glossed description of an initiatory rebirth. See also, Taliesin.

Clodna - (Gaelic) Goddess of beauty and the otherworld.

Cocidius - (Britain) God associated sometimes with forests and hunting (linked with the Roman god Silvanus), sometimes with war (equated with Mars).

Conall Cernach - (Irish) Powerful warrior; his name means "strong and victorious".

Conchobar - (Celtic) Conchobar's intended bride, Deidre, eloped with Noisi. Conchobar killed Noisi and his brothers and Deidre died of sorrow.

Condatis - (Britain) God who personified the waters.

Conn - Irish. A son of Ler, and twin brother of Fiachra. He, his twin, and two other siblings (Aedh and Finnguala) are transformed into swans who can speak and sing by a jealous and spiteful

stepmother, Aife. They spend many centuries in this form, and are eventually brought into the household of a Christian missionary, who binds them together with a silver chain.

A Queen of Ireland hears of the remarkable birds and, coveting them, attempts to seize them. In the ensuing struggle, the chain breaks, and they become pillars of dust, representing human bodies many centuries old.

Coventina - (Britain) Goddess who personified a holy spring that had healing powers.

Crearwy - (light, beautiful). Welsh. The favoured child of Ceridwen, sibling to Afagddu.

Credne - (craftsman). Irish. One of a triplicity of Smithy-Gods. He is an artisan of worked metal, usually bronze, brass, or gold. The others are Goibhniu and Luchta.

Creidhne - (Celtic) Creidhne was the god of metal working. One of the trio of craft-gods of the Tuatha De Danaan, as were Goibhniu and Luchta.

Cruacha - Irish. An obscure figure, maidservant to Etain.

Cu Chulainn - (Celtic) A hero akin to Heracles or Theseus, born with the strength of a man and a burning rage to conquer all in his path. His most famous exploits are described in "The Cattle Raid of Cu Chulainn".

Cuda - (Britain) Mother goddess.

Cu Roi - (Irish) A sorcerer who transforms himself into various guises.

Cymidei Cymeinfoll - Welsh. A War-Hag, said to give birth every six weeks to a fully armed warrior. Wife to Llasar, keeper of the Cauldron of regeneration.

Dagda - (Cian) (Celtic) The god who was the supreme head of the People of Dana. (The equivalent of Cronus.) Dagda possesses a bottomless cauldron of plenty and rules the seasons with the music of his harp. With his mighty club Dagda can slay nine men with a single blow, and with its small end he can bring them back to life.

(the) Daghdha - (lord of skill). Irish. An important figure associated with a sacred well, and water in general. Also a fertility God. Various names and epithets (Eochaid Ollathair, all-father; Ruadh Rofhessa, master of knowledge; Deirgderc, redeye, the sun) of his seem to link him to horse-cults, fire, and knowledge. He is the father of many of the others, including Brigit, Mider, Aengus, Oghma, and Bodb Dearg.

Interestingly enough, he is often portrayed as a rather sly but bumptious rustic, one who can be fooled, defeated, or bargained with by plying some idiosyncrasy or personal trait. His favoured weapon is a giant club, or maul.

Dana - (Danu) (Celtic) The goddess from whom Tuatha Dé Danann (The People of Dana) were descended. She was the daughter of the god Dagda (the Good), and had three sons, who had only one son between them, Ecne (Knowledge). She was another of the three war goddesses known collectively as the Morrigan.

Danu - Irish, Celtic, and general Aryan. A river Goddess whose name appears across the face of Europe, the tutelary deity of many nations and places (cf. Don River, Danube River, Denmark, etc.). In the isles, she was the Mistress of the Tuatha De Danaan, the race of divine and semi-divine inhabitants of Ireland before the coming of the Milesians.

Deidre - (Celtic) Deidre was the beautiful intended bride of Conchobar. She ran off with Noísi (Naoise), and died of sorrow when Conchobar killed him and his brothers.

Dewi - (Wales) The Red Dragon god. The emblem of Wales.

Diancecht - (Irish) Diancecht is the god of healing. He killed the giant serpent that was destroying cattle throughout the land. He also killed his own son whose skill in healing endangered his father's reputation.

Dioncecht - Irish. God closely associated with healing and mending of physical ills.

Don - Welsh. The Cymric equivalent of Danu, which see, above. There seems to have been some conflation between Don and St. Anne within Mediaeval times.

Donn - (lord, master). Irish. A God of the underworld, and of the dead. Associated territorially with western Munster. The Romans recognized him as an aspect of their own Dis Pater. Expectedly enough from his attributes, He is a silent and solitary figure, unusual enough among the often tumultuous and extroverted Irish divinities.

Efnisien - (unpeaceful). Welsh. Maternal half-brother to Bendigeidfran (Bran) and full brother to Nisien. Quarrelsome and a natural antagonist, he is said to be able to cause strife between two brothers when they were most loving. He it is that is responsible for the heinous insult to the Irish leading to Branwen's punishment; he it is that slays her son Gwern at the feast of reconciliation. When the Irish begin using the Cauldron of Regeneration to overwhelm Bran's forces, he feels remorse and, pretending to be a slain Irish warrior, is cast alive into the Cauldron, breaking it and killing himself.

Eochaid - (horse-rider). Irish. A very early Aspect of the Daghdha, A solar deity associated with lightning. Usually spoken of as one-eyed, and often referred to by an epithet of Daghdha's, Deirgderc, redevye, the sun.

Epona - (Celtic) The horse goddess. Usually portrayed as riding a mare, sometimes with a foal.

Eriu - Irish. One of the triplicity of Goddesses who are patronesses of all Ireland (for whom, see Banbha and Fotla). She it was whose name was applied to all Ireland.

Etain - Irish. Wife of Mider. By Eochaid, the mother of Liban. She has associations with horses, and may be a later period aspect of an early sun goddess.

Etan - Irish. Sometimes confused with Etain, above. The daughter of Dioncecht and the wife of Oghma; she is considered a Patroness of craftsmanship and artisans.

Fand - (tear; but also Fann, weak or helpless person). Irish. Wife of Manannan and a lover of Cuchullain. Her name apparently derives from the same Aryan root that produces "Venus".

Fedelma - (Irish) Poet and prophetess in the service of Queen Medb.

Ferghus - (Irish) King of Ulster prior to Conchobar.

Fiachra - Irish. A son of Ler, and twin brother of Conn, which see for a fuller telling of their tale.

Finn - (Irish) Leader of the Fianna.

Finnuala - Irish A daughter of Ler, sister to Aedh, Conn, and Fiachra and, like them, a victim of Aife.

Flidais - Irish. A Celtic Artemis; a huntress figure associated with archery, the sanctity of forests and the wildlife therein, and the chase. Unlike Artemis, however, Her lustiness and sexual appetite is legendary.

Fodla - (Gaelic) One of the trio of goddesses who lent their name to Ireland. The other two were Banbha and Eriu.

Fotla - (under-Earth). Irish. One of the triplicity of Goddesses who are patronesses of All Ireland. The others are Banbha and Eriu.

Geofon - (Britain) She was the ocean goddess.

Gilfaethwy - (servant of ...). Welsh. The brother of Gwydion, his doom is encompassed by his uncontrolled lust for Goewin.

Goewin - Welsh. The footmaiden of Math, and the object of Gilfaethwy's uncontrolled desires.

Goibhniu - (smith). Irish. A God of smithcraft, one of a trio (see also Credne and Luchta). Aside from his craftsmanship, he is known as the provider of the Fled Goibnenn, a Sacred Feast. Associated, among other things, with brewcrafting, he is said to have formulated a draught of immortality; note the similarity with the Greco-Roman Hephaestus/Vulcan, a divine smith who was also a brewer. His name survives in Abergavenny (Goibhniu's River).

Govannon - (Wales) God of smiths and metalworkers. The weapons he makes are deadly in their aim, the armor unfailing in its protection. Those who drink from his sacred cup need no longer fear old age and infirmity.

Grainne - (Irish) She is betrothed to Finn, but falls in love with Diarmaid.

Gwydion - Welsh. The Cymric equivalent of Goibhniu. In Welsh sources his hall is the Milky Way; he was a magician of high repute, and the tutor and mentor of Llew.

Gwynn ap Nudd - (Southern) Welsh. A Cthonic divinity, leader of the Wild Hunt, in chase of the White Stag. Closely paralleling the Gaulish Cernunnos and British Herne, he also has affiliations with the northern Welsh Arawn.

Hafgan - Welsh. A lord in Annwyn, and a mortal enemy of Arawn, he may only be slain if struck a single killing blow; to

strike a mercy-blow to his mortally wounded body would be to revive him again. This is accomplished by Pwyll when he comes to Arawn's aid, as related in the First Branch of the Mabinogi.

Hafren - Welsh. Another river Goddess, she is the tutelary of the River Severn.

Ilbrech - Irish. A son of Manannan, he rules over a section of County Donegal.
Latis - (Britain) Goddess associated with water.

Ler - Irish. A God of the sea. Father of Bran, Fiachra, Aedh, Manannan, and numerous others.

Liban - Irish. A water-spirit, the daughter of Eochaid, by Etain.

Lir (Llyr) - (Wales) God of the sea.

Llasar Llaes Gyfnewid - Welsh. The husband of Cymidei, and bearer of the Cauldron later taken by Bran.

Lleu - (Wales) The god who is the Welsh equivalent of the Irish Lugh. He was pictured as young, strong, radiant with hair of gold, master of all arts, skills and crafts.

Llew Llaw Gyffes - (bright one of the steady hand). Welsh. The Cymric equivalent of Lugh. In the Mabinogion, he is portrayed as a youth who struggles against a series of malign geases cast by his mother, Arianrhod, and is assisted by Gwydion. He is later severely injured out of circumstances arising from his wife Blodeuedd's infidelity. In all of this he displays a rather feckless naivete, and does not appear as a pantheon Chieftain.

Llyr - Welsh. The Cymric equivalent of Ler.

Luchta - Irish. One of a triplicity of Smithy-Gods, his aspect is that of the wright, a mechanic and artificer. The others are Credne and Goibhniu.

Luchtaine - (Celtic) He was the god of wheel making.

Luchtigern - (mouse-lord). Irish. Chief of the mice of Kilkenny, slain by Banghaisghidheach.

Lugh - (light, brightness). Irish. Considered the chief Lord of the Tuatha De Danaan, the Celtic Zeus. His archetype appears to derive from an early solar deity, and he has many epithets and sobriquets, among which: Lamhfhada, Long-arm, referring to his skill with spear or sling; Samildanach, much-skilled, having many talents; Ildanach, seer; and Maicnia, boy-warrior.

Mabon - (Celtic) The Son of Light (akin to the Roman Apollo). He was the god of liberation, harmony, music and unity.

Mac Da Tho - (Irish) A god of the otherworld.

Macha - (field, plain). Irish. One of the three Valkyrie-aspects of the Morrigan.

Manannan - (he of the [Irish] sea). Irish. A child of Ler, and the principal sea-God; his name seems to derive from an earlier form of the Isle of Man. He possesses among other things, the fabulous Crane-Bag, holder of all his treasures, including Language. As with many Aryan Sea-Gods, he has a close association with horses.

Maponus - British. Lord of poetry and music; revered during the Roman occupation of Britain.

Math - Welsh. Uncle to Llew. Tutelary to Gwynedd, in North Wales. He is considered the premier sage of Britain: old beyond reckoning, most skilled in Magick, and knowledgeable beyond measure. It was said that he could hear anything spoken that was uttered in the presence of the slightest breeze; the wind would carry the words to him.

Mathonwy - Welsh. Father to Math.

Mabon - (son, youth). Welsh. The God associated with youthfulness, he is sometimes conflated with Pryderi. His full name is "Mabon Ap Modron", which simply means "Son, son of Mother".

Manawydan - Welsh. The Cymric equivalent to Manannan.

Medb - (Irish) Queen of Connacht, her name means "she who intoxicates". A goddess of war. Where the Morrigan use magic in battle, Medb wields a weapon herself. The sight of Medb blinds enemies, and she runs faster than the fastest horse.

Mider - (central one). Irish. His Name derives from the root for "middle", and implies judgement or negotiation. Among the Tuatha De Danaan, he is a chieftain, and known for his stinginess and misplaced pride.

Modron - (mother). Welsh, British, and Gaulish. Often conflated with the Roman Matrona, she is the Tutelary of the Marne in Gaul. In Britain, she appears as a washerwoman, and thus there would

seem to be a connection with the the Morrigan.

Mogons - (Britain) His name means "great one".

(the) Morrigan - (great queen). Irish. A triplicity of Valkyries (see Bodb, Macha, and Nemain), exalting in battle frenzy, chaos, and the gore of slaughter. She/they have a particular role in being the Choosers of the Slain; selecting, severing from the body, and guiding to the afterworld the spirits of fallen warriors. She has, however, many and diverse aspects and functions.

She has been closely associated with water in general, and rivers in particular. She seems in this latter aspect to be a chooser of the slain as well, in that she is seen by those whose fate it is to die in an upcoming battle as a crone, washing their clothing beside a river. See also Morgan le Fay, for a late version.

Nechtain - Irish. Another water-spirit, He is associated with a sacred Well within which live the Salmon of Knowledge. He is closely associated with the Daghdha, and has been conflated with him.

Nehalennia - (steerswoman). Gallo-Belgic. Primarily associated with protection of travelers over the sea. Her known temple locations are always on the coast, and surviving inscriptions often praise her for successfully completed voyages, or implore her for similar journeys to come. She is invariably associated with a large dog as a companion. She has occasionally been conflated with the Roman Goddess Fortuna. Note also the Anglo-Saxon Elen.

Nemain - (frenzy). Irish. One of the three Valkyrie-aspects of the Morrigan.

Nisien - (peaceful). Welsh. Maternal half-brother to Bendigeidfran (Bran) and full brother to Efnisien. Well-favored, he was a natural diplomat of whom it was said that he could make a peace between two embattled armies at the height of their fury. He spent much of his time repairing the damage done by Efnisien.

Nodens - (Britain) God of healing, akin to the Irish god Nuadu.

Nuada - (cloud maker or catcher). Irish. A warrior God, He was twice king over the Tuatha De Danaan. He lost his office when his arm was severed in combat with the Fomorians; as Kings must be physical whole, he could not resume his kingship until Dioncecht fashioned a silver arm for him.

Nudd - Welsh. Another form of Nuada.

Oberon - (Britain) King of the elves.

Oenghus - (Angus) (Irish) He is the son of Daghdha and Boann. He is the god of fatal love (akin to Cupid). Angus' kisses turn into singing birds, and the music he plays draws all who hear it to his side.

Oghma - Irish. A child of the Daghdha, a warrior God who is closely connected to knowledge, magick, and eloquence. He is the inventor of Ogham script, the Celtic variety of runes; and note well, he is said to have designed the letters as a way of encoding knowledge--- they were not granted to him by mystical vision.

Oisín (Irish) Son of Finn.

Partholon (Irish) He led the first group to colonize Ireland, according to some legends.

Pryderi - (care, thought). Welsh. The son of Pwyll, whom he succeeds in his lands. He is stolen away as a newborn infant by a nameless Fiend who, on a horse-thieving expedition, drops him once more into the world when it is struck a blow by the guardian of the horses. Note the equine connection with his mother, Rhiannon.

Pwyll - (wisdom, prudence). Welsh. Lord of Arberth. Father of Pryderi, Husband of Rhiannon, trusted associate of Arawn as related in the first book of the Mabinogi.

Rhiannon - Welsh. Wife of Pwyll, mother of Pryderi. Unjustly accused of destroying Her newborn son (who had been kidnapped by a nameless Fiend; see above), She is compelled to take on the role of a horse, until Her son is unexpectedly returned to her. She is considered as an aspect of the Gaulish Epona, and the Irish Morrigan.

Scathach - (Shadowed) Irish/Scottish. "Lady of Shadows", or, "of the Shadowy Isle". She is a warrior, with additional associations in smithcraft and oracular wisdom. She dwells in Albannach (Scotland), on (most tales agree) the Isle of Skye (Scaith), and is best known as the tutor of CuChulainn in the arts of both love and war.

Silvanus - A woodland spirit associated with parks, villas, and fields, and at an earlier date associated with the forest beyond the settlements, the wildwood. He is a Roman Deity, but so closely did He resonate with Celtic notions that He

is often combined with other Celtic Deities of similar attributes. But note well one difference: to the Roman, the Forest was a place of fear, a nightmare land of chaos, and thus Silvanus had for them a shadowy or darker side; to the Celt, however, the Forest was Home, and as such held no mystery or fear.

Sinann - Irish. Patron Goddess of the River Shannon.

Sulis - (Britain) Goddess of healing, she is akin to the Roman goddess Minerva.

Tailltiu - Irish. Tutulary Goddess of the Telltown region of Ulster.

Taliesin - (radiant-brow). Welsh. A semi-mythical figure whose life has become deeply intertwined with the Divinities of the Celts. He apparently lived in the 6th century CE, and was regarded as the premier bard, or poet of his or any other time. A book of his work exists, set down in the 13th century; several of the works within it are regarded as genuine.

He figures in many tales, but chief among them is the story that he began as the boy Gwion, was asked by the Cauldron-Crone Ceridwen to watch the vessel in which she brewed a Knowledge potion, inadvertently tasted it himself, was pursued by her in a chase involving many shapeshifts, and was at length swallowed by Her, to be reborn nine months later as the Divine bard Taliesin.

Taran - (thunder). Welsh/Continental. A war god who may very well be the source of the image I describe as the God of the Wheel, below.

Tuatha Dé Danann - The mythical race of people (descended from the goddess

Danu) responsible for all the tales of fairies that Ireland is famous for telling. They were said to be adept in magic and, because of this, were banished from heaven. They possessed four talismans of great power: the stone of Fal which shrieked under the true heir to the throne; the spear of Lug which made victory certain; the sword of Nuadhu which slays all enemies; and the ever full cauldron of Daghdha from which no man ever goes away hungry. They came to Ireland where they were forced to go into hiding when that country was invaded by the Milesians, forerunners of today's Irish.

Tuireann - Irish. Son of Oghma and Etan, Husband to the Brigit.

Uathach - (Spectral). Irish/Scottish. Daughter of Scathach and, like Her, a lover of CuChulainn.

Vitiris - (Britain) God of wisdom (not sure, but his name implies that).

The Chinese Pantheon

In the beginning, the universe was a black egg where heaven and earth were mixed together, and in this egg was contained Pangu. He felt suffocated, so he cracked the egg with a broadax, and the light, clear part of the egg floated up to form Heaven while the cold, heavy part stayed down and formed Earth. Pangu stood in the middle, and he and the egg's two parts grew and grew until he was nine million li in height.

When Pangu died, his breath became the wind and clouds, his voice the rolling thunder, and his eyes the sun and the moon. His hair and beard became the stars in the sky, the flowers and trees

from his skin, the marrow in his bones became jade and pearls, and his sweat the good rain that nurtured the Earth. There are several versions of the Pangu legend, but one that is common in southern China is that of King Fang and King Gao Xin. Pangu was King Gao Xin's dog, and King Gao Xin had a great enmity with King Fang. He proclaimed, "Anyone who can bring me King Fang's head will have my daughter's hand in marriage," but no one would try because of King Fang's fearsome army.

One day Pangu slipped away and went to King Fang's court. King Fang was happy to see that he had deserted King Gao Xin, and welcomed him with a banquet. However, that night, Pangu sneaked into the king's chambers and bit off his head, returning back to King Gao Xin with it.

King Gao Xin was overjoyed to see that Pangu had brought King Fang's head, but did not think to marry his daughter to a dog. Pangu would not eat for three days, and the king asked, "Why do you not eat? Are you angry that I would not marry my daughter to you?" Pangu said, "No, just cover me with your golden bell for seven days and I'll turn into a man."

The king did so, but the princess peeked under on the sixth day. She found that Pangu already had man's body but retained a dog's head. However, once the bell had been raised the magic change stopped, and he remained a man with a dog's head. The princess married him and they settled in southern China, where they had four children, who became the ancestors of mankind.

Historians have conjectured that the Chinese mythology began in the 12th

century BC. The myths and legends were passed down in oral form for over a thousand years, before being written in books such as Shan Hai Jing. Other myths continued to be passed down through oral traditions like theater and song, before being recorded as novels such as Hei'an Zhuan - Epic of Darkness (literally Epic of the Darkness). This collection of epic legends is preserved by a community of Chinese Han nationality, inhabitants of the Shennongjia mountain area in Hubei, and contains accounts from the birth of Pangu up to the historical era. Imperial historical documents and philosophical canons such as Shangshu, Shiji, Liji, Lüshi Chunqiu, and others, all contain Chinese myths.

The Jade Emperor is charged with running of the three realms: heaven, hell and that of the living. The Jade Emperor adjudicates and metes out rewards and remedies to actions of saints, the living and the deceased according to a merit system loosely called the Jade Principles Golden Script. When judgments proposed were objected to, usually by other saints, the administration would occasionally resort to the counsels of the advisory elders.

The Chinese dragon is one of the most important mythical creatures in Chinese mythology. The Chinese dragon is considered to be the most powerful and divine creature and is believed to be the controller of all waters. The dragon symbolised great power and was very supportive of heroes and gods. One of the most famous dragons in Chinese mythology is Yinglong "Responding Dragon", said to be the god of rain. Many people in different places pray to Yinglong in order to receive rain.

In Chinese mythology, dragons are believed to be able to create clouds with their breath. Chinese people sometimes use the term "Descendants of the Dragon" as a sign of their ethnic identity.

For the most part, Chinese myths involve moral issues which inform people of their culture and values.

There has been extensive interaction between Chinese mythology and the major belief systems of Confucianism, Taoism, and Buddhism. On the one hand, elements of pre-Han dynasty mythologies such as those in Shan Hai Jing were adapted into these belief systems as they developed (in the case of Taoism), or were assimilated into Chinese culture (in the case of Buddhism).

On the other hand, elements from the teachings and beliefs of these systems became incorporated into Chinese mythology. For example, the Taoist belief of a spiritual paradise became incorporated into mythology, as the place where immortals and deities dwell.

The Chinese had a god for everything and as a result well over a thousand different ones. Presented here are a small selection of game related ones.. a very small selection..

Aizen-Myoo - A deity, who despite his terrible appearance, is full of compassion for mankind. He is pictured with six arms, three eyes, a lion's head with bristling mane, and atop his head a thunder-bolt (Vajra), with which he calms evil passions and forbidden desires.

Au-Co - Vietnamese creator of humanity.

Ba - Goddess of drought.

Caishen - God of wealth.

Chang Fei - God of butchers.

Chang Hsien - God of dreams and god of pregnancy.

Ch'ang-O - Originally a woman who lived on earth and became a goddess when she drank all the water of immortality that was given to her husband by the gods as an award, thereby cheating him of that honor. She became goddess of the moon.

Chang Pan - God of masons.

Ch'ang Tsai - God of the spleen.

Chao san-Niang - Goddess of wig salesmen.

Chao T'eng-k'ang - God of the bowels.

Ch'eng Huang - God responsible for the land, its moats, ditches, and walls, and the people.

Cheng San-Kung - God of fishing.

Cheng Yuan-ho - God of strolling singers.

Chen Kao - God of the ears.

Chien-Ti - A Chinese ancestral mother who accidentally swallowed a multi-colored swallow's egg and gave birth thereafter to the ancestors of the Shang dynasty.

Chih Jih - God of the day.

Chih Nii - Goddess of spinning.

Chih Nu - She wove the beautiful robes of all the other divinities. Goddess of weaving.

Ch'ih Sung-tzu - Lord of the rain.

Ching Ling Tzu - God of tea.

Ch'ing Lung - God of the lungs.

Chin-hua Niang-niang - God of drums and violins.

Chio Yuan-Tzu - God of the brain.

Chi Po - God of the winds.

Chou Wang - God of sodomy.

Chuang-Mu - Goddess of the bedroom.

Chu-jung - God of fire and celestial executioner.

Chung-kuei - Protector of those who travel. God of examinations.

Chung-li Ch'üan - One of the Eight Immortals of Taoism.

Ch'ung Ling-yu - God of the nose.

Chung Liu - God of eaves.

Chu Niao - God of the heart.

Chun T'i - Goddess of the dawn.

Chu Ying - God of the eyes.

Di Jun - God of the eastern sky.

Fan K'uei - A god of butchers.

Fei Lien - A god of the wind.

Fengbo - Another god of the wind.

Feng Pho-Pho - Goddess of the winds of China, Feng Pho-Pho was pictured as riding a tiger for her steed and with clouds for her roadway. She was depicted as an old, wrinkled woman. On calm days, it was thought she rounded up the winds and stuffed them into the bag she carried on her shoulder.

Fu-Hsi - The god of vegetation and the inventor of writing.

Fu Hsing - He was one of the three divinities known as Fu-Shou-Lu. He was considered a spirit of happiness.

Fu-Pao - The Yellow Emperor of China was another hero with an unusual conception. His mother, Fu-Pao, sat outdoors one night watching an unearthly light play across the sky, and she became impregnated. Her child Huang-Ti, the Yellow Emperor, gestated for two years (another common phenomenon among heroes) before his birth.

Gaomei - Originally an ancient Chinese goddess whose name, means "first mother". She was later changed into a male divinity.

Guan Di - A god of war.

Hao Ch'iu - A god of the heart.

Hariti - She had been a cannibal devourer of children until converted by Buddha, at which time she became the protectress of children.

Heng-o - Goddess of the moon. Consort of Yi the Archer.

Ho Po (Ping-I) - God of the Yellow River. Foremost among the river gods.

Hou Chi - Lord of abundant harvests. He was miraculously conceived when his childless mother stepped on the footprint of a god.

Hou T'u - A god of the earth.

Hsiao Wu - God of prisons.
Hsieh T'ien-chun - God personification of the planet Saturn.

Hsien Nung - A god of agriculture.

Hsi Ling-su - God of silk.

Hsi-shen - God of joy.

Hsi Shih - Goddess of face cream.

Hsi Wang Mu - Mother goddess of the Western Paradise.

Hsuan Wen-hua - The god of hair.

Hsu Ch'ang - God of archery.

Huang Ti - God of architecture.

Huang T'ing - God of the spleen.

Huo Pu - A god of fire.

Hu-Shen - God of hail.

Jen An - God of robbers.

Jizo Bosatsu - The great protector of suffering humanity. He averts fires, facilitates childbirth, and is especially honored as a protector of children.

Keng Yen-cheng - Another god of robbers and thieves.

King Wan - A god of luck.

Ko Hsien-Weng - God of jugglers.

Kongo-Myoo - Depicted as surrounded by fire; has three heads and six arms. His front face has five eyes.

Kuan Ti - God of war, literature, fortune-telling and upholder of justice.

Kuei-ku Tzu - Another god of fortune-telling.

Kujaku-Myoo - He is always shown seated on a peacock. He gives protection against drought.

Kuo Tzu-i - Another god of happiness.

Lai Cho - A god of agriculture.

Lao Lang - God of actors.

Lei Kung - God of thunder.

Lei Tsu - God of innkeepers.

Li Lao-chun - God of leatherworkers.

Li Tien - God of firecrackers.

Liu Meng - God of agriculture.

Liu Pei - God of basket-makers.

Lo Shen - Goddess of rivers.

Lo-Tsu Ta-Hsien - God of barbers and beggars.

Lo Yu - God of tea.

Lu Hsing - Another of the three gods who were known as Fu-Shou-Lu. God of justice.

Lung Yen - God of the liver.
Lu-pan - God of carpenters.

Ma-Ku - Goddess of springtime.

Mang Chin-i - Goddess of the womb.

Mang Shen) - God of agriculture.

Mao Meng - God of the planets Jupiter and Mercury.

Men Shen - The two guardians of doorways, who protect against evil spirits and hostile influences.

Miao Hu - A god of agriculture.

Mi-lo Fo - The coming Buddha.

Ming Shang - God of the eyes.

Mulhalmoni - Goddess of water.

Nan-chi Hsien-weng - God of longevity.

Ni-O - The protector of the Buddhist faith.

Niu Wang - God of oxen.

Nu-kua - Goddess inventor of marriage. In some myths the one who created mankind.

Nu Wa - Goddess of those who arrange marriages.

Pa - Goddess of drought.

Pa Cha - Goddess of grasshoppers.

Pai Chung - Another god of agriculture.

Pai Liu-Fang - God of the throat.

Pai Yu - God of guitars.

P'an-Chin-Lien - Goddess of brothels, prostitution, and sex.

P'an Niang - Goddess of vaccination.

Pao Yuan-ch'uan - God of the spleen.

Phan Ku - The creator who formed the mountains, valleys, rivers and oceans. When he died, his skull became the sky, his breath the wind, his voice thunder, his legs and arms the four directions, his flesh the soil, and his blood the rivers. Then the fleas in his hair became the people.

P'i Chia-Ma - God of the ribs.

Pien Ho - God of jewellers.

Po Yan Dari - (Cambodia) Goddess of disease.

Quan Yin (Kuan Yin) - Quan Yin is a mother/protectress type Goddess. She died in life but was made a Goddess, and because she saw a lot of pain while she was living, she swore to protect all humans, and would not rest until the suffering of man-kind ended.

Samanta-Bhadra - Sanskrit name of Kuntu-bzang-mo, mother goddess in BARDO mysticism.

San Kuan - Collective name for the Three Officials, who were T'ien Kuan (official of heaven), Ti Kuan (official of earth) and Shui Kuan (official of water).

Sao-ch'ing Niang - Goddess of good weather.

Sarudahiko - The god of the crossroads and the embodiment of male sexuality. He is shown with a large nose, which is of phallic significance.

Sengdroma - (Tibet) A lion-faced goddess called upon as a protector of herds.

Sgeg-mo-ma - (Tibet) Goddess of beauty, often depicted as holding a mirror.

Shang Chien - God of the neck.

Shang - Ti Originally the supreme god. He was later known as T'ien (Sky).

She chi - Another god of agriculture, especially of grain and the land.

Sheng Mu - Goddess of black magic.

Shen Hsui-Chih - God of medicine.

Shen Nung - Another agriculture god.

Shih Liang - God of the tongue.

Shiu Fang - God of embankments.

Shou-lao - God who determines man's longevity.

Shun I Fu-jen - Goddess of famine and floods.

Sien-Tsang - Goddess of silk cultivation.
Ssu-ma Hsiang-ju - God of wine sellers.

Sung-Chiang - God of thieves.

Sun Pin - God of shoemakers.

Sun Ssu-miao - God of druggists.

Tan Chu - God of the teeth.

T'ang Ming Huang - God of the theater.

Tankun - (Korea) The sun god and founder of Korea.

Tao Kung - God of the diaphragm.

Tengri - (Mongolia) God of the sky.

Tho-og - (Tibet) Mother goddess, first of the gods to exist.

T'ien Fei - Goddess of sailing.

Tien Hou - Ocean goddess who rode across the sky on clouds and, with her wind servants, looked for sailors in danger. She then hastened to their rescue.

Tien Mu - Goddess of lightning.

Ti-tsang - Deity who protects mankind; is able to rescue souls from hell and bring them to paradise.

Tsai Shen - God of wealth.

Ts'ang Chien - God of writing.

Ts'an Nu - Goddess of silkworms.

Tsao Chun - The kitchen god. The most important god of the family and home.

Tsao-Wang - God of the hearth.

T'shai-Shen - A god of wealth.

Tung Chun - God of the day.

T'ung Chung-chung - God of the skin.

T'ung Lai-yu - God of the stomach.

Tung Lu - God of snow.

T'ung Ming - God of the tongue.

Tzu-ku Shen - God of toilets.

Ui Tango - One of three creator goddesses. The other two are Nguntre and Ninguerre.

Wa - A divine woman who, in ancient times, "produced the ten thousand beings through metamorphosis." It is difficult to tell from the writings about her exactly how this creator goddess populated the world.

Wang-Mu-Niang-Niang - Goddess of female energy.

Wang Ta-hsien - God of white ants.

Weiwobo - Another goddess of female energy.

Wen-ch'ang - God of literature.

Wu-tai Yuan-shuai - God of musicians.

Xi Hou - Goddess who gave birth to ten suns. Each morning she bathes the ten suns, and then places the one which is to light that day into a chariot drawn by dragons for the day's journey.

Xi Wangmu - Personification of the female principle (yin), who with Mu Kung (yang), created heaven and earth, and all living beings.

Xiu Wenyin - Goddess of lightning and thunder.

Yanwang - A god of death.

Yaoji - This goddess was said to have been worshiped in the form of a sacred rock at the summit of a hill called the Mount of the Sorceress. According to an old legend, a king encountered her on that hill in a dream in which she revealed not only her name but the location of a plant to be used in love magic.

Yen-lo - Ruler of the underworld.

Yen-Lo-Wang - God of the earth.

Yi - Husband of Chang-o. He saved the earth from destruction when all ten of its suns appeared in the sky at the same time. Yi, an expert archer with a magic bow, shot down nine of the suns.

Yu - The engineer hero who measured the world from east to west and from north to south in order to lay it out. Yu, the son of K'un, the emperor of China, was a thin, reedy man who was ill and crippled causing him to hop about on one foot. He dug out the mountains and allowed waters to flow from a catastrophic flood.

He worked at it for 13 years without returning home. When he became a god, Yu travelled the world in order to plan it. He stabilized five sacred mountains at the four cardinal points and at the center of the earth. Yu's wife was the daughter of T'u-chan the mountain of the earth. Yu was the first emperor of the Hsia Dynasty.

Yu Ch'iang - God of the ocean winds. He appears as a giant sea bird or a whale, or any other sea creature, but he always has the face, hands, and feet of a human male.

Yu Huang - Emperor of the gods. God of purity. God of nature. The Jade God.

Yum-chen-mo - (Tibet) Goddess of wisdom.

Yun-T'ung - God of the clouds.

Yu-Tzu - A god of the rain.

Zaoshen - God of kitchens.

Zas-ster-ma-dmar-mo - (Tibet) Goddess of wealth.

Zhang Xi - A creator goddess who gave birth to twelve moons.

Zhinü - A goddess of marriage and a patron of weavers.

Zhongguei - God of examinations.

Zigu Shen - Bathroom goddess

Zisun - Goddess of weddings.

Egyptian Pantheon

Egypt was historically divided into two kingdoms. There was Upper Egypt and Lower Egypt. Upper Egypt seemed to contain a more educated or civilized peoples than Lower Egypt. The peoples of Upper Egypt were somewhat of a different race (a mixture of different ethnic groups) than those of Lower Egypt. The gods listed here (mostly from Upper Egypt), and their various depictions were in the main totally different in some aspect or another than the gods of Lower Egypt.

For instance Ptah the great god of Upper Egypt is in Lower Egypt an ugly dwarf with an enlarged head carrying a club over his head as if threatening his

worshippers with vengeance, and he is the father of a brood of children as ugly and malicious as himself whose main duty was to torture the wicked dead.

The Egyptian divinities are well-known for being portrayed with the heads and visages of various beasts. These creatures were not necessarily the only animals sacred to the God or Goddess they are connected with, or that they were the exclusive figure used to image the divinity - in some cases the God or Goddess claimed more than one animal, and in some cases the God or Goddess was portrayed with any of several different creatures faces.

The Egyptian pantheon consisted of the many Gods worshipped by the Ancient Egyptians. A number of major deities are addressed as the creator of the cosmos. These include Atum, Ra, Amun (Amen) and Ptah amongst others, as well as composite forms of these Gods such as Amun-Ra. This was not seen as contradictory by the Egyptians.

Aker - deification of the horizon

Am-heh - minor underworld god

Ammit – crocodile-headed devourer in Duat, not a true deity

Amun or Amen – "the hidden one", a local creator deity later married to Mut after rising in importance

Amunet – female aspect of the primordial concept of air in the Ogdoad cosmogony; depicted as a cobra snake or a snake-headed woman

Andjety - god thought to be a precursor to Osiris

Anhur - god of war

Ankt - a minor war goddess

Anput - female aspect of Anubis

Anti - god of ferrymen

Anubis or Yinepu – dog or jackal God of embalming and tomb-caretaker who watches over the dead

Anuket - gazelle-headed goddess of the Nile River, the child of Satis and among the Elephantine triad of deities

Apep or Apophis – evil serpent of the Underworld and enemy of Ra; formed from a length of Neith's spit during her creation of the world

Apis – bull deity worshipped in the Memphis region

Ash - god of oases and the vineyards of the western Nile Delta

The Aten – sun god worshipped primarily during the period of Atenism in the eighteenth dynasty when Pharaoh Amenhotep IV (Akhenaten) introduced monotheistic worship

Atum – a creator deity, and the setting sun

Babi - baboon god associated with death and virility

Banebdjedet - ram god of fertility

Ba-Pef - minor underworld god

Bastet – protector of the pharaoh and solar goddess, depicted as a lioness, house cat, cat-bodied or cat-headed woman

Bat – cow goddess who gave authority to the king; her cult originated in Hu and persisted widely until absorbed as an aspect of Hathor after the eleventh dynasty

Bata - bull god

Bes – dwarfed demigod associated with protection of the household, particularly childbirth, and entertainment

Chenti-cheti - crocodile god

Geb –god of the Earth, first ruler of Egypt and husband of Nut

Ha - god of the western deserts

Hapi or Hapy – deification of the annual flooding of the Nile, associated with fertility

Hathor or Hethert – cow or cow-goddess of the sky, fertility, love, beauty and music

Hatmehit - fish goddess, originally a deification of the Nile River

Hedetet - scorpion goddess, later incorporated into Isis

Heka - deification of magic

Hemen - falcon god

Heqet – frog or a frog-headed goddess of childbirth and fertility

Hemsut - goddess of fate and protection

Heryshaf - ram god

Horus or Heru – falcon-headed god of the sky, pharaohs, war and protection

The four sons of Horus - personifications of the four canopic jars

Hu - deification of the first word

Huh - deification of eternity

Iabet - goddess of the east, consort of Min and cleanser of Ra

Iah - god of the moon

Iat - minor goddess of milk and, by association, of nurturing and childbirth

Imentet - goddess of the necropoleis west of the Nile

Isis or Aset – goddess of magic, motherhood and fertility and consort of Osiris; represented as the throne

Iusaaset – a primal goddess described as "the grandmother of all of the deities"

Kebechet - deification of embalming liquid

Khepri – the scarab beetle or scarab-headed god of rebirth and the sunrise

Kneph - a creator deity

Khnum – ram-headed creator god of the flooding of the Nile River

Khonsu – god of youth and the moon

Kuk –frog-headed personification of darkness, whose consort or female form was the snake-headed Kauket

Maahes – lion-headed god of war, weather.

Ma'at – goddess who personified concept of truth, balance, justice and order

Mafdet – goddess who protected against snakes and scorpions

Mehen - protective snake god which coils around the sun god Ra during his journey through the night

Menhit – goddess of war, associated with Sekhmet

Meret - goddess associated with rejoicing, singing and dancing

Meretseger – cobra-goddess of tomb builders and protector of royal tombs

Meskhenet – goddess of childbirth and the creator of each person's Ka, a part of their soul, which she breathed into them at the moment of birth

Min – god of fertility and lettuce, often represented as a man with an erect penis

Mnevis – the sacred bull of Heliopolis

Monthu - falcon god of war

Mut – mother goddess, associated with the waters from which everything was born

Nefertem - god of healing and beauty

Nehebkau - guardian of the entrance to the underworld

Neith – goddess of creation, weaving, war and the dead

Nekhbet – vulture goddess; patron of pharaohs and Upper Egypt

Neper - androgynous deification of grain

Nephthys or Nebthet – goddess of death, night and lamentation; the nursing mother of Horus and the pharaohs

Nu – deification of the primordial watery abyss

Nut – goddess of the sky and heavens

Osiris or Wesir – merciful judge of the dead in the afterlife and consort of Isis

Pakhet – a synthesis of Sekhmet and Bast

Petbe - god of revenge

Ptah – creator deity, also a god of craft

Qebui – god of the north wind

Ra – the sun, also a creator deity, whose chief cult centre was based in Heliopolis

Rem - fish god who fertilises the land with his tears

Renenet - deification of the act of giving a true name during birth

Saa or Sia - deification of perception

Satet – goddess of war, hunting, fertility and the flooding of the Nile River

Sekhmet – lioness goddess of destruction, pestilence and war; fierce protector of the pharaoh, and later as an aspect of Hathor

Seker or Sokar - falcon god of the Memphite necropolis

Serket – scorpion goddess of healing stings and bites

Seshat – Goddess of writing, astronomy, astrology, architecture, and mathematics; depicted as a scribe

Set or Seth – god of the desert, storms and foreigners; later god of chaos

Shai - deification of the concept of fate

Shed - savior deity

Shezmu - god of execution, slaughter, blood, oil and wine

Shu - personification of air

Sobek – crocodile God of the Nile; patron of the military

Sobkou - messenger god

Sopdet - deification of the star Sothis (Sirius)

Sopdu - personification of the scorching heat of the sun

Ta-Bitjet - scorpion goddess identified as the consort of Horus

Tatenen - god of the primordial mound

Taweret – hippopotamus goddess of pregnant women and protector during childbirth

Tefnut – goddess of moisture, moist air, dew and rain.

Tenenet - goddess of beer

Thoth or Djehuty – ibis-headed god of the moon, drawing, writing, geometry, wisdom, medicine, music, astronomy and magic

Unut - snake goddess

Wadjet – snake goddess and protector of Lower Egypt

Wadj-wer – fertility God and personification of the Mediterranean Sea or lakes of the Nile Delta

Weneg - plant god supporting the heavens

Werethekau - personification of supernatural powers

Wepwawet – jackal god of warfare and hunting

Wosret – a localized guardian Goddess, protector of the young God Horus; an early consort of Amun, later superseded by Mut

Eskimo Pantheon

All people, animals and plants have souls (anua). The anerneq was the part of a soul that went to the underworld, while the tarneq (taren-raq) was the physical embodiment of the soul. Taboos exist in order to ensure monetary prosperity, health and that animals will be available to hunters. Ritual ceremonies performed before, during and after hunting trips help to accomplish this. Each species of animal has a deity, called a Keeper or a Master. The Angakut is the Shaman of his tribe.

He remembers the taboos and guides his people in the following of them. He interprets omens, causes of illness or lack of success in hunting or other ventures. Interpreting these signs indicates which taboo an individual, family or entire tribe has violated. Often, the shaman will enter a trance state using drum beating, chanting or other methods and thereby astrally travel to alternate

realms of awareness to determine the causes of the negative event or circumstance. Adlivun is where the dead are purified before continuing on to the Land of the Moon.

Inuit mythology has many similarities to the religions of other polar regions. Inuit traditional religious practices could be very briefly summarised as a form of shamanism based on animist principles. In some respects, Inuit mythology stretches the common conception of what the term "mythology" means.

While the dominant religious system of the Inuit today is Christianity, many Inuit do still hold to at least some element of their traditional religious beliefs. Inuit traditional cosmology is not religion in the usual theological sense, and is similar to what most people think of as mythology only in that it is a narrative about the world and the place of people in it.

The harshness and randomness of life in the Arctic ensured that Inuit lived constantly in fear of unseen forces. A run of bad luck could end an entire community, and begging potentially angry and vengeful but unseen powers for the necessities of day-to-day survival is a common consequence of a precarious existence even in modern society. For the Inuit, to offend an anirniq was to risk extinction.

The principal role of the angakkuq in Inuit society was to advise and remind people of the rituals and taboos they needed to obey to placate the spirits, since he was held to be able to see and contact them. The anirniit were seen to be a part of the sila - the sky or air

around them - and were merely borrowed from it.

Although each person's anirniq was individual, shaped by the life and body it inhabited, at the same time it was part of a larger whole. This enabled Inuit to borrow the powers or characteristics of an anirniq by taking its name. Furthermore, the spirits of a single class of thing - be it sea mammals, Polar Bears, or plants - were in some sense held to be the same, and could be invoked through a sort of keeper or master who was connected in some fashion with that class of thing. In some cases, it is the anirniq of a human or animal who became a figure of respect or influence over animals things through some action, recounted in a traditional tale. In other cases, it is a tuurngaq, as described below.

Some spirits were by nature unconnected to physical bodies. These figures were called tuurngait (also tornait, tornat, tornrait, singular tuurngaq, torngak, tornrak, tarngek). Some were helping spirits that could be called upon in times of need. Some were evil and monstrous, responsible for bad hunts and broken tools.

They could also possess humans, as recounted in the story of Atanarjuat. An angakkuq with good intentions could use them to heal sickness, and find animals to hunt and feed the community. He or she could fight or exorcise bad tuurngait, or they could be held at bay by rituals; However, an angakkuq with harmful intentions could also use "tuurngait" for their own personal gain, or to attack other people and their tuurngait.

Adlivun - The home of Sedna, goddess of the sea. This is where the dead are purified before continuing on to the Land of the Moon.

Akycha - Sun god of the Alaskan Eskimo.

Alignak - God of the moon, storms, earthquakes and tides.

Aningan - Moon god. Called Igaluk in Alaska.

Asiaq - Goddess of weather.

Idliragijenget - A sea goddess.

Idlirvirisong - The demonic cousin of the sun.

Igaluk - God of the moon.

Ignirtoq - Goddess of lightning. She made lightning by rubbing pieces of flint together.

Kadlu - The thunder goddess; sister of Ignirtoq. She made thunder by jumping on hollow ice.

Mallina - The sun goddess; sister to the god Anningat, the moon.

Nanook - The Bear god. (The Pleiades)

Negafok - The cold weather spirit.

Pana - She cares for the souls of the dead in heaven while they wait to be reincarnated.

Pinga - She takes the souls of the dead to heaven, and gives them to the care of Pana.

Pukkeenegak - Goddess of childbirth.

Sedna - The goddess of the sea. An earth mother figure who had been a child of giants. When her ravenous hunger led her to start eating her sleeping parents, they took her out to sea and cut off her fingers, which became whales, walrus, seals and fish. They then cast her into the depths of the ocean which she then ruled. Called Arnarquagsaq in Greenland and Nerivik in Alaska.

Tekkeitserto - God of hunting.

Estonian Pantheon

Estonian mythology is a complex of myths belonging to the Estonian folk heritage and literary mythology. Some traces of the oldest authentic myths may have survived in runic songs. There is a song about the birth of the world – a bird lays three eggs and starts to lay out the nestlings – one becomes Sun, one becomes Moon and one becomes the Earth. Other Finno-Ugric peoples have also myths according to which the world has emerged from an egg.

The world of the Estonians' ancestors is believed to have turned around a pillar or a tree, to which the skies were nailed with North Star. Milky Way (Linnutee or Birds' Way in Estonian) was a branch of the World Tree (Ilmapuu) or the way by which birds moved (and took the souls of the deceased to the other world). These myths were based on animistic beliefs.

Changes occurred in proto-Estonian mythology as a result of the contacts with Baltic and Germanic tribes, as well as the transition from hunting and gathering to farming. Personifications of

celestial bodies, sky and weather deities and fertility gods gained importance in the world of the farmers. There may have been a sky and thunder god called Uku or Ukko, also called Vanaisa (Grandfather) or Taevataat (Sky Father).

Proto Estonian pre-Christian deities may also have included a sky-god by name Jumal, known also by other Finnic peoples as Jumala in Finnish and Jumo in Mari. Many recorded legends and myths depicting a supreme sky god are however probably of later origin and feature Christian and/or foreign influences.

Estonian legends about giants (Kalevipoeg, Suur Tõll, Leiger) may be a reflection of Germanic (especially Scandinavian) influences. There are numerous legends interpreting various natural objects and features as traces of Kalevipoeg's deeds. The giant has merged together with Christian Devil, giving birth to a new character – Vanapagan (a giant demon living on his farm or manor and his farm hand Kaval-Ants (Crafty Hans).

Äiatar – a female demon

Äike - thunder god

Ebajalg - demonic whirlwind

Ehaema - Mother Twilight, a nocturnal spirit or elf, encouraging spinning

Eksitaja - an evil spirit who makes people lose their way in a forest or a bog

Haldjas (the ruler) - elf, fairy, protector spirit of some place, person, plant or animal

Hall - personification of malaria	Kaitsja - protector
Hiid - a giant	Kalevipoeg, Kalevine, Sohni, Soini, Osmi - giant hero, mythical ancient king of Estonia
Hiiela - another world, land of the dead	Kalm - grave; spirit of a dead person; ruler of the land of the dead
Hiieneitsid - maidens from the land of the dead	Kalmuneiu - Maiden of the Grave; a girl from the land of the dead
Hiis - holy grove	Kaval-Ants (Crafty/Sly Hans) - wicked farm hand who deceives his master
Hingeliblikas – a person's spirit in the form of a moth	Vanapagan - the Devil
Hingeloom - a person's spirit in the form of an insect or a small animal	Kodukäija - a restless visitant ghost
Hoidja - protector	Koerakoonlane - a demonic warrior with a dog snout
Hämarik - personification of dusk, a beautiful young maiden	Koit - personification of Dawn, a young man, eternal lover of Hämarik
Hännamees – a demon who stole and brought food, money and other worldly goods to its maker and owner	Koll - bogey
Härjapõlvlane - goblin	Kolumats – bogeyman
Ilmaneitsi, Ilmatütar - Air Maiden, Sky Maiden	Kratt - a demon who stole and brought food, money and other worldly goods to its maker and owner in the form of a whirlwind or meteor-like tail of fire (also called puuk, pisuhänd, tulihänd, hännamees)
Ilmarine, Ilmasepp - a mythical blacksmith who forged among other things the Sun and the Moon (cp. Ilmarinen)	Kurat, Kuri, Vanakuri - devil (The Evil One)
Ilo - Joy, the hostess of feasts	Kuu - Moon
Jutta - queen of the birds, daughter of Taara	Kõu - Thunder; son of Uku, brother of Pikker
Juudaline - demon	Kääbas - grave, death spirit
Järvevana - Old Man from the Lake	Külmking - a spirit of an unholy dead
Kaevukoll - bogeyman of the well	

Lapi nõid - witch of Lapland

Laurits - fire god or spirit, related to St. Lawrence

Leiger (player) - a giant living in Hiiumaa island

Lendva - an illness sent by an evil witch

Libahunt - werewolf

Linda - mother of Kalevipoeg

Lummutis - ghost, wraith

Luupainaja - incubus, nightmare

Lämmeküne - cp. Lemminkäinen

Maa-alune - a creature living under the earth and causing illnesses

Maaema - Mother Earth

Maajumalad - Gods of Earth

Majauss - domestic grass-snake, protector spirit

Mana - a hypothetical ruler of the dead

Manala - land of the dead

Manalane - inhabitant of the land of the dead

Marras - spirit of death, predictor of death

Mereveised - Sea cows

Metsaema - Mother of Forest

Metsavana - Old Man of the Forest

Metsik - a fertility god

Mumm - bogey, monster, ghost

Murueide Tütred - daughters of Murueit, beautiful maidens

Murueit - a female spirit of forest and earth, connected to the land of the dead

Nõid - witch

Näkk - mermaid

Olevipoeg - the brother of Kalevipoeg, city builder, related to St Olaf

Painaja - nightmare, incubus

Pakane - Frost

Pardiajaja - half-demonic warrior

Peko - Seto god of fertility and brewing

Pell - a fertility god

Peninukk - half-demonic warrior

Peremees - Master

Pikne, Pikker - Thunder, "The Long One"

Piret - wife of Suur Tõll

Pisuhänd - tail of fire, treasure-bringing goblin

Puuk – treasure-bringing goblin

Põrguneitsi - virgin of Hell

Päike - Sun god

Rõugutaja - a female deity, protector of the rye crops, women in labor and the city of Narva

Sarvik - a horned demon, a devil
Sulevipoeg - Sulev's son, friend of Kalevipoeg

Surm - Death god

Suur Tõll - giant hero living in Saaremaa Island

Taara - the supreme god of the pantheon of Estonian pseudomythology

Taarapita, Tarapita, Tharapita - mythological Osilian God of War

Taevataat - God, literally Sky Father

Tont - ghost

Toonela - land of the dead

Tooni - god of death, ruler of the dead

Toor, Tooru - a deity known in western Estonia, related to Scandinavian Thor

Tulihänd, Pisuhänd - "tail of fire" - flying house elf, helps to gather and protect the wealth

Tuule-Ema - Mother Wind

Tuuleisa - Father Wind

Tuulispea - whirlwind

Tuuslar - a sorcerer living in Finland

Tõnn - a fertility god related to St. Anthony

Täht - god of stars

Udres-Kudres - serf, called "Son of the Sun", hero of folksongs

Uku - the supreme god

Vanatühi - "Old Empty One", or Vanapagan, "Old Heathen" called Old Nick, the devil depicted as dumb giant farmer

Vanemuine - the god of songs

Varavedaja - loot carrier

Varjuline - shadowling

veehaldjas - spirit of the water, the weaver of a spring Ahjualune

Veteema – Mother of Waters

Vetevana - Water Spirit

Virmalised - Polar Lights

Christian saints interpreted as gods:

Jüri (St George) - god of agriculture

Laurits (St Lawrence) - god of fire

Mart (St Martin) - god of fertility

Tõnn (St Anthony) - god of the crops and pigs

Etruscan Pantheon

Achlae - Greek river god, Achelous.

Achle, Achile - Legendary hero of the Trojan War, from the Greek Achilles.

Achmemrun - Legendary king of Mycenaean Greece, from the Greek Agamemnon.

Achrum, Acharum - Legendary Greek river of the underworld, the Acheron.

Achvizr, Achuvesr, Achuvizr, Achviztr - character associated with Turan.

Aita, Eita - The Etruscan equivalent of the Greek god of the underworld and ruler of the dead, Hades.

Aivas Tlamunus, Aivas Vilates Also Eivas or Evas - Etruscan equivalents of the Greek heroes Ajax, son of Telamon and Ajax, son of Oileus.

Alchumena - The Greek legendary character, Alcmena.

Alcstei, Alcsti - The Greek legendary character, Alcestis.

Alichsantre, Alechsantre, Alcsentre, Elchsntre, Elachśantre, Elachśntre, Eleste - The Trojan legendary character, Alexandrus, otherwise known as Paris.

Alpan, Alpanu, Alpnu - Etruscan goddess, whose name is identical to Etruscan "willingly."

Althaia - The Greek figure Althaea, mother of Meleager.

Ani - Divinity named on the periphery of the Piacenza Liver as dominant in that section. It seems to correspond to Martianus Capella's Templum I, north, ruled by Janus, for which Ani appears to be the Etruscan word

Aminth - Etruscan winged deity in the form of a child, probably identified with Amor

Amuce, Amuche, Amuke - The Greek legendary figure Amycus of the Argonauts myth

Apulu, Aplu - The god, Apollo

Areatha - The mythological figure, Ariadne

Aril - Etruscan deity identified with Atlas.

Aritimi, Artumes - The goddess Artemis

Ataiun - The mythological figure, Actaeon

Athrpa - The deity, Atropos

Atlenta, Atlnta - The mythological person, Atalanta]

Atmite - The legendary character, Admetus.

Atunis - The mythological figure, Adonis.

Aturmica - The mythological figure, Andromache, the Amazon.

Aulunthe - Etruscan, the name of a satyr.

BBegoë, Vegoia Etruscan nymph believed to have power over lightnings; she was also said to have composed a tract known as Ars Fulguritarum which was included in the Roman pagan canon, along with the Sibylline Books.

Calaina The Greek Nereid, Galena

Calanice A Greek name of Heracle, Kallinikos.

Calu Etruscan infernal god of wolves, represented by a wolf

Capne, Kapne The legendary hero,
Capaneus

Caśntra prophetess, Cassandra, of the
Trojan War.

Castur legendary figure, Castor.
Catha, Cavtha, Cath An Etruscan deity,
god and goddess, not well represented in
the art. She appears in the expression ati
cath, "Mother Cath and also maru
Cathsc, "the maru of Cath"; however, the
nature of the maru is not known. She is
also called śech, "daughter," which
seems to fit Martianus Capella's
identification of the ruler of Region VI
of the sky as Celeritas solis filia,
"Celerity the daughter of the sun." In the
Piacenza Liver the corresponding region
is ruled by Cath.

Catmite The mythological figure,
Ganymede, from an alternative Greek
spelling, Gadymedes From the Etruscan
is Latin Catamitus

Cel Etruscan goddess, probably
identified with Ge, as she had a giant for
a son. Her name occurs in the expression
ati Cel, "Mother Cel

Celsclan Etruscan Gigas, "son of Cel",
identifying her as "Earth", as the giants
in Greek mythology were the offspring
of the earth.

Cerca enchantress of the Odyssey, Circe

Chaluchasu Translation of Greek
panchalkos, "wholly of bronze", perhaps
the robot of Crete, Talos

Charun, Charu The mythological figure,
Charon

Chelphun An Etruscan satyr.

Cluthumustha, Clutmsta The female
legendary character, Clytemnestra

Crapsti Umbrian local deity, Grabouie

Crisitha The heroine of the Trojan War,
the Greek name Chryseis.

Culsans God of doors and doorways,
corresponding to the two-faced Roman
god Janus.

Culsu Also Cul. A female underworld
demon who was associated with
gateways. Her attributes included a torch
and scissors. She was often represented
next to Culsans.

Easun, Heasun. Heiasun Etruscan
version of the mythological hero Jason.

Ecapa The tragic heroine of the Trojan
War, Hecuba

Ectur Hero of the Trojan War, Hector.

Elinei, Elinai, Elina The character Helen
of Trojan War fame

Enie Greek Enyo, one of the Graeae

Epiur, Epeur Greek epiouros,
"guardian", a boy presented to Tinia by
Hercle, possibly Tages.

Ermania legendary character Hermione,
daughter of Menelaus and Helen

Eris divinity Eris, Erus divinity Eros

Esplace legendary healer, Asklepios
Ethausva, Eth Etruscan goddess,
attendant at the birth of Menrva

Etule Greek Aitolos, confused with his brother, Epeios, who built the Trojan horse

Euturpa, Euterpe The Greek divinity, Euterpe

Evan An attendant on Turan, sometimes male, sometimes female

Evtucle, [Ev]thucle The hero, Eteocles

Feronia An obscure rural goddess primarily known from the various Roman cults who worshipped her

Fufluns Etruscan god of wine, identified with Dionysus. The name is used in the expressions Fufluns Pacha (Bacchus) and Fufluns Pachie. Puplona (Populonia) was named from Fufluns

Hamphiare, Amphare Legendary seer, Amphiaraus.

Hathna Etruscan satyr.

Hercle, Heccele, Herecele, Herkle, Hrcle Etruscan form of the legendary hero known to the Greeks as Hēraklēs and the Romans as Hercules. With Perseus, the main Etruscan hero, the adopted son of Uni/Juno, who suckled the adult Hercle. His image appears more often than any other on Etruscan carved hardstones. His name appears on the bronze Piacenza Liver, used for divination (hepatoscopy), a major element of Etruscan religious practice. His Etruscan epithet, sometimes substituted for his name, is Calanice, "beautiful victory", derived from Greek Kallinikos

Hipece The magic spring, Hippocrene, represented in Etruscan art as a water spout in the form of a lion's head

Horta Goddess of agriculture (highly conjectural).

Illithiia The goddess of childbirth, known to the Greeks as Eileithyia. Occurs also in the expression flereś atis ilithiial, "statue of mother Eileithyia] LLaran Etruscan God of war.

Lasa One of a class of deities, plural Lasas, mainly female, but sometimes male, from which the Roman Lares came. Where the latter were the guardians of the dead, the Etruscan originals formed the court of Turan. Lasa often precedes an epithet referring to a particular deity: Lasa Sitmica, Lasa Achununa, Lasa Racuneta, Lasa Thimrae, Lasa Vecuvia Goddess of prophecy, associated with the nymph Vegoia.

Latva The mythological person also known as Leda

Leinth Etruscan divinity, male and female possibly related to lein, Etruscan word for "to die", but does not appear in any death scenes

Letham, Lethns, Letha, Lethms, Leta An Etruscan infernal goddess

Letun The goddess known to the Greeks as Leto

Lunc, Lnche The legendary figure, Lynceus

Malavisch Etruscan divinity of the mirrors, probably from malena, "mirror Man, Mani Etruscan class of spirits representing "the dead and yet not the same as a hinthial, "ghost." From the Mani came the Latin Manes, which are

both "the good" and the deified spirits of the dead.

Mania Etruscan infernal deity, one of a dyad including Mantus She went on into Latin literature, ruling beside Mantus and was reported to be the mother of the Lares and Manes Under the Etruscan kings, she received the sacrifices of slain children during the Laralia festival of May 1 She continued to survive in post-classical Tuscan folklore as Mania della Notte, a nocturnal spirit bringing nightmares

Mantus Etruscan infernal deity, one of a dyad including Mania. A tradition of Latin literature names the Etruscan city of Manthua, later Mantua, after the deity.

Mariś A class of divinity used with epithets: mariś turans, mariś husurnana, mariś menitla, mariś halna, mariś isminthians. The appearances in art are varied: a man, a youth, a group of babies cared for by Menrva. The Roman god, Mars, is believed to have come from this name. Pallottino refers to the formation of a god by "... fusing groups of beings ... into one." Of Mars he says "... the protecting spirits of war, represented as armed heroes, tend to coalesce into a single deity, the Etrusco-Roman Mars, on the model of the Greek god Ares."

Mean, Meanpe Etruscan deity, equivalent of Nike or Victoria.

Meleacr The legendary figure, known to the Greeks as Meleager.

Memnum, Memrum Memnon, a Trojan saved from Achle by his mother, Thesan.

Menerva, Menrva The Etruscan original to the Roman Minerva, made into Greek Athena.

Menle The hero Menelaus, of Trojan War fame.

Metaia, Metua, Metvia The mythological character, Medea.

Metus The Gorgon, Medusa. The head appears on the Aegis of Menrva as a Gorgoneion.

Mlacuch A young Etruscan woman kidnapped by Hercle.

Nestur The legendary hero, Nestor.

Nethuns Italic divinity, probably Umbrian, of springs and water, identified with Greek Poseidon and Roman Neptune, from which the name comes. It occurs in the expression flere Nethuns, "the divinity of Nethuns."

Nortia Goddess of fate and chance. Unattested in Etruscan texts but mentioned by Roman historian Livy. Her attribute was a nail, which was driven into a wall in her temple during the Etruscan new year festival as a fertility rite.

Pacha Greek Bacchus, an epithet of Fuflungs.

Palmithe, Talmithe The hero, Palamedes.

Pantasila, Pentasila The Greek name, Penthesilea, queen of the Amazons.

Patrucl Patroclus, of Trojan War fame.

Pecse, Pakste The name of the legendary winged horse, Pegasus, assigned by the Etruscans to the Trojan Horse.

Pele The hero Peleus.

Pemphetru Greek Pemphredo, one of the Graeae.

Perse, Pherse The mythological hero, Perseus.

Phaun, Faun, Phamu The mythological character, Phaon.

Phersipnai, Phersipnei, Proserpnai Queen of the underworld, equivalent to the Greek Persephone and Roman Proserpina.

Phersu A divinity of the mask, probably from Greek prosopon, "face". The god becomes adjectival, *phersuna, from which Latin persona.

Phuinis The Greek Phoenix, friend of Peleus.

Phulsphna The legendary figure Polyxena.

Prisis The Greek Briseis mentioned in the Iliad.

Priumne Priam king of Troy.

Prumathe The Greek mythological figure Prometheus.

Puanea Etruscan name of a satyr.

Pultuce, Pulutuce, Pulutuke, Pultuke One of the mythological twins, known to the Greeks as Pollux.

Rath Etruscan deity identified with Apollo. Tarquinia was his sanctuary.

Rathmtr The Greek mythological character, Rhadamanthys.

Satre Etruscan deity, source of the Roman god, Saturn.

Sime An Etruscan satyr who has a Greek name.

Selvans God who appears in the expression Selvansl Tularias, "Selvans of the boundaries", which identifies him as a god of boundaries. The name is either borrowed from the Roman god, Silvanus or the original source of the Roman god's name

Semla The Greek goddess, Semele

Sethlans Etruscan blacksmith and craftsman God, often wielding an axe. Equivalent to the Greek Hephaistos and Roman Vulcanus. See also under Velchans below

Sispe, Sisphe The legendary king, Sisyphus.

Svutaf A winged Etruscan deity whose name, if from the same Latin root as the second segment of persuade, might mean "yearning" and therefore be identifiable with Eros.

Taitle The Etruscan form of the mythological figure Daedalus.

Tarchies Occurs in Pava Tarchies, label of a central figure in depictions of divination, who, along with Epiur, a divinatory child, is believed to be the same as Tages, founder of the Etruscan religion, mentioned by Roman authors.

Tarchon An Etruscan culture hero who, with his brother, Tyrrhenus, founded the Etruscan Federation of twelve cities.

Tecum God of the lucomenes, or ruling class.

Techrs From the Greek, the Trojan War hero, Teucer.

Telmun, Tlamun, Talmun, Tlamu A legendary Argonaut, Telamon.

Teriasals, Teriasa Legendary blind prophet, Tiresias.

Thalna, Thalana, Talna Etruscan divine figure of multiple roles shown male, female and androgynous: it attends the births of Menrva and Fufluns, dances as a Maenad and expounds prophecy. In Greek thallein, "to bloom". A number of divinities fit the etymology: Greek Thallo and Hebe and Roman Iuventas, "youth."

Thanr An Etruscan deity shown present at the births of deities.

Thesan Etruscan goddess of the dawn. She was identified with the Roman Aurora and Greek Eos.

These A hero who is the equivalent of Theseus.

Thethis nymph Thetis, mother of Achilles.

Thetlvnth deity of the Piacenza Liver, which is not a picture bilingual.

Thevrumines Minotaur

Thuflltha deity of the Piacenza Liver, which is not a picture bilingual.

Tinia, Tina, Tin Chief Etruscan god, the ruler of the skies, husband of Uni, and father of Hercle, identified with the Greek Zeus and Roman Jupiter well

within the Etruscan window of ascendance, as the Etruscan kings built the first temple of Jupiter at Rome. Called apa, "father" in inscriptions (parallel to the -piter in Ju-piter), he has most of the attributes of his Indo-European counterpart, with whom some have postulated a more remote linguistic connection.

The name means "day" in Etruscan. He is the god of boundaries and justice. He is depicted as a young, bearded male, seated or standing at the center of the scene, grasping a stock of thunderbolts. According to Latin literature, the bolts are of three types: for warning, good or bad interventions, and drastic catastrophes. Unlike Zeus, Tin needs the permission of the Dii Consentes (consultant gods) and Dii Involuti (hidden gods) to wield the last two categories.

A further epithet, Calusna (of Calu), hints at a connection to wolves or dogs and the underworld. In post-classical Tuscan folklore he became an evil spirit, Tigna, who causes lightning stikes, hail, rain, whirlwinds and mildew.

Tinas cliniar Etruscan expression, "sons of Tina", designating the Dioscuri, proving that Tin was identified with Zeus.

Tiur, Tivr, Tiv Etruscan deity identified with Greek Selene and Roman Luna (goddess).

Thusc, Thuscv, Mar Thusc deity of the Piacenza Liver, which is not a picture bilingual. The corresponding region in Martianus Capella is ruled by Sancus, an Italic god and Sabine progenitor, who had a temple on the Quirinal Hill, and

appears on an Etruscan boundary stone in the expression *Selvans Sanchuneta*, in which *Sanchuneta* seems to refer to the oaths establishing the boundary. *Sancus* probably comes from Latin *sancire*, "to ratify an oath."

Truia, *Truials* Troy, Trojan, the city of the *Iliad*.

Tuchulcha An Etruscan demon.

Tuntle The legendary figure, known to the Greeks as *Tyndareus*.

Turan Etruscan goddess identified with Greek *Aphrodite* and Roman *Venus*. She appears in the expression, *Turan ati*, "Mother *Turan*", equivalent to *Venus Genetrix*. Her name is a noun meaning "the act of giving" in Etruscan, based on the verb stem *Tur-* 'to give.'

Turms, *Turms* Etruscan god identified with Greek *Hermes* and Roman *Mercurius*. In his capacity as guide to the ghost of *Tiresias*, who has been summoned by *Odysseus*, he is *Turms Aitas*, "Turms *Hades*."

Turnu An Etruscan deity, a type of *Eros*, child of *Turan*.

Tusna Perhaps from **Turansna*, "of *Turan*." The swan of *Turan*.

Tute The Greek hero, *Tydeus*.

*Tv[?]*th deity of the *Piacenza Liver*, which is not a picture bilingual.

Tyrrhenus An Etruscan culture hero and twin brother of *Tarchon*.

Uni Supreme goddess of the Etruscan pantheon, wife of *Tinia*, mother of

Hercle, and patroness of *Perugia*. With *Tinia* and *Menrva*, she was a member of the ruling triad of Etruscan deities. *Uni* was the equivalent of the Roman *Juno*, whose name *Uni* may be derived from, and the Greek *Hera*.

Urphe The mythological figure, *Orpheus*.

Urusthe The homeric legendary character, *Orestes*.

Usil Etruscan deity identified with Greek *Helios*, Roman *Sol*.

Uthste Legendary hero, *Odysseus*

Vanth - Etruscan winged demon of the underworld often depicted in the company of *Charun*. She could be present at the moment of death, and frequently acted as a guide of the deceased to the underworld.

Veä - Etruscan divinity, possibly taking its name from the city of *Veii* or vice versa.

Vecu, *Vecui*, *Vecuvia*, *Vegoia* - The prophetic nymph, *Vegoia*. See under *Lasa Vecuvia*, *Begoë*.

Veltha, *Velthume*, *Vethune*, *Veltune* - Etruscan deity, possible state god of the Etruscan league of *Etruria*, the *Voltumna* in the Latin expression *Fanum Voltumnae*, "shrine of *Voltumna*", which was their meeting place, believed located at *Orvieto*. The identification is based on reconstruction of a root **velthumna* from Latin *Voltumna*, *Vertumnus* and *Voltumnus* of literary sources, probably from Etruscan *veltha*, "earth" or "field." Representations of a bearded male with a

long spear suggest Velthune may be an epithet of Tinia.

Veiove, Veive, Vetis - Etruscan infernal deity whose temple stood at Rome near the Capitoline Hill. The identification is made from the deity's Latin names related by a number of ancient authors over the centuries: Vēi, Vēdi, Vēdii, Veiovis, Vediovis, Vediovis, Vedius.

Velparun - The Greek hero, Elpenor.

Vesuna - Italic goddess mentioned also in the Iguvine Tables.

Vikare - Son of Taitle, the mythological figure of Icarus. The name is found inscribed once, on a golden bulla dating to the 5th century BCE now housed at the Walters Art Museum.

Vile, Vilae - Greek Iolaos, nephew of Heracles

Filipino Pantheon

The deities of Philippine mythology are the gods, goddesses and diwatas worshiped by ancient Filipinos before the Christianization of the natives after the Spanish conquest of the Philippines. While not as widely known as its European and Asian counterparts, they have similar elements and characteristics when compared to other mythologies. Ancient Philippine mythology varies among the many indigenous tribes of the Philippines.

Some tribes during the pre-Spanish era believed in a single supreme being alongside with the lesser divinities who created the world and everything in it while others chose to worship a multitude of trees as an act of animism.

Philippine mythology and folklore include a collection of tales and superstitions about magical creatures and entities. Some Filipinos, even though heavily westernized and Christianized, still believe in such entities. The prevalence of belief in the figures of Philippines mythology is strong in the provinces.

Because the country has many islands and is inhabited by different ethnic groups, Philippine mythology and superstitions are very diverse. However, certain similarities exist among these groups, such as the belief in Heaven (kaluwhatian, kalangitan, kamurawayan), Hell (impierno, kasamaan), and the human soul (kaluluwa).

Philippine mythology is derived from Philippine folk literature, which is the traditional oral literature of the Filipino people. This refers to a wide range of material due to the ethnic mix of the Philippines.

Each unique ethnic group has its own stories and myths to tell. The Philippines had cultural ties with India through the other Indianized kingdoms of Southeast Asia for a considerable amount of time prior to the 16th century.

In the beginning of time there were three powerful gods who lived in the universe. Bathala was the caretaker of the earth, Ulilang Kaluluwa (lit. Orphaned Spirit), a huge serpent who lived in the clouds, and Galang Kaluluwa (lit. Wandering spirit), the winged god who loves to travel. These three gods did not know each other. Bathala often dreamt of creating mortals but the empty earth stops him from doing so. Ulilang

Kaluluwa who was equally lonely as Bathala, liked to visit places and the earth was his favorite.

One day the two gods met. Ulilang Kaluluwa, seeing another god rivalling him, was not pleased. He challenged Bathala to a fight to decide who would be the ruler of the universe. After three days and three nights, Ulilang Kaluluwa was slain by Bathala. Instead of giving him a proper burial, Bathala burned the snake's remains.

A few years later the third god, Galang Kaluluwa, wandered into Bathala's home. He welcomed the winged god with much kindness and even invited him to live in his kingdom. They became true friends and were very happy for many years.

Galang Kaluluwa became very ill. Before he died he instructed Bathala to bury him on the spot where Ulilang Kaluluwa's body was burned. Bathala did exactly as he was told. Out of the grave of the two dead gods grew a tall tree with a big round nut, which is the coconut tree. Bathala took the nut and husked it. He noticed that the inner skin was hard. The nut itself reminded him of Galang Kaluluwa's head.

It had two eyes, a flat nose, and a round mouth. Its leaves looked so much like the wings of his dear winged friend. But the trunk was hard and ugly, like the body of his enemy, the snake Ulilang Kaluluwa. Bathala realized that he was ready to create the creatures he wanted with him on earth. He created the vegetation, animals, and the first man and woman.

Bathala built a house for them out of the trunk and leaves of the coconut trees. For food, they drank the coconut juice and ate its delicious white meat. Its leaves, they discovered, were great for making mats, hats, and brooms. Its fiber could be used for rope and many other things.

Ancient Tagalog

Bathala - The supreme god of the Tagalogs; creator of man and earth and addressed sometimes as Bathalang Maykapal. He dwells in Kaluwalhatian together with the lesser gods and goddesses. Aside from the lesser gods and goddesses, he sent his anitos in order to assist the daily lives of every human. When most of the natives were converted to Christianity during the Spanish Era, he was referred to the Christian God

Amanikable - The ill-tempered god of the sea because among of the first generation gods (aside from Bathala), he was never married after his love was spurned by a beautiful mortal maiden, Maganda. In frustration, he swore vengeance against the humans by sending turbulent waves and horrible tempest in order to wreck boats and to drown men]

Idiyanale - The goddess of labor and good deeds. Natives used to call for her guidance in order to make their works successful. She married Dimangan and had two offspring.[

Dimangan - The god of good harvest. He was married to Idiyanale and had two offspring.

Lakapati - The goddess of fertility and the most understanding and kind of all the deities. Also known as Ikapati, she

was the giver of food and prosperity. Her best gift to mankind was agriculture (cultivated fields). Through this, she was respected and loved by the people. Later, she was married to Mapulon and had a daughter.[Mapulon The god of seasons and husband of Lakapati of whom they had a daughter

Mayari - The goddess of moon and one of the three daughters of Bathala by a mortal women. She was the most charming of all the goddesses and had two sister namely Tala and Hanan

Tala - The goddess of the stars; sister of Mayari and Hanan and one of the three daughters of Bathala by a mortal woman

Hanan - The goddess of morning; sister of Mayari and Tala and one of the three daughters of Bathala by a mortal woman

Dumakulem - The strong, agile guardian of mountains and the son of Idiyanale and Dimangan. His sister was Anitun Tabu. He later married Anagolay

Anitun Tabu - The fickle-minded goddess of wind and rain. She was the daughter of Idiyanale and Dimangan and the sister of Dumakulem

Anagolay - The goddess of lost things and the only offspring of Lakapati and Mapulon. She was married to Dumakulem.

Apolaki - The god of sun and was chiefly the patron of warriors. He was the son of Anagolay and Dumakulem

Diyan Masalanta - The goddess of love, conception and childbirth and the protector of lovers. She was the daughter of Anagolay and Dumakulem and

youngest of all the deities. After the conversion of the natives to Christianity during the Spanish Era, she was then referred as Maria Makiling

Amansinaya - god of fishermen.

Galang Kaluluwa - (Wandering Spirit) The winged god present in some creation myths who loves to travel. He is identified as a close friend of Bathala

Haik - god of the sea.

Lakambakod - The protector of the growing crops.

Lakambini - The Spanish called him as "Abogado de la Garganta" (The Throat Advocate). He is referred as the god of gluttony, food and eating.

Lingga - a phallic god.

Ulilang Kaluluwa - (Orphaned Spirit) It is a serpent god present in some creation myths that was killed by Bathala after an ensuing rival.

God/goddess-like, residents of Kasamaan (Ancient Tagalogs counterpart of Hell). They were the evil entities all opposed to Bathala and the rest of his deities

Sitan - The guardian of Kasamaan and the keeper of all the souls that goes therein and hence, the counterpart of Satan. He had four agents whose task was to lead man to sin and destruction

Manggagaway - She was the first agent of Sitan and primarily blamed as cause of diseases. Sometimes, she would change herself into a human form and end up as a false healer. If she wish to

kill someone, she would do it by her magic wand

Manisilat - The second agent of Sitan as she's tasked to destroy and break every happy and united family that she could find.

Mangkukulam - The only male agent of Sitan as he's task to emit fire at night and when there is bad weather. Like his fellow agents, he practically change his form as a healer and then induce fire at his victim's house. If the fire will be extinguished immediately, the victim would eventually die. His name remains today as witch.

Hukluban - The last agent of Sitan that also changes herself into any form she desired. She could kill someone by simply raising her hand and could heal without any difficulty is she wants so. Her name literally means crone or hag.

Ancient Bikolano Deities living in Ibalon (present Bicol Region)

Gugurang - The supreme god who dwells inside of Mount Mayon where he guards and protects the sacred fire in which Aswang, his brother was trying to steal. Whenever people disobey his orders, wishes and commit numerous sins, he would cause Mount Mayon to burst lava as a sign of warning for people to mend their crooked ways. Ancient Bikolanos had a rite performed for him called Atang.

Aswang - The evil god who always try to steal the sacred fire of Mount Mayon from his brother, Gugurang. Addressed sometimes as Asuang, he dwells mainly inside Mount Malinao. As an evil god, he would cause the people to suffer misfortunes and commit sins.

Haliya - The masked goddess of the moon and the arch-enemy of Bakunawa. Her cult is composed primarily of women. There is also a ritual dance named after her as it is performed to be a counter-measure against Bakunawa.

Bakunawa - A gigantic sea serpent deity who is often considered as the cause of eclipses. As the devourer of the sun and the moon, this serpent became an adversary of Haliya.

Kaptan - The supreme god who dwells in the sky. He is the Ancient Visayan counterpart of Bathala. Of all the supreme deities in the Visayas, he is the most worshiped by the natives. He had a son named Lihangin

Magwayen - The goddess of the sea who is believed to take the souls of the dead in Sulad (Ancient Visayan counterpart of Hell). She had a daughter named Lidagat

Lihangin - The god of the wind and the son of Kaptan. He later married Lidagat and had four children

Lidagat - The goddess of the sea after Magwayen. She later married Lihangin and had four children

Likabutan - The god of the world and the eldest children of Lihangin and Lidagat

Ladlaw - The god of the sun and the second children of Lihangin ang Lidagat

Libulan - The goddess of the moon and the third children of Lihangin and Lidagat

Lisuga - The deity in which Silalak and Sibabay came from. She was the

youngest children of Lihangin and Lidagat.

Alunsina - She was the virgin goddess of the eastern skies.

Bangun - Bangun God of time and cosmic movements.

Barangaw - He is the god of the rainbow.

Bulalakaw - Bird god, causer of illness.

Burigadang Pada Sinaklang - Bulawan Goddess of greediness.

Dalikamata - The many-eyed goddess, cures eye illnesses.

Inaginid and Malanduk - God invoked for success in battle and plunder.

Kan-Laon - The supreme god worshiped by the Ancient Visayans who lived in the Negros Island that dwells in Mount Kanlaon. As well as Kaptan, he is the Ancient Visayans counterpart of Bathala).

Kasaraysarayan sa Silgan - God of rivers.

Lalahon - She is the goddess of fire, volcanoes and harvest. In ancient times, Ancient Visayans blamed her for sending armies of locusts to destroy their harvests. In response, natives will offer her gifts in order to please her and prevent her from doing that.

Lubay-Lubyok Hanginun si Mahuyokhuyokan - Goddess of the night breeze.

Luyong Baybay - Goddess of the tides.

Magdang Diriinin - God of the lakes.

Maklium sa Tiwan - God of the valleys and plains.

Maklium sa Tubig - God of the sea.

Munsad Buralakaw - God of politics and affairs of men.

Nagined, Arapayan, and Makbarubak - God who could be appealed to when concocting poisonous oil.

Pahulangkug - God of seasons.

Paiburong - God of the middle world (not Middle-Earth...).

Pandaki - God who rescues the deserving for a more pleasant fate.

Panlinugun - Ruler of the underworld, god of earthquakes.

Ribung Linti - God of lightning and thunder.

Santonilyo - God of graces.

Saraganka Bagyo - God of storms.

Saragnayan - God of darkness.

Sidapa - The god of death who is said to reside on top of Mount Madia-as in province of Antique.

Siginarugan - He is identified as the god of the underworld.

Suimuran and Suiguinarugan - Gods of hell, the final destination for all deceased souls.

Suklang Malayon - Goddess of homeliness, sister of Alunsina.

Sumalongson - God of the rivers and the sea.

Sumpoy - God of the afterlife.

Tungkung Langit - Upper world and supreme god, counterpart of Bathala.

Ynaguinid and Macanduc - Gods of war / battle

Tboli deities

Kadaw La Sambad - The sun god and supreme god. Married to Bulon La Mogoaw, they reside in the seventh heaven. They begot seven sons and daughters who end up marrying each other.

Bulon La Mogoaw – The moon goddess and supreme goddess, wife of Kadaw La Sambad.

Cumucul - The eldest son who was given a cohort of fire, a tok (sword), shield, and the magical horse, Kaunting, who can be as small as a mouse when not ridden and who can be kept in a box (This reflects the honor given by the Tboli to eldest sons and the value they accord horses). Cumucul is married to Boi Kabil.

Sfedat - The second son who married his sister, the second daughter, Bong Libun. This marriage produced no progeny, leading to Sfedat's despondency. One day, he asked his wife to kill him. His corpse became land from which sprouted all kinds of plants and trees.

Dwata - The third son who married two of his sisters, Sedek We and Hyu We. His request for one of the powers granted Cumucul is refused. Thus, he left the sky with his wives and seven

children from Hyu We (Litik, Blanga, Teme Lus, Tdolok, Ginton, Lmugot Mangay, and Fun Bulol) and six from Sedek We. For a place to stay, he asked Bong Libun for the land that was once Sfedat's body.

Bong Libun agreed on the condition that she married one of his sons. Dwata spread the land, and planted the trees and other vegetation; the result is earth. The first people were created after Dwata breathed life into the clay figurines made by Hyu We and Sedek We. However Dwata did not fulfill his side of the bargain with Bong Libun, because his sons will not have her as wife.

Litik - The god of thunder.

Blanga - The god of stones and rocks.

Teme Lus - The god of wild beasts.

Tdolok - The god of death.

Ginton - The god of metallurgy.

Lmugot Mangay - The god of life and of all growing things.

Fun Bulol - The god of the mountains.

Bong Libun – Married to her brother Sfedat, however their marriage did not produce any progeny that lead to Sfedat's despondency. Sfedat asked her to kill him, when she did as she was told, the corpse of Sfedat became land. Her other brother Dwata asked her for a piece of land that was once Sfedat's body for a place to stay. She agreed on the condition that she married one of his sons. Dwata spread the land, and planted trees and other vegetation; the result is earth. The first people were created after

Dwata breathed life into the clay figurines made by Hyu we and Sedek We.

However, Dwata does not fulfill his side of the bargain with Bong Libun, because his sons will not have her as wife. She married her youngest brother Datu Bnoling. With him she had seven sons, who became scourges of the earth: Fun Knkel, Fun Daskulo, Fun Lkef, Fun Kumuga, Fun Blekes, and Fun Lalang.

Fun Knkel - The god of fever.

Fun Daskulo - The god of head diseases.

Fun Lkef - The god of colds.

Fun Kumuga - The god of eye afflictions.

Fun Blekes - The god of skin diseases.

Fun Lalang - The god of baldness.

Loos Klagan and La Fun - The divine couple; to alleviate the damage done by the scourges (the sons of Bong Libun and Datu Bnoling) they assumed the role of healers.

Muhen – A bird who is one of the most influential figures in the Tboli pantheon who is considered the god of fate, whose song when heard is thought to presage misfortune. Any undertaking is immediately abandoned or postponed when one hears the Muhen sing.

Ilokano deities is from Llamzon

Buni - God

Parsua - Creator

Apo Langit - Lord Heaven (Apo means "Lord")

Apo Angin - Lord Wind

Apo Init - Lord Sun

Apo Tundo - Lord Rain

The Ilokanos also believed in the following anito (spirits).

Mangmankik - spirits who dwell in woodlands and trees

Kaibaan - dwarfs who dwell in anthills

Bagbagutot - spirits who dwell in shrubs

Namagayak - the soul of the rice (pagay)

Other mythological creatures are:

Katataoan - giants

Ansisit - dwarfs the size of a finger

Kaibaan - dwarfs two to three feet tall

Pugot - spirits of ancestral aborigines (Aetas) who guard treasures

Kumao - half-bird half-animals

Aswang - spirits that sell and kidnap children

Karma - ego: responsible for the normal feeling in the individual. It is thought of as vapor and assumes the form of insects after leaving the body.

Alingaas - shadow

Kararwa - soul, which existed even after death

Kapampangan deities

Mangechay or Mangacha - The great elder, is said the creator of the Heavens, it is said that she is the 'net weaver' with the sky as her weaved fabric and at night the stars that shine are the fabric holes.

Aring Sinukûan – The Kapampangan sun god of war and death, taught the early inhabitants the industry of metallurgy, wood cutting, rice culture and even waging war.

Apûng Malyari – The moon god who lives in Mt. Pinatubo and ruler of the eight rivers.

Tálâ – The bright star, the one who introduced wet-rice culture.

Munag Sumalâ – One of the children of Aring Sinukuan who represent dawn. Also known as the golden serpent.

Lakandanup – Son of Aring Sinukuan, the god of gluttony and represents the sun at noon time.

Gatpanapun – Son of Aring Sinukuan, the noble who only knew pleasure, his name means 'afternoon' in Kapampangan language.

Sisilim – The child of Apûng Malyari, she represent dusk and greeted by the songs of the cicada upon her arrival, her name means dusk or early evening in Kapampangan language.

Galurâ - The winged assistant of Aring Sinukuan, he is represented by a giant eagle and believed to be the bringer of storms.

Nága - Are serpent deities known for their protective nature. Their presence in structures are talismans against fire.

Lakandanum - A variant of the Naga, known to rule the waters

Bilaan deities

Melu – The Supreme Being and creator. He is assisted by Fiu Weh and Tasu Weh.

Fiu Weh – The good spirit.

Tasu Weh – The evil spirit.

Fon Kayoo – The spirit of the trees.

Fon Eel – The spirit of water.

Fon Batoo – The spirit of rocks and stones.

Loos Klagan– The most feared deity, uttering his name is considered a curse.

Batak deities

Maguimba - Who in remotest times lived among the people, having been summoned by a powerful babaylan, and he supplied all the necessities of Batak life, as well as all the cures for illness. He even had the power to bring the dead back to life.

Diwata - Provided for the needs of men and women, and gives out rewards for good deeds. Sanbay is a ritual in honor of Diwata, who is asked by the people to bless them with generous harvests of palay (unhusked rice) and honey. This ritual takes place inside a forest, about 2–3 km from the beach. Two huts are constructed for the ritual. Palay is placed in one of the huts. A replica of a beehive, meanwhile, is situated in another small hut. Prayers are recited to Diwata by the babaylan, after which the people in attendance gather together in festive eating, drinking, and dancing.

Angoro - Lives in Basad, a place beyond this world where the souls of the dead go, and it is there where they come to know if they are to proceed to Lampanag (heaven) or be cast into depths of the Basad, where fire and boiling water await these hapless ones.

Batungbayanin - Spirit of the mountains.

Paglimusan - Spirit of the small stones.

Balungbunganin - Spirit of the almaciga trees.

Sulingbunganin - Spirit of the big rocks.

Palawan Deities

Ampu - The god who wove the world and created several kinds of humanity, hence he is also called "Nagsalad", the Weaver. He is the supreme deity in a system of religious thought that can be qualified as "theist" and "animist." He is a protective watching presence, always invisible to tawbanar or the real people. In the verticality of the universe, andunawan represents his abode. While people live on dunya or earth.

Diwata - A benevolent and protective deity stays in lalangaw, the median space, he is the mediator between humans and Ampu.

Ampu at Paray - The god of Rice.

Linamin at Barat - The goddess of the Monsoon Winds.

Linamin at Bulag - The goddess of the Dry Season.

Upa Kuyaw - God of Thunder.

Bukidnon Deities

Magbabaya (The Ruler of All) - The supreme god who has minor gods and goddesses beneath him to do specific jobs and take care of certain things, he is also the god of the west.

Domalondong – The god of the north.

Ongli – The god of the south.

Tagolambong – The god of the east.

Ibabasok - He watches over the crops and their growth in a simple ceremony at the centre of the rice field.

Dagingon – They worship this deity in an elaborated celebration complete with songs and dances which will last for nine nights during planting and after harvest seasons.

Bulalakaw - The spirit who watches the rivers and takes care of the fishermen's catch.

Tumpaa Nanapiyaw or Intumbangol - Watches the base of the earth night and day lest it crumbles.

Isneg Deities

The spiritual world of the Isneg is populated by more than 300 anito (spirits) who assume various forms. There are actually no gods or hierarchical deities in the otherworld of the Isneg, only good or bad spirits.

Anlabban - The spirit who looks after the general welfare of the people and is recognized as the special protector of hunters.

Bago - The spirit of the forest.

Sirinan - The river spirit.

Landusan - Held responsible for some cases of extreme poverty. Those believed to be suffering from the machinations of this spirit are said to be malandusan (impoverished).

Alupundan - Causes the reapers' toes to get sore all over and swell.

Arurin - She sees to it that the harvest is bad, if the Isneg farmers fail to give her share.

Dagdagamiyan - A female spirit who causes sickness in children for playing in places where the harvest is being done.

Darupaypay - Devours the palay stored in the hut before it is transferred to the granary.

Ginuudan - Come to measure the containers of palay, and causes it to dwindle.

Sildado - Resembles a horse, and kills children who play noisily outside the house.

Inargay - Kills people during harvest time. When inapugan, a ritual plant is offered to Inargay, the following prayer is recited by the Isneg farmer: "Iapugko iyaw Inargay ta dinaami patpatay" (I offer this betel to you, Inargay, so that you may not kill us).

Alipugpug - A good harvest is portended by the rising of a little whirlwind from the burned field. This, it is said, is the spirit of Alipugpug.

Pilay - Rice pudding is offered to Pilay, the spirit of the rice, who resides on the paga, a shelf above the Isneg hearth. This is the pisi, the ritual offering of

food to the spirits. The old woman who performs this utters the following prayer: "Ne uwamo ilay ta ubatbattugammo ya an-ana-a, umaammo ka mabtugda peyan" (Here, this is yours, Pilay, so that you feed my children fully, and make sure that they are always satisfied).

Another ritual is performed right in the fields where the harvest is going on. The amulets inapugan, takkag (a kind of fern), and herbs are tied to a stalk of palay, which later will be placed in the granary before the other palay. Again, these are reserved for Pilay. In case a new granary is built, and the contents of the old granary transferred, the spirit's special share is also transferred to the new place. It is never consumed.

Tiruray Deities

Minaden – The goddess who creates of the world, had a brother named Tulus, also called Meketefu and Sualla.

Tulus - Is the chief of all good spirits who bestow gifts and favors upon human beings. He goes around with a retinue of messengers called telaki. Tulus is said to have rectified some errors in the first creation of the world and of human beings.

Mangyan Deities

Mahal na Makaako – The Supreme Being who gave life to all human beings merely by gazing at them.

Binayi – Owner of a garden where all spirits rest.

Binayo - Is a sacred female spirit, caretaker of the rice spirits or the kalag paray. She is married to the spirit Bulungabon. The kalag paray must be appeased, to ensure a bountiful harvest.

It is for this reason that specific rituals are conducted in every phase of rice cultivation.

Some of these rituals include the panudlak, the rite of the first planting; the rite of rice planting itself; and the rites of harvesting which consist of the magbugkos or binding rice stalks, and the pamag-uhan, which follows the harvest.

Bulungabon – The spirit aided by 12 fierce dogs. Erring souls are chased by these dogs are eventually drowned in a caldron of boiling water. He is Binayo's husband.

Tinguian Deities

Bagatulayan – The Supreme Being and Creator of the world. He lives and rules the celestial realm, directing its activities.

Kadaklan - Is a deity subordinate to Bagatulayan. He is a friendly spirit who teaches the Tinguian how to pray, harvest their crops, ward off evil spirits, and overcome bad omens and cure sicknesses.

Apadel or Kalagang - A deity who is known to be the guardian and dweller of the spirit-stones called pinaing which play an important role in the spiritual world of the Tinguian. Of various sizes and shapes, the pinaing are usually found in spots marked out as hallowed ground, often under old trees, and are deemed to be the protectors of such places and of the creatures who live in the forests.

Makaboteng (one who frightens) – A benevolent spirit who dwells in the

natural surroundings, believed to be the guardian of the deer and the wild pigs.

Talaandig Deities

Magbabaya – The Supreme God.

Dadagunan hu Suguy – A house spirit who guard of the lawn of the house.

Anilaw ha Sumagda – A house spirit, the guard of the door.

Sinyuda Kahibunan – A house spirit, the keeper of the hall.

Diwata ha Manilib – A house spirit who records the activity of people inside the house

Diwata Pinatanlay – A house spirit who guard the house at the ridge of the roof.

Gaddang Deities

Nanolay - Is both creator of all things and a culture hero. In the latter role, he is a beneficent deity. Nanolay is described in myth as a fully benevolent deity, never inflicting pain or punishment on the people. He is responsible for the origin and development of the world.

Ofag - Nanolay's cousin.

Dasal - To whom the epic warriors Biwag and Malana prayed for strength and courage before going off to their final battle.

Bunag - The god of the earth.

Limat - The god of the sea.

Ifugao Deities

Mah-nongan - The chief god generally refer to as the honorary dead and creator of all things, even though Ifugaos do not consider any of their deities as supreme.

Liddum - Is regarded as the chief mediator between the people and the other gods.

Monlolot - The winder of thread on the spindle, one of the twenty-three different deities preside over the art of weaving.

Mamiyo - Stretcher of skeins, one of the twenty-three different deities preside over the art of weaving.

Bumigi - In charge of worms, one of the eleven beings importuned to stamp out rice pests.

Lumadab - Has the power to dry up the rice leaves, one of the eleven beings importuned to stamp out rice pests.

Ampual - Of the Fourth Skyworld, is the god who bestowed animals and plants on the people and who controls the transplanting of rice. He is one of those gods who expects gifts in return for his blessings.

Wigan - Is the god of good harvest.

Puwok - Controls the dread typhoons.

Yogyog and Alyog - Cause the earth to quake. They dwell in the underworld.

Ilongot Deities

Abal – He and his brother Cain are the creators and guardian lords of all things. They are benevolent and their particular care is that of the people who live on earth. They are invincible and live in the sky Taon, sometimes on the sun Elag, or the moon Dalan, or perchance some star Pandac. Their messengers are called Binangunan or Cabuligian.

Cain and Abal travel from place to place. Their road is called Keat (lightning). Kidu (thunder) follows the road. In the beginning, Cain and Abal lived together in the sky; but they had a quarrel and separated, as Abal wanted to live on earth where he could herd his animals. He was the one who created the lowlanders, who have the use of his carabaos and other animals.

Cain - Created all the mountain people, including the Ilongots. He gave them their customs, which they have followed throughout the centuries. He was a killer and a head-hunter; so they are also. Abal is stronger and more powerful than Cain and so there are more lowlanders than mountain people.

Oden – The rain, they worship him (it) for its life-giving water.

Elag - The sun, they worship him (it) so as the moon and stars because they give life and growth. He has a great, magnificent house in Gacay. When he gets tired giving light and goes into his house, it is night.

Delan - The moon, usually he and Elag are congenial and take turns giving light; but sometimes they quarrel and Elag covers Delan more or less with a great, huge winnowing biga-o (basket). Thus we have the different phases of the moon.

Gemang - The guardian of wild beasts. When a party of men is starting on a hunt, they build a fire, take hold of the dogs and the weapons and pass them one by one through the smoke. The last dog to be passed through the smoke is the leader of the pack. After taking it out of the smoke, the owner spits on its face,

and rubs the saliva down its back and sides.

Meanwhile, he has been talking and shouting to Gemang, saying: "Do not let our dogs get sick. You must give us one of your animals. Do not take the form of a wild beast so that the dogs chase you by mistake. If you will let the dogs catch one beast, then we will give you to eat and drink and likewise your wife."

Following this ceremony, the part starts out in a successful hunt.

Lamong - The dwarf shepherd of the wild animals.

Agta Deities

There are four manifestations of the "great creator" who rules the world: Tigbalog is the source of life and action; Lueve takes care of production and growth; Amas moves people to pity, love, unity, and peace of heart; while Binangewan is responsible for change, sickness, and death.

Gutugutumakkan – The Supreme Being.

Kedes - The god of the hunt.

Pawi - The god of the forest.

Sedsed - The god of the sea.

List of Famous Diwatas

Aside from the gods and goddesses, ancient Filipinos also worshiped numerous forest deities known as diwatas (Filipinos counterpart of nymphs/enchanter or enchantress). There are a lot of diwatas in the Philippine mythology and folklore but this section includes only the list of well-known.

Maria Makiling - The most famous of all the enchantress in the Philippine

mythology and folklore. She was the protector and guardian of Mount Makiling located in Los Baños, Laguna. Thus, modern sightings of her were even reported. Maria Makiling is a common theme among Filipino artists, ranging from painters and sculptors to graphic novelists. Before, the Spanish arrived in the Philippines, she was known as Diyan Masalanta.

Maria Sinukuan - She was the resident and protector of Mount Arayat located in Arayat, Pampanga.

Maria Cacao - She dwells in Mount Lantoy, Argao, Cebu where she had a cacao trees, hence a plantation outside her own cave. After harvest, rain comes that wash down the mountain, enabling her to float down to the towns below in her golden ship to sell her products.

Diwata ng Kagubatan - (Enchantress of the Forest) Also known as Virgen Del Monte, she was worshiped by the ancient Cuyunon of Cuyo Island, Palawan. She is honored in a celebrated feast, periodically held atop of Mount Caimana in the mentioned island. When most of the natives were converted to Christianity during the Spanish Era, about 2/3 of the converted Cuyunon are still celebrating her feast that upset the Spanish authorities. The situation led the Spanish authorities to intensify their evangelization and governance efforts.

Finnish Pantheon

Finnic mythology is the mythologies of the Finnic peoples, such as the Volga Finns, Baltic Finns, Permians, and Sami.

The mythologies of the Finno-Lappic speakers have some common aspects;

the Sami people are deeply shamanistic and these traits are present also in Finnish-Karelian mythology. Baltic Finnic mythologies are also related to shamanism in Siberia on one hand, and to Indo-European Baltic and Germanic mythologies on the other.

Especially the mythologies of the Baltic Finns were directly influenced by their Indo-European neighbors, the Scandinavians, the Slavs and the Baltic peoples. One aspect in common to many of the Finnic peoples is the myth that the world is created from an egg. Another central aspect of these mythologies has been astronomy, that includes several Milky Way myths and ideas about the existence of the World tree or pillar while the star formations were thought to represent animal spirits.

Finnish mythology is the mythology that went with Finnish paganism which was practised by the Finnish people prior to Christianisation. It has many features shared with fellow Finnic Estonian mythology and its non-Finnic neighbours, the Balts and the Scandinavians. Some of their myths are also distantly related to the myths of other Finno-Ugric speakers like the Samis.

Ahti (or Ahto) - god of the depths, giver of fish.

Ajatar (sometimes Ajattara) - an evil forest spirit.

Akka ("old lady") - female spirit, feminine counterpart of "Ukko".

Äkräs - the god of fertility and the protector of plants, especially the turnip.

Antero Vipunen - deceased giant, protector of deep knowledge and magic.

Hiisi - demon, originally meaning a sacred grove, later a mean goblin.

Iku-Turso - a malevolent sea monster; probably same as Tursas.

Ilmarinen - the great smith, maker of heaven. Designed the Sampo mill of fortune. Originally a male spirit of air.

Ilmatar - female spirit of air; the daughter of primeval substance of creative spirit. Mother of Väinämöinen in Kalevala.

Jumala - a generic name for a major deity. Originally the name given by the Finns to the sky, the sky-god, and the supreme god. Later taivas and Ukko were used as the names for the sky and the sky-god. The word means god and was later used for the Christian God. The origin of the word is – some possible explanations are derivation from Jomali, the supreme deity of the Permians and origination from the Estonian word jume.

Kalevanpoika (son/man of Kaleva) - a giant hero who can cut down forests and mow down huge meadows, identical with Estonian national epic hero Kalevipoeg.

Kave - ancient god of sky, later the deity of the lunar cycle. Father of Väinämöinen.

Kotitonttu - tutelary of the home.

Kullervo - tragic antihero. Model for Túrin Turambar in Tolkien's Silmarillion.

Kuu - goddess of the Moon.

Lemminkäinen (Ahti Saarelainen, Kaukomieli) - a brash hero.

Lempo - originally a fertility spirit, [citation needed] became synonymous with demon in the Christian era.

Lalli - Finn who slew Bishop Henry on the ice of Lake Köyliö, according to a legend.

Louhi - the matriarch of Pohjola, hostess of the Underworld.

Loviatar - the blind daughter of Tuoni and the mother of Nine diseases.

Luonnotar - spirit of nature, feminine creator.

Menninkäinen - a fairy spirit, gnome.

Mielikki - wife of Tapio, the goddess of the forest.

Nyyrikki - the god of hunting, son of Tapio.

Näkki - the fearsome spirit of pools, wells and bridges. Same as Nix.

Otso - the spirit of bear (one of many circumlocutory epithets).

Pekko (or Pellon Pekko) - the god of crops, especially barley and brewing.

Perkele - the Devil. Originally a god of thunder, Perkele was demonized with the introduction of the Christian religion. Related to Baltic Perkunas and Norse Thor.

Pellervo (or Sampsa Pellervoinen) - the god of harvest.

Pihatonttu - tutelary of the yard.

Piru - spirit, demon. Probably later loan word related to "spirit".

Päivätär - the goddess of day.

Rahko - the Karelian god of time; Rahko tars the moon describes the phases of the moon.

Surma - the personification of a violent death.

Saunatonnttu - tutelary of the sauna.

Tapio - the god of the forest.

Tellervo - the goddess of the forest, daughter of Tapio and Mielikki.

Tonttu - generally benign tutelary. Originally, a patron of cultivated land, keeper of lot.

Tuonetar - name referring to both the mistress and the daughter of Tuoni.

Tuoni - the personification of Death.
Tursas - the Tavastian god of war. May be same as the Norse Tyr and the Germanic Tîwaz.

Tuulikki - daughter of Tapio and Mielikki, goddess of animals.

Ukko ("old man") - the god of the sky and thunder, related to Thor (Estonian Taara).

Vellamo - the wife of Ahti, goddess of the sea, lakes and storms. A current image of Vellamo can be seen on the coat of arms of Päijät-häme.

Vedenemo ("mother of waters") - Karelian goddess of water

Väinämöinen - the old and wise man, who possessed a potent, magical voice. The central character in Finnish folklore and he is the main character in the Kalevala.

Kyöpelinvuori (Raatikko) - where women who die as virgins go, and later a place where witches meet at Easter.

Tuonela (also Manala, Pohjola) - abode of the dead, Underworld.

Pohjola Aarnivalkea - an eternal flame marking the spot of buried treasure

Lintukoto - a mythical place where migratory birds were believed to live in wintertime, the word is used as a metaphor for a happy place in Finnish.

Gaulish Pantheon

Gallia (in English Gaul) is the Latin name for the region of Western Europe occupied by present-day France, Belgium, western Switzerland and the parts of the Netherlands and Germany on the west bank of the Rhine river (Gallia is also the Modern Greek name of France.) In English the word Gaul commonly refers to a Celtic inhabitant of that region in ancient times, but the Gauls were widespread in Europe by Roman times, speaking Celtic languages that had diverged into two groups.

Besides the Gauls of modern-day France, Gauls had settled in the plains of northern Italy, in the province Romans knew as Gallia Cisalpina (Gaul this side of the Alps), and had even reached as far as Anatolia (modern day Turkey), where they gave their name to the area known as Galatia. Other Gauls had migrated

across the Pyrenees into Hispania, where they mixed with the indigenous Iberians as Galloiberians (also known as Celtiberians).

Gauls under Brennus sacked Rome circa 390 BC. In the Aegean world, a huge migration of Eastern Gauls appeared in Thrace, north of Greece, in 281 BC. Another Gaulish chieftain named Brennus, at the head of a large army, was only turned back from desecrating the Temple of Apollo at Delphi at the last minute, alarmed, it was said, by portents of thunder and lightning. At the same time a migrating band of Celts, some 10,000 fighting men, with their women and children and slaves, were moving through Thrace.

Three tribes of Gauls crossed over from Thrace to Asia Minor at express invitation of Nicomedes I of Bithynia, who required help in a dynastic struggle against his brother. Eventually they settled down in eastern Phrygia and Cappadocia in central Anatolia, in a region henceforth known as Galatia.

Roman rule in Gaul was established by Julius Caesar, who defeated the Celtic tribes in Gaul 58-51 BC and described his experiences in *De Bello Gallico*, which means *About the Gallic War*. The war cost the lives of more than a million Gauls, and a million further were enslaved. The area conquered by Caesar was Gallia Comata: literally, "long-haired Gaul."

The area was subsequently governed as a number of provinces, the principal ones being Gallia Narbonensis, Gallia Lugdunensis, Gallia Aquitania and Gallia Belgica. The capital of the Gauls was Lyon (Lugdunum). On December 31, 406 the Vandals, Alans and Suebians

crossed the Rhine, beginning an invasion of Gallia. After coming under increasing pressure from the tribes of Germany from the middle of the 3rd century AD, Roman rule in Gaul ended with the defeat of the Roman governor Syagrius by the Franks in AD 486.

Refusing to acknowledge Roman rule, the Celts were formidable fighters under any circumstances. Exceedingly good at hit-and-run warfare, they were adept at scattering to isolated areas in small groups - taking their Gods with them. Ireland (never conquered by the Romans) became another stronghold, and so did the bits of Britain nobody else much wanted. Wales, for example.

They also infiltrated the Orkneys, Baleiric Islands, bits of Scandinavia and the Caucasus. The Celts were doing alright until Christianity came along. The Church nicked some of their Gods for promotional sainthood purposes and thus began the conversion process. Only by building churches on already sacred sites could Celts be converted.

Abnoba - Goddess of the hunt (similar to the Roman Diana)

Ancamna - A Goddess known from inscriptions in the Moselle valley, near Trier. Apparently recognized as a Consort to a divinity identified by the Romans as Mars.

Andarta - An obscure continental Goddess known from inscriptions in Berne and in the south of France. Apparently a Patroness of the Vocontii tribe, and perhaps a counterpart or Aspect of Artio. She may also have a connection with Andrasta (see immediately below).

Arduinna - An Artemis/Diana-like figure, the tutelary Goddess of the Ardennes Forest region. She seems to be a particular protectress of wild boars, and is imaged as riding upon one at least once. Often conflated with the Roman Diana.

Artio - A Goddess of Bears, a protector and nurturer of ursine virtues. Closely associated with the Helvetican city of Berne. See also, Andarta.

Belenus (Bel or Belenos) - God of light, and referred to as "The Shining One". He is in charge of the welfare of sheep and cattle. His wife is the goddess Belisama. They can be compared with Apollo and Minerva.

Borvo - God of healing.

Cernunnos (horned one) - The horned God associated with the Wild Hunt. A lord of the natural world, of animal and vegetive strength. Also the god of the underworld and of animals.

Damona - Goddess of fertility and healing; her name means "divine cow".

Epona - Female associated with sovereignty and rulership. Aspect is as a horse, which are sacred to her.

Esus - A divinity revered before and during the Roman occupation of Gaul, most of our information about him comes from the Roman author Lucan, who speaks of dark and savage human sacrifices to this woodland God. Although a number of altars and memorial stones of Esus survive, his attributes have become mysterious and his story has more-or-less vanished. He

is often portrayed in the act of cutting willow branches, and his images often connect him with waterbirds, particularly storks or cranes.
Nantosuelta - Goddess of nature; the wife of Sucellus.

Nehalennia - Primarily associated with protection of travelers over the sea. Her known temple locations are always on the coast, and surviving inscriptions often praise her for successfully completed voyages, or implore her for similar journeys to come. She is invariably associated with a large dog as a companion. She has occasionally been conflated with the Roman Goddess Fortuna. Note also the Anglo-Saxon Elen.

Nemetona - (she of the sacred grove). A Continental Deity revered during Roman times; her name may be cognate with the Irish Valkyrie Nemain, and in fact the Romans seem to have regarded her as having some connection with Mars.

Noudens - A derivation from Nuada, and as such revered during Roman times. This name has the somewhat unenviable distinction of being borrowed by H. P. Lovecraft to play a bit part in his famous Cthulhu Cycle.

Ogmios - The continental equivalent of Oghma, portrayed as a bald old man leading a contented group of followers by chains attached to their ears.

Rosmerta. Gaulish/Continental. A Celtic Goddess whose name has not survived, except for Her Latin nomen, which means "Good Provider". She is essentially a Goddess of success and prosperity, and her chief attribute is an inexhaustible Purse of Plenty. She is

almost invariably associated with "Mercury", which see just above.

Sequanna - Patron Goddess of the River Seine.

Silvanus - A woodland spirit associated with parks, villas, and fields, and at an earlier date associated with the forest beyond the settlements, the wildwood. He is a Roman Deity, but so closely did He resonate with Celtic notions that He is often combined with other Celtic Deities of similar attributes. But note well one difference: to the Roman, the Forest was a place of fear, a nightmare land of chaos, and thus Silvanus had for them a shadowy or darker side; to the Celt, however, the Forest was Home, and as such held no mystery or fear.

Sirona - A Continental divinity of healing and fertility.

Sucellus - God of agriculture and forests and a hammer god. His consort is Nantosuelta.

Taranis - God whose name means "thunderer". Taranis is the god of the wheel, associated with forces of change.

Teutates, Toutatis - Another pre-Roman Gaulish deity commented on by the Roman author Lucan, Teutates seems to have been a war god, but is also connected in obscure ways with Cauldrons. Lucan claims that human sacrifices were due to the God, in this instance by drowning. The name is meaningless, it simply means "Tribe" or "Nation" (cf. Irish Tuatha).

Greek Pantheon

To the Greeks, man was the measure of all things, and gods mirrored them faithfully. Like men, the gods were noble and proud, but they were also quarrelsome, scheming, lecherous. These deities appeared in more or less human form, though they were always more beautiful than any mortal could hope to be. Invariably, the gods suffered from human faults and engaged in very human behaviour, such as falling in love, resorting to treachery to win a cherished goal and hungering for power.

Unlike the gods of many ancient civilizations, the deities of the Greeks were far from remote or mysterious. Their motives could almost always be understood in human terms. There were two important differences between the gods and men, however. Although the gods were moved by the same emotional forces that ruled the lives of men, they were not expected to follow the rules of human behaviour. Were free to engage in all sorts of conduct that would not be tolerated in human society: thievery, lechery, gluttony, adultery, and so on.

The second important difference between gods and men was power. The Greek gods were all, to some degree, embodiments of power, whether in the physical world or in the minds of men. They controlled literally everything, from storms that ravaged the seas to the love that bound men and women together. It was because of this power that the Greeks sought the favour of the gods through prayers and sacrifice. When the Greeks honoured excellence in any domain, it was the gift of some of this godly power that they were praising.

The Greek gods, who were thought to live atop the heights of Mount Olympus,

were ruled by the mighty Zeus. But this was not always so, for the Mycenaean gods were older than the Greek gods, and the Minoan gods were older still. Thus, the Greek gods had a history of their own, just as Greek culture did. In the beginning, there was only Chaos, from which formed Gaea (the earth), Tarterus (beneath the earth), many other primeval gods such as Eros, Night, and Day. Gaea created Uranus, the Mountains, and the Sea, then married Uranus and gave birth to the Titans, the Cyclopes, and the Hecatoncheires.

Uranus turned out to be a harsh and jealous husband who cruelly kept the Hecatoncheires prisoner inside their mother. In retaliation, she called upon her other children to avenge her, and the Titan Cronus wounded his father so severely that the cruel Uranus was vanquished. The Furies, the Ash Tree Nymphs, and the Giants were created when the deposed ruler's blood fell to earth. After assuming his father's reign, Cronus married Rhea..

But, fearing that one of his offspring (who were the gods) would usurp his throne as he had his father's, he swallowed all of his children as Rhea gave birth to them. The furious Rhea managed to hide her sixth born child, Zeus. After growing to manhood on the island of Crete, he returned to his father disguised as a cupbearer. Zeus served Cronus a potion that caused the Titan to vomit up the young god's siblings and the gods united to overthrow their despotic father.

The task was far from over, however. After their victory over Cronus, Zeus and the other gods had to battle the rest of the Titans. After more than a decade

of cosmos-shaking warfare, in which the elements of nature raged unchecked, the gods finally managed to confine the Titans to Tartarus, the Greek underworld.

Next, the gods had to fight a similar battle against Typhoeus, a hundred-headed dragon that Gaea had created to attack the gods after the defeat of her Titans. The gods had no sooner buried the monster beneath Mt. Etna than the Giants challenged their rule. It required all of their prowess and the assistance of the mortal Heracles to kill the giants. Finally, after vanquishing the Titans, Typhoeus, and the Giants, the gods were at last the unchallenged rulers of Olympus and the earth.

Their domain was far different than the world we know today, however. The home of the gods, Mount Olympus, stood at the centre of the earth. Around the earth ran a limitless river called Ocean. On the far shore of this river lived the Hyperboreans, a race of blessed men who did not know care, toil, illness, or old age. Their home was isolated from the rest of the world, being completely unapproachable by land or sea.

To the West was Hesperia, populated by such monstrous beings as the Cyclops, the cannibalistic Laestrygonians, Scylla, Charybdis, and the Sirens. Beyond Hesperia lay the Elysian Fields, where certain favoured heroes went when they died. To the South were the Ethiopians, the lucky, virtuous people with whom the gods banqueted. In the East were the barbarians, fierce peoples who could not speak Greek and did not know the blessings of civilization. Directly beneath the earth was the kingdom of Hades, where the dead went to fade into

nothingness. Below Hades was Tartarus, the vast realm of nebulous darkness where the gods had confined the Titans. *Áphroditē* - Goddess of love and beauty. Although married to Hephaestus she had many lovers, most notably Ares. She was depicted as a beautiful woman usually accompanied by her son Eros. Her symbols include the dove, apple, rose, scallop shell and myrtle wreath. Her sacred animal is the dove.

Apóllō - God of music, healing, plague, prophecies, poetry, and archery; associated with light, truth and the sun. He is Artemis's twin brother and Hermes' elder brother, and son of Zeus and Leto. He was depicted as a handsome, beardless youth with long hair and various attributes including a laurel wreath, bow and quiver, raven, and lyre. Apollo's sacred animal are red cattle.

Árēs - God of war, bloodlust, violence, manly courage, and civil order. The son of Zeus and Hera, he was depicted as either a mature, bearded warrior dressed in battle arms, or a nude beardless youth with helm and spear. His attributes are golden armour and a bronze-tipped spear. His sacred animals are the vulture, venomous snakes, and dogs.

Ártemis - Virgin goddess of the hunt, wilderness, wild animals, childbirth and plague. In later times she became associated with the moon. She is the daughter of Zeus and Leto, and twin sister of Apollo. In art she was usually depicted as a young woman dressed in a short knee-length chiton and equipped with a hunting bow and a quiver of arrows. In addition to the bow, her attributes include hunting spears, animal pelts, deer and other wild animals. Deer and wolves are Artemis's sacred animals.

Athēnā - Goddess of wisdom, warfare, strategy, heroic endeavour, handicrafts and reason. The daughter of Zeus and Metis, she was born from Zeus's head fully-formed and armoured. She was depicted crowned with a crested helm, armed with shield and spear, and wearing the snake-trimmed aegis cloak adorned with the head of the Gorgon. Her symbols include the aegis and the olive tree. Her sacred animal is commonly seen with her, the owl

Dēmētēr - Goddess of fertility, agriculture, horticulture, grain and harvest. Demeter is a daughter of Cronus and Rhea and sister of Zeus, by whom she bore Persephone. She was depicted as a mature woman, often crowned and holding sheafs of wheat and a torch. Her symbols are the Cornucopia (horn of plenty), wheat-ears, the winged serpent and the lotus staff. Demeter's sacred animals are pigs and snakes.

Diónysos - God of wine, parties and festivals, madness, civilization, drunkenness and pleasure. He was depicted in art as either an older bearded god or a pretty effeminate, long-haired youth. His attributes include the thyrsus (a pinecone-tipped staff), drinking cup, grape vine and a crown of ivy. A later addition to the Olympians, in some accounts he replaced Hestia. Dionysus had the panther and tiger as his sacred animals.

Hádēs - King of the Underworld and god of death, the dead, and the hidden wealth of the Earth. His consort is Persephone and his attributes are the key of Hades, the Helm of Darkness, and the three-headed dog, Cerberus. Despite being the son of Cronus and Rhea and the elder

brother of Zeus, he is only rarely listed among the Olympians. The sacred animals of Hades are black bulls, black sheep, and other black animals.

Hephaistos - Hephaestus Crippled god of fire, metalworking, stonemasonry, sculpture and volcanism. The son of Hera by parthenogenesis, he is the smith of the gods and the husband of the adulterous Aphrodite. He was usually depicted as a bearded man holding hammer and tongs—the tools of a smith—and riding a donkey. His symbols are the hammer, tongs and anvil. The sacred animals of Hephaestus are birds

Hera - Queen of marriage, women, childbirth, heirs, kings and empires. She is daughter of Cronus and Rhea. She was usually depicted as a beautiful woman wearing a crown and holding a royal, lotus-tipped staff. Her symbols are lotus-staff. Hera's sacred animal is the peacock and the cow.

Hērmēs - God of travel, messengers, trade, thievery, cunning wiles, language, writing, diplomacy, athletics, and animal husbandry. He is the messenger of the gods, a psychopomp who leads the souls of the dead into Hades' realm, and the son of Zeus and Maia. He was depicted either as a handsome and athletic beardless youth, or as an older bearded man. His attributes include the herald's wand or caduceus, winged sandals, and a traveler's cap. Hermes had scorpions and hares as his sacred animals.

Hestia - Virgin goddess of the hearth, home and cooking. She is a daughter of Rhea and Cronus and sister of Zeus. She was depicted as a modestly veiled woman, whose symbols are the hearth and kettle. In some accounts, she gave up her seat as one of the Twelve

Olympians to tend to the sacred flame on Mount Olympus for Dionysus. Hestia's sacred animals are the pig and donkey.

Poseidōn - God of the sea, rivers, floods, droughts, earthquakes and horses; known as the "Earth Shaker" or "Storm Bringer". He is a son of Cronus and Rhea and brother to Zeus and Hades. In classical artwork he was depicted as a mature man of sturdy build with a dark beard, and holding a trident. His attribute is the trident. Poseidon has horses and dolphins as his sacred animals.

Zeús - The king of the gods, the ruler of Mount Olympus and the god of the sky, weather, thunder, law, order and fate. He is the youngest son of Cronus and Rhea, whom he overthrew, and brother-husband to Hera. In artwork, he was depicted as a regal man, mature with sturdy figure and dark beard. His symbols are the thunderbolt, royal sceptre. His sacred animal is the almighty eagle

Aither - God of the upper air and light

Anánkē - Goddess of inevitability, compulsion and necessity.

Cháos - The nothingness from which all else sprang

Érebos - or Erebus God of darkness and shadow.

Gaía - or Gaea Goddess of the Earth (Mother Earth); mother of the Titans.

Hēméra - Goddess of daylight and the sun.

Krónos - or Chronos The Keeper of Time. Not to be confused with the Titan Cronus, the father of Zeus.

Nēsoi - Goddesses of the islands.

Nýx - Goddess of night. She is also the only being from which Zeus turned when her son Hypnos, who had angered Zeus, hid behind her.

Ouranós- or Uranus God of the heavens (Father Sky); father of the Titans. He banished his children, the Cyclopes and the Hecatonchires, to the underworld because they did not please him.

Oúrea - Gods of mountains.

Phánēs - God of procreation in the Orphic tradition.

Póntos - or Pontus God of the sea, father of the fish and other sea creatures.

Tártaros - or Tartarus The darkest, deepest part of the underworld.

Thálassa - Spirit of the sea and consort of Pontos.

The Titans

Hyperíōn - Titan of light. With Theia, he is the father of Helios (the sun), Selene (the moon) and Eos (the dawn).

Iapetós - or Iapetus Titan of mortality and father of Prometheus, Epimetheus and Atlas.

Koîos - or Coeus. Titan of intellect and the axis of heaven around which the constellations revolved.

Kreîōs - or Crius The least individualized of the Twelve Titans, he is the father of Astraios, Pallas and Perses.

Crónos - or Cronus the leader of the Titans, who overthrew his father Ouranos only to be overthrown in turn by his son, Zeus. Not to be confused with Chronos, the god of time.

Mnēmosýnē - or Mnemosyne Titan of memory and remembrance, and mother of the Nine Muses.

Ōceanós - or Oceanus Titan of the all-encircling river Oceanus around the earth, the font of all the Earth's fresh-water.

Phoíbē - or Phoebe Titan of the "bright" intellect and prophecy, and consort of Koios.

Rhēa - Titan of female fertility, motherhood, and generation. She is the sister and consort of Cronus, and mother of Zeus, Hades, Poseidon, Hera, Demeter and Hestia.

Tēthýs - Wife of Oceanus, and the mother of the rivers, springs, streams, fountains and clouds.

Theía - Titan of sight and the shining light of the clear blue sky. She is the consort of Hyperion, and mother of Helios, Selene and Eos.

Thémis - Titan of divine law and order.

Astería - Asteria Titan of nocturnal oracles and falling stars.

Astraíos - or Astraeus Titan of stars and planets, and the art of astrology.

Átlas - Son of Iapetus, condemned to carry the heavens upon his shoulders.

Aúra - Titan of the breeze and the fresh, cool air of early morning.

Dione - Titan of the oracle of Dodona.

Eos - Titan of the dawn.

Epimētheús - God of afterthought and the father of excuses.

Eurybía - Titan of the mastery of the seas and consort of Krios.

Eurynómē - Titan of water-meadows and pasturelands, and mother of the three Charites by Zeus.

Helios - Titan of the sun and guardian of oaths.

Clyménē - or Asia. Titan of renown, fame and infamy, and wife of Iapetos.

Lēlantos - Titan of air and the hunter's skill of stalking prey. He is the male counterpart of Leto.

Leto - Titan of motherhood and mother of Artemis and Apollo.

Menoítios - Titan of violent anger, rash action, and human mortality. Killed by Zeus.

Metis - Titan of good counsel, advise, planning, cunning, craftiness and wisdom, and mother of Athena.

Ophíōn - An elder Titan, in some versions of the myth he ruled the Earth with his consort Eurynome before Cronus overthrew him.

Pállas - Titan of warcraft. He was killed by Athena during the Titanomachy.

Pérsēs - Titan of destruction.

Promētheús - Titan of forethought and crafty counsel, and creator of mankind.

Selene - Titan of the moon.

Stýx - Titan of the Underworld river Styx and personification of hatred.

Gigantes - giants, the Hekatoncheires, or Centimanes (Latin), the Hundred-Handed Ones, giant gods of violent storms and hurricanes. Three sons of Uranus and Gaea, each with their own distinct characters.

Cyclopes - (Younger), a tribe of one-eyed cannibalistic giants who shepherded flocks of sheep on the island of Sicily

Cerberus - the three-headed hound who guarded the gates of Hades

Charon - ferryman of Hades

Empusa - a monstrous underworld spirit or spirits with flaming hair, the leg of a goat and a leg of bronze

Erebos - the primeval god of darkness, his mists encircled the underworld and filled the hollows of the earth

Hecate - goddess of magic, witchcraft, the night, moon, ghosts and necromancy

Macaria - daughter of Hades and goddess of blessed death (not to be confused with the daughter of Heracles)
Melinoe - daughter of Persephone and Zeus who presided over the propitiations offered to the ghosts of the dead

Menoetes - an Underworld spirit who herded the cattle of Hades

Persephone - queen of the underworld, wife of Hades and goddess of spring growth

Hindu Pantheon

The Hindus have created a rich, complex mythology which is still very much alive. Hundreds of millions of people continue to believe in the multitudes of gods which inhabit the Hindu pantheon. This tapestry of religion is the result of millennia of integration. The Indian sub-continent has been a crossroad for several cultures, and the Indian people have incorporated numerous ideas from different faiths.

Still one cosmic truth holds in Hindu thought and that is that all things are simply a part of a greater, whole One. In early Hindu belief this Universal whole was called Brahman. All beings and things from the gods and demons through humans on to the lowliest pebble on the beach were and are part of this One. In later times the neuter Brahman became equated with the masculine Brahma but the original idea is still very much a part of Hindu thought.

The history of Hindu mythology can be broken up into several different ages, all of which have contributed to the faith as a whole. The first is the pre-Vedic age, which goes back to the time of the early Indus valley civilizations of Harappa and Mohenjo-daro, which were established around 2400 BC. These cities were destroyed by 1700.

Some think that the Aryan invaders who came to dominate the sub-continent destroyed those cities, but current archaeological evidence suggest they

may have disappeared before the Aryans arrived. In any event, the Indo-European invaders known as the Indo-Aryans came and conquered both much of India and Persia by about 1500 BC. They brought with them new gods and hymns dedicated to them. These hymns came to be called collectively the Vedas.

The Vedic age is when Hinduism proper begins. The Indo-Aryans became the lords of India, and their gods became the most important in the pantheon, but earlier gods were still revered; they were just given different roles. The Aryans also brought with them a distinct class structure which included a priestly class, a warrior or ruling class, and the trade or merchant class. The native peoples who were subject to Aryan rule were incorporated into a fourth class.

This is the basis for the caste system which still is very much a part of Indian life. By the end of the Vedic period, these castes were called, respectively: Brahmans, Kshatriyas, Vaisyas, and Sudras. The Vedic gods were led by Indra, the archetypical thunder god and they got their strength from the drink Soma, a form of ambrosia.

From around 900 BC to 500 BC as Aryan culture spread further into the sub-continent, Hinduism underwent some major changes. This period has been referred to as the Brahmanic Age, for it was during this time that the Brahmans and the Kshatriyas fought for supremacy over Indian life. New thought had been adopted with the idea of the soul or atman becoming a major part of Hinduism and the transmigration of that soul becoming a foundation of the religion.

It was during this time that the Brahman caste asserted that the gods need human priests to keep their power and some of the rishis or sages became more powerful than the gods. Sacrifice became the chief form of worship. The major Vedic deities began to fall from their high positions and were slowly usurped by the cults of the three gods who came to dominate Hinduism: Brahma, Vishnu and Shiva.

From 500 BC to about 100 AD, the age of Buddhism and Jainism put Hinduism in decline. The Buddha's doctrine took India by storm, and the older religion almost was suppressed entirely. Hinduism still included its child into itself however and was able to survive the storm with new ideas. Sacrifice went out of favour and influence by the ascetic worshipers of Jainism and Buddhism led to the composition of the Upanishads.

It was also during this time that Vishnu and Shiva completed their eclipse of Indra and the other Vedic gods. The next age was the Epic or Classical period, the time of the great Hindu epics the Ramayana and the Mahabharata. These great works were compiled into their present form during this time, but their origins go back at least to Vedic times. The Puranas were also composed at this time. Finally around 1000 AD we come to modern Hinduism when the religion once again became the dominant faith on the sub-continent.

Aditi - Supreme creator of all that has been created. Variousy described as the mother, wife, and/or daughter of Vishnu; mother of the gods, and all heavenly bodies.

Adityas - The divine sons of Aditi, chief among them was Varuna (Aditya). The others were Indra, Mitra, Rudra, Tvashtar and Vishnu.

Agni - God of fire. He exists as lightning.

Aizen-Myoo - A deity, who despite his terrible appearance, is full of compassion for mankind. He is pictured with six arms, three eyes, a lion's head with bristling mane, and atop his head a thunder-bolt (Vajra), with which he calms evil passions and forbidden desires.

Ambika - A feminine personification of Parvati in Hindu mythology. An astonishingly beautiful woman she lured demons to their deaths. She announced to them that she would not bed with anyone who had not bested her in battle, and when they approached to fight her she killed their retinue with a supersonic hum, then transformed herself into the fearsome Kali and slew them.

Ammavaru - An ancient goddess of India who existed before the beginning of time. She laid an egg that hatched into the divine trinity of Brahma, Vishnu, and Shiva.

Ananta - (Shesha) The coiled serpent of infinite time.

Annapurna - (Annapatni) A Hindu avatar of Durga who ruled over food production.

Aruna - God of the dawn.

Ashvins - Benevolent gods. Twin horsemen and sons of the sun.

Balarama - Older brother of Krishna. Fought against the evil King Kamsa with Krishna. He was later killed in a drunken brawl.

Banka-Mundi - A hunting goddess in India.

Bhairavi - Goddess of terror.

Brahma - The post-Vedic form of Prajapati, the creator.

Brihaspati - The god of incantation and ritual, the personification of priestly magic.

Buddha Gautama - the founder of Buddhism. Regarded as an avatar of Vishnu.

Budhi Pallien - A forest goddess in North India who roamed the jungle in the form of a tiger.

Candi - Another name for the goddess Durga (in her moon form). The moon was considered a god one month (Chandra), a goddess (Candi) the next.

Challalamma - Goddess of buttermilk.

Chandra - God of the moon.

Dakini - Female attendants of Kali. Terrifying-looking, they were pictured as huge in size, and sometimes with fish bodies.

Devas - Gods at perpetual war with the Asuras (demons).

Devi - A twelve-armed warrior goddess, created by Brahma, Vishnu, and Siva to slay Mahishasura, the shape-shifting monster who menaced the universe. She

rode a lion into the fray and was victorious.

Dewi Nawang Sasih - (Sundanese) Celestial nymph who taught people how to cook rice. The myth says she gave the women a simple recipe; place one grain of rice in a pot, boil, and wait until it sub-divides again and again until the pot is full. Her one restriction was that no man ever touch a woman's cooking utensils.

The people feasted fully, and easily, following her instructions until one king who felt above all others deliberately touched a cooking implement. The goddess in disgust departed the earth, and since that time it takes a whole bunch of rice to fill a pot, because although the grains swell up, they no longer divide and reproduce.

Dewi Shri - The rice goddess of Bali. Goddess of both the underworld and the moon, she has both earthly and celestial powers. Although she rules life, through her control of the foodstuffs of the earth, she also controls death, which returns us to her bosom.

Dharma - God of justice.

Dhisana - Goddess of prosperity.

Diti - An Indian goddess. Many mythographers see Aditi as the endless sky; Diti as the earth. Both apparently come from a non-Aryan source of Hindu mythology, for their children, though recognized as supernatural, were never part of the official pantheon. Diti's children were asuras, non-gods. They were powerful beings, especially the warrior Maruts, who might have conquered the gods.

Diti, whose earlier children Indra had killed, practiced magic when pregnant again. So threatened was Indra that he watched her constantly. When Diti fell into a doze, Indra entered her vagina, traveled to her womb, and dismembered the fetus. Even cut to pieces, the fetus was so powerful that it reformed into forty-nine separate warriors.

Draupadi - A heroine of the Mahabharata, she was a polyandrous woman who slept in turn with each of her five husbands, who were all brothers.

Dyaus - God of the rain.

Durga - One of the forms of the goddess Shakti, and the wife of Shiva. She was born fully grown. Durga is famous as the many-armed many-weaponed goddess that slays the buffalo-demon.

Dyaush - The first supreme god.

Ganesa - (Ganesha) The god of prosperity and wisdom. He is depicted with a fat human body, four arms, and an elephant's head. Son of Shiva and Parvati.

Ganga - (Ganges) The story goes that this "mother of rivers" once lived in heaven with her sister, the virgin, Uma. When sea-dwelling demons harassed the earth, Agastya swallowed the ocean where they hid, thereby getting rid of the demons; but the earth was left seriously parched and dry. Because of the prayers of the people, the heavenly water goddess Ganga descended to earth. She became embodied as the sacred river Ganges. Her role is as the goddess of health, happiness, fertility, and wealth. One of the wives of Shiva, she was the daughter of the mountain Himalaya.

Garuda - The god-mount of Vishnu and his consort Lakshmi, it is usually pictured as a creature with the head, talons, beak, and wings of an eagle (or a vulture) and limbs and trunk of human shape.

Gauri - Said to be a form of the mighty Durga.

Gauri-Sankar - A mountain goddess.

Giri Devi - (Sri Lanka) This legendary woman is invoked in dances and songs. She was the sister of the evil demon Dala Kumara, who indulged himself in illicit desires for her. This grew to be an obsession with him, until her wedding, where he snapped and kidnapped her. Taking her to the forest, he raped her repeatedly and kept her as a prisoner. She finally committed suicide by hanging herself from a tree. He never recovered from this loss, but the efforts of Pattini kept him from devastating the world by instituting rituals to hold him at bay.

Gopis - The "milkmaids"; said to be the lovers of the young Krishna.

Grhadevi - God of the household.
Gujeswari - A mother goddess.

Hanuman - Chief minister and general of the monkey people.

Hari-Hara - A composite god; the combination of Shiva and Vishnu.

Hulka Devi - Goddess of cholera.

Indra - Main god of the Vedas. In Vedic myth, god of the atmosphere, storms, rain, and battle. Indra is the most celebrated Vedic god. He rides the solar

chariot across the sky and wields thunderbolts.

Jagganath - (Juggernaut) The god whose name means "Lord of the World" (It is a cult title of Vishnu).

Jyeshtha - Goddess of bad luck.

Kali - Cult name of the goddess Durga. Wife to Shiva. A bloodthirsty fertility goddess to whom the Thugs (Under the title Bhavani, she was invoked by this secret brotherhood of murderers.) sacrificed their victims. Her idol is black, is smeared with blood, has huge fang-like teeth, and a protruding tongue that drips with blood. She wears a necklace of skulls, earrings of corpses, and is girdled with serpents. She usually has four arms, symbolizing absolute dominion over all finite things.

One hand holds a sword, the second holds a severed human head, the third is believed by her devotees to be removing fear, and the fourth is often interpreted as granting bliss. Kali-omnipotent, absolute, and all-pervasive-is beyond fear and finite existence and is therefore believed able to protect her devotees against fear and to give them limitless peace.

Finally, as absolute night, devouring all that exists, she is sometimes depicted as standing on the corpse of Shiva, which, like the garland of skulls, symbolizes the remains of finite existence. Kali's worshipers reportedly appeased her in the past with human sacrifices. She is propitiated today with the blood of mammals.

Kama - God of love and desire. Son of Vishnu and Lakshmi, and husband of

Rati (goddess of voluptuousness, like the Roman Venus).

Karttikeya - God of war. He is shown riding on a peacock, with a bow in one hand and an arrow in the other. He is also called Skanda and Kumara.

Krishna - Worshipped as an incarnation of Vishnu.

Krtya - Goddess of witchcraft.

Kubera - He is the guardian of the north and is associated with all the treasures of the earth that lie underground.

Kubjika - Goddess of pottery.

Lakshmi or Laksmi - A consort of Vishnu and mother of Kama. She is the goddess of beauty, wealth, and pleasure. She was born from the foam of the sea, like the Greek Aphrodite.

Lohasur Devi - Goddess of the forging of iron.

Manasha - Goddess of snakes.

Manu - Ancestor of the human race. Saved from the flood by a great fish.

Maya - The Queen Mother.

Mayavel - Another goddess of children.

Meru - akin to "Olympus" of the Greeks, a mountain in the center of the world. The abode of Vishnu, and a perfect Paradise.

Mitra, Mithra - the ancient Persian god of light and wisdom. In the Avesta, the sacred Zoroastrian writings of the ancient Persians, Mitra appears as the chief yazata (Avestan, "beneficent one"),

or good spirit, and ruler of the world. He was supposed to have slain the divine bull, from whose dying body sprang all plants and animals beneficial to humanity.

After the conquest of Assyria in the 7th century bc and of Babylonia in the 6th century bc, Mitra became the god of the sun, which was worshipped in his name. The Greeks of Asia Minor, by identifying Mitra with Helios, the Greek god of the sun, helped to spread the cult. It was brought to Rome about 68 bc, and during the early empire it spread rapidly. It was a rival to Christianity in the Roman world.

Mithraism was similar to Christianity in many respects, for example, in the ideals of humility and brotherly love, baptism, the rite of communion, the use of holy water, the adoption of Sundays and of December 25 (Mitra's birthday) as holy days, and the belief in the immortality of the soul, the last judgment, and the resurrection.

Mithraism differed from Christianity in the exclusion of women from its ceremonies and in its willingness to compromise with polytheism.

His cult expanded to become a worldwide religion, called Mithraism. It declined rapidly in the late 3d century A.D.

Nagas - Human-headed snakes that appear frequently in myth and legend. They sprung from Kadru, wife of Kasyapa. They lived in the underworld where they rule as semi-divine beings. The Naga and Nagina are genii kings and queens. Naga women can marry humans. The Nagas are enemies of the

Garuda bird (a mythical symbolic bird in the Hindu religion).

Nandi - The bull; the vehicle of Shiva.

Naraka - The place of torture for departed evil-doers.

Nataraja - Lord of the Dance.

Nirriti - Goddess of corruption, decay, and disease.

Parjanya - God of lightning and thunder.

Parvati - Shiva's wife (or consort). Turns into Kali when "necessary".

Purnamasi - Goddess of the full moon.

Prajapati - The father of gods and demons, he is the master of created beings, and the protector of those who procreate.

Prithivi - Goddess of the earth; consort of Dyaush.

Puchan - Brings all things into relationship, blessing marriage, providing food, guiding travelers, and ushering the dead.

Purandhi - Goddess of childbirth and abundance.

Purusha - He was sacrificed and all parts of the cosmos were made from his dismembered body.

Radha - The principal mistress of Krishna.

Rakshas - Evil semi-devine creatures that practice black magic and afflict men with misfortune.

Rama - One of the 10 incarnations of Vishnu, Rama is a traditional hero. His story forms the epic Ramayana. He is perfect in every aspect; the perfect man, the perfect husband, the perfect brother, the perfect king, etc. and the obedient son. He is believed to have been born for the sole purpose of killing the demon king Ravana. This "Perfect One" is depicted usually with his wife Sita and his brother Lakshmana and his greatest devotee, the monkey Hanuman at his feet.

Rati - Goddess of love and sexual passions.

Ratri - Goddess of the night.

Rodasi - Goddess of lightning.

Rudra - Vedic god of wild nature and of disease.

Rudrani - Goddess of storms.

Rumina - Still another goddess of children.

Samundra - Goddess of rivers.

Sanjna - Goddess of the dawn.

Sarasvati - Goddess of knowledge and of fertility and prosperity. She is considered the originator of speech and of all the arts. She is one (the maiden aspect) of the trinity which includes Devi and Lakshmi. Sarasvati is pictured as a graceful woman with white skin, usually sitting on a lotus (or a peacock), and usually adorned with a crescent moon.

Sati - First wife of Shiva. She established the custom of suttee.

Savitar - The god of motion, with golden eyes, hands, and tongues.

Shashti - Goddess who protects children and women in childbirth.

Shatala - Goddess of smallpox.

Shuzanghu - (Dhammai of India) He and his wife, Zumaing-Nui, exist before anything. After making love they give birth to a girl (Earth) and a boy (Sky), who marry and give birth to gods, and to two frogs. The frogs mate and give birth to people.

Sitala - (Satala) Goddess of smallpox.

Siva - (Shiva) The god of destruction. One of the gods of the Hindu Trimurti, or triad of supreme gods. Shiva, also called Siva, personifies both the destructive and the procreative forces of the universe. As the destroyer he is represented wearing a necklace of skulls and surrounded by demons. His reproductive aspect is symbolized by the lingam, a phallic emblem. Shiva is also the god of asceticism and of art, especially dancing. He rides on the bull Nandi, and his consort is the mother goddess Uma, or Kali. Some Hindus worship Shiva as the supreme deity and consider him a benevolent god of salvation as well as a god of destruction.

Skanda - A warrior-god. The six-headed son of Shiva.

Soma - Both a narcotic plant and a god who gives inspiration, liberates men, and represents the principle of life.

Sraddha - Goddess of faith.

Sunrta - Goddess of happiness.

Sura - Goddess of wine.

Surabhi - A fourth goddess of children.

Surya - God of the sun.

Tulsi - Goddess of the basil herb.

Tvashtar - Craftsman of the gods.

Uma - Another name for Shiva's consort.

Urjani - Goddess of strength.

Ushas - The beautiful goddess of the dawn.

Vach - Goddess of speech.

Varuna - The top god, ruler of the sky. He is guardian of the west and is associated with oceans and waters.

Vata - The god of the wind.

Vayu - God of air and wind.

Vishnu - The supreme Hindu god. Vishnu rose to power during the battle between the devas and the asuras. Both wanted dominion over the world. The asuras finally agreed to cede whatever territory a devas could measure out in three paces. Vishnu, who at this time was only a dwarf, proclaimed himself champion of his fellow creatures, and in three strides traversed the whole world (the earth, the sky, and all the intervening space).

Vishnu's retinue was composed of Garuda (the eagle which served as his steed) and Hanuman (the king of the monkeys). Certain objects are linked to him: the disc, the conch, the lotus flower. He was married to Lakshmi. His avatars were: a fish, a tortoise, a wild boar, a man-lion, the dwarf, Parasurama,

Rama, Krishna, Buddha, Kalkin (to come at the end of this age).

He is always depicted sleeping on a large serpent named Adishesha or Ananda. The snake represents the earth and by sleeping on it, Vishnu becomes the "Preserver of the Earth" (one of many of Vishnu's names). Vishnu accomplished many things: he killed the demon Madhu, he caused people to worship, and he took and takes great care of the Earth.

Vishvakarman - He personifies the creative power. He fashioned the cities and weapons of the gods.

Visvamisra - A ksatriya (warrior), he aspired to become a Brahman (high priest). To this end he withdrew to a forest and practiced austerity. After a thousand years, Brahma gave him the title of royal rsi, (a position lower than Brahman). He attempted to create a new sky, without success, and lost all the merits he had accumulated. He returned to his austerity for another thousand years, and again Brahma made him a rsi.

This time he fell in love with a nymph, Mechaka, and consorted with her for ten years. Thus again he lost all merits. Still he persisted. This time he placed himself between the five fires in summer, and in water in winter. Now he earned the title maharsi (super-rsi). But the gods sent him the nymph Rambha to tempt him. He flew into a rage that they would do this and lost all his merits again.

Visvamisra then stopped eating and breathing for some years, stayed away from temptation and anger, and he finally became a Brahman.

Vivasvat - God of sunrise.

Vritra - A demon who imprisons the waters before Indra slays him.

Waghai Devi - A tiger goddess.

Yama - The lord of death. Yama was the first man, son of Vivasvat, the sun. He mated with his sister Yami to create humanity. He is acknowledged as the first man that died, creating the path which all men since have followed.

Yayu - God of air.

Zumiang Nui - Creator goddess. Mother of the earth and the sky.

Hittite Pantheon

A'as - god of wisdom, derived from the Mesopotamian god Enki

Alalus - primordial entity

Arinna - sun goddess and consort of Tarhunt

Arinniti - sun goddess, possibly another name for Arinna

Arma - minor moon god

Aruna - god of the sea and son of Kamrusepa

Aserdus - goddess of fertility and wife of Elkunirsa

Elkunirsa - creator god and husband of Aserdus

Ellel - god of the sky and protector of oaths

Halki - god of grain

Hannahannah - mother goddess

Hanwasuit - goddess of sovereignty

Hasameli - god of metalworkers and craftsmen

Hazzi - god of the mountains and oaths

Hutena - goddesses of fate, similar to the Moirae

Inara - goddess of the wild animals of the steppe

Ishara - goddess of oaths and love

Istanu - god of the sun and of judgement

Jarri - god of plague and pestilence

Kamrusepa - goddess of healing, medicine and magic

Kaskuh - god of the moon

Khupa - tutelary deity

Lelwani - goddess of the underworld

Pirwa - deity of uncertain nature

Rundas - god of the hunt and good fortune

Sandas - lion god

Sarruma - god of the mountains, son of Teshub and Hebat

Šauška - goddess of fertility, war and healing

Sutekh - weather god, possibly another name for Teshub

Telepinu - god of farming

Teshub - god of the sky, weather and storms

Tilla - bull god

Upelluri - god of dreaming

Wurrukate - god of war

Zababa - god of war, possibly another name for Wurrukate

Hungarian Pantheon

The world is divided into three spheres: the first is the Upper World (Felső világ), the home of the gods; the second is the Middle World (Középső világ) where the world we know is, and finally the underworld (Alsó világ). In the centre of the world, a tall tree is standing: the World Tree / Tree of Life / Life Tree (Világfa/Életfa).

Its foliage is the Upper World. The Middle World is located at its trunk and the underworld is around its roots. In some stories, the tree has fruits: these are the golden apples. The gods and the good souls live in the Upper World. Gods have the same rank, although the most important figure of them is Isten (meaning 'God' in Hungarian). He controls the world, shapes the fate of humans, observes the Middle World from the sky, and sometimes gives warning by lightning (mennykő).

Isten created the world with the help of Ördög ("the devil" Evil). Other gods include: Istenanya ('Mother God'), also known as Boldogasszony ('Blessed Lady'; later identified with the Virgin Mary), and Hadúr (War Lord or Army Lord). The major celestial bodies, (the Sun and the Moon), are also located in the Upper World. The sky was thought to be a big tent held up by the Tree of

Life. There are several holes on it: those are the stars.

The Middle World is shared among humans and many mythological creatures, the latter are often supernatural. There are ghosts of the forests and waters, who are ordered to scare humans.

They have different names in different places. There are females, for example, the *sellő* (mermaid), which lives in waters and has a human torso with the tail of a fish. The wind is controlled by an old lady called *Szélanya* (Wind Mother) or *Szélkirály* (Wind King). The *Sárkány* (dragon) is a frightening beast: he is the enemy of many heroes in fairy tales, symbolising the psychological inner struggle of the hero.

The *lidérc* is a ghostly, mysterious creature with several different appearances, its works are always malicious. The *manók* (elves / goblins) and the *törpék* (dwarfs) are foxy beings living in woods or under the ground. *Óriások* (giants) live in the mountains. They have both good and bad qualities. The most favourite creatures are the *tündérek* (fairies), who are beautiful and young virgins or female creatures. They aid humans, who sometimes can ask three wishes from them. Their opposites are the *bábák*, who are equated with catty, old witches. (*Bába* means 'midwife' in Hungarian, and originally they were wise old women, later equated with witches as Christianity became widespread.)

The Underworld is the place of bad souls (this includes evil spirits and the souls of dead people who were cruel and evil in their lives) and the home of *Ördög*. He is

the creator of everything that is bad for humans: for example, the creator of the annoying animals (such as fleas, lice, and flies). One of the theory of the ancient Hungarian religion is that it was a form of Tengriism, a shamanistic religion common among the early Turkic, Uralic and Mongol people, that was influenced by Zoroastrianism from the Persians whom the Magyars had encountered during their westward migration.

The shaman role was filled by the *táltos*. Their souls were thought to be able to travel between the three spheres (*révülés*). *Táltos*' were also doctors. They were selected by fate; their slight abnormalities at birth (neonatal teeth, caulbearer, additional fingers, etc.) were believed to be the sign of a divine order. They had the ability to contact spirits by specific rituals and praying. Thus, they interpreted dreams, mediated between humans and spirits, cured and removed curses, and had an ability to find and bring back lost souls. They directed animal sacrifices and guessed the reason of an ancestor's anger. After death, the human soul leaves the body. The body is buried by relatives on the other bank of a river, looking towards east. If the soul had been good, it gets to the Other World (*Túlvilág*), for eternal peace. If it had been bad, it must suffer in the underworld (*Alsó Világ, Alvilág*), where *Ördög* ("the devil") and numerous evil ghosts live.

Boldogasszony (Holy Virgin) - Her name means "Blessed Lady" or "Bountiful Queen". She was the goddess of motherhood and helped women in childbirth. After Hungarians were Christianized with the help of St. Gerard of Csanad, her figure fell out of fervor

for that of the Virgin Mary. She is also considered the "Queen (Regina) of Hungary".

Csodaszarvas (animal) - A central figure in the legends surrounding the origin of the Hungarian people. The name translates to "Miraculous Deer". According to Hungarian legend, while out hunting, the brothers Hunor and Magor saw a miraculous white stag. They pursued the animal, but it always stayed ahead of them, leading them westward into Levedia, where they married two princesses and founded the Hun and Magyar peoples.

Hunor and Magor (people) - Legendary twin patriarchs of the Huns and Magyars (Hungarians), respectively. They were said to be the sons of the Biblical Menrot (Nimrod), or of Japheth according to a slightly different version of the legend.

Álmos (person) - Son of Ügyek and Emese. He was a semi-legendary figure born in c. 819 and the ancestor of the house of Árpád. Álmos ruled the Magyars in Levedia and Etelköz. His name means "dreamy" as his birth was foretold in his mother's dream (see the legend of his birth at Emese.)

Emese (person) - Wife of Ügyek, mother of Álmos (meaning, "the one from/with the dream"). She was impregnated by a turul bird, which appeared to her in a dream and told her "a river will spring from your womb, which will flow and spread to a new land". The táltos (shaman) explained the dream as saying that she would give birth to a son, who would be the ancestor of a great ruling family in a foreign land.

Bába (creature) - Meaning "old woman", she was originally a good fairy who later

degraded and became evil. Although she had magical abilities, she was not a witch (boszorkány). She was thought to live in fountains, and if young children went too close to her lair, she lured them in.

Boszorkány (witch) - A hostile, harm-doing, supernatural old lady, the witch. She had an ability to transform, fly and curse. A boszorkány corrupted the animals, for example, soured the milk of the cows. For humans, she brought an abrupt illness. They "operated" in the night, or in the nightfall.

Bubus (spirit) - A small being that lives in caves. Dula (person) Dula's name appears in the Legend of the Csodaszarvas. He is said to be a prince of the Alans. In fact, he probably was a kind of chief of the Volga Bulgarians.

Fene (spirit) - The demon of illness. Today, a common saying still uses its name: "A fene egye meg!", which literally means "Let it be eaten by the fene!", and is uttered when something does not occur as one wishes. "Fene" is also considered the place where demons roam, i.e. the popular Hungarian curse "menj a fenébe!" is equivalent to the English "go to hell!".

Garabonciás (person) - A male figure who learned magic, unlike the →táltos, who had the ability by birth. He is able to create storms. Some alumni were thought to possess these abilities as late as the 19th century.

Guta (spirit) - A fearsome Hungarian demon who beats his victims to death, often associated with strokes, heart attacks, or sudden paralysis.

Hadúr (god) - Short for Hadak Ura, meaning "War Lord" or "Army Lord" and was the war god in the religion of the early Hungarians (Magyars). He was the third son of Arany Atyácska (Golden Father) and Hajnal Anyácska (Dawn Mother) and was also the metalsmith of the gods. He wore armor and weapons made of pure copper, which is his sacred metal, and it was said that he forged the Sword of God (Isten kardja) which was discovered by Attila the Hun and secured his rule. It was customary for the Magyars to sacrifice white stallions to him before a battle.

Napkirály (god) - Meaning "King of the Sun", he is the Hungarian sun god and is the oldest son of Arany Atyácska (Golden Father) and Hajnal Anyácska (Dawn Mother) brother of Hadúr and Szélkirály. He rides his silver-haired horse from East to West every day, seeing everything below him.

Szélkirály (god) - Meaning "King of the Wind", he is the Hungarian god of wind and rain, and is the second son of Arany Atyácska (Golden Father) and Hajnal Anyácska (Dawn Mother), brother of Hadúr and Napkirály. His armor and weapons are made of pure silver, his sacred metal.

Szépasszony (spirit) - Meaning "Fair Lady", she is a female demon with long hair and a white dress. She appears and dances in storms and hail, and seduces young men.

Turul (animal) - The great bird resembling to a falcon that was sent forth by Isten to guide the creation and destiny of the Magyar people. The first kings after St Stephen I. were the hereditary of Turul ("Turul nemzetség")

Vadleány (creature) - Meaning "Forest Girl", she is an elusive forest sprite who seduces shepherds, saps their strength and makes the forest rustle. She is usually nude and her long hair reaches the ground. She can sometimes be lured and caught with one boot (she tries, to put two of her feet to one boot).

Griff (animal) - Also known as griffin in Western Europe, but without special features. In Hungarian mythology, it is similar to turul. Featuring in some fairy tales (like Fehérlófia, The son of the white horse), it is a cruel, greedy bird eating humans, but its the only way to get back from Under World to Middle World.

Sárkány (dragon) - Appearing in almost all folk tales, a creature not similar to Chinese dragon or dragon from West Europe. He is always man-shaped, can ride a horse, and has usually 7 heads, sometimes 3, 12 or 21 (relating to numbers in astronomy). Dragons usually symbolised human behaviour or characteristic, i.e. when the hero was fighting with him, he was fighting to overcome his own bad behaviour, habit or characteristic.

Hurrian Pantheon

The Hurrians also Khurrites were a people of the Ancient Near East who lived in Northern Mesopotamia and adjacent regions during the Bronze Age. The largest and most influential Hurrian nation was the kingdom of Mitanni. The population of the Hittite Empire in Anatolia to a large part consisted of Hurrians, and there is significant Hurrian influence in Hittite mythology. By the Early Iron Age, the Hurrians had been

assimilated with other peoples, except perhaps in the kingdom of Urartu.

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The Iron Age Urartian language is closely related to or a direct descendant of Hurrian. Some linguists believe Hurrian is distantly related to the Nakh language of the Caucasus. The Hurrians adopted the Akkadian cuneiform script for their own language about 2000 BC. Texts in the Hurrian language have been found at Hattusa, Ugarit (Ras Shamra), as well as one of the longest of the Amarna letters, written by King Tushratta of Mitanni to Pharaoh Amenhotep III. It was the only long Hurrian text known until a multi-tablet collection of literature in Hurrian with a Hittite translation was discovered at Hattusas in 1983.

The Khabur River valley became the heart of the Hurrian lands for a millennium. The first known Hurrian kingdom emerged around the city of Urkesh (modern Tell Mozan) during the third millennium BC. There is evidence that they were allied with the Akkadian

Empire indicating they had a firm hold on the area by the reign of Naram-Suen of Akkad.

This region hosted other rich cultures (see Tell Halaf and Tell Brak). The city state of Urkesh had some powerful neighbors. At some point in the early second millennium BC, the Amorite kingdom of Mari to the south subdued Urkesh into a vassal state. In the continuous power struggles over Mesopotamia, another Amorite dynasty made themselves masters over Mari in the eighteenth century BC.

The capital of this Old Assyrian kingdom called Shubat-Enlil was founded some distance from Urkesh at another Hurrian settlement in the Khabur River valley, modern Tell Leilan. The Hurrians also migrated west in this period.

By 1725 BC they are found also in parts of northern Syria, such as Alalakh. The Amoritic-Hurrian kingdom of Yamhad is recorded as struggling for this area with the early Hittite king Hattusilis I around 1600 BC. Hurrians also settled in the coastal region of Adaniya in the country of Kizzuwatna. Yamhad eventually weakened to the powerful Hittites, but this also opened Anatolia for Hurrian cultural influences. The Hittites were influenced by the Hurrian culture over the course of several centuries.

The Hittites continued expanding south after the defeat of Yamhad. The army of the Hittite king Mursili I made its way down to Babylon and sacked the city. The destruction of the Babylonian kingdom, as well as the kingdom of Yamhad, helped the rise of another Hurrian dynasty. The first ruler was a legendary king called Kirta who founded

the kingdom of Mitanni around 1500 BC. Mitanni gradually grew from the region around Khabur valley and became the most powerful kingdom of the Near East in c. 1450-1350 BC. The heart of the Hurrian lands, the Khabur river valley, became an Assyrian province.

It is not clear what happened to the Hurrian people at the end of the Bronze Age. Some scholars have suggested Hurrians lived on in the country of Subartu north of Assyria during the early Iron Age. The Hurrian population of Syria in the following centuries seems to have given up their language in favor of the Assyrian dialect of Akkadian or, more likely, Aramaic. This was around the same time that an aristocracy speaking Urartian, similar to old Hurrian, seems to have first imposed itself on the population around Lake Van, and formed the Kingdom of Urartu.

Alalu(s) - He was the king in heaven in olden days and Anus was the first among the gods. Anus served as his cupbearer for 9 years before defeating him and dispatching him to under the earth.

Anu(s) - (Akkadian in origin) While Alalus was king in heaven, Anus was more powerful. He served as Alalus' cup bearer for nine years and then defeated him, dispatching him to under the earth. He took his seat on the throne and had Kumarbis as his cupbearer.

Kumarbi(s) - 'the father of all gods' according to the Hurrians. He is sometimes equated with Enlil and Dagan. His city is Urkis. He thinks wise thoughts and carries a staff.

Imbaluris - He is Kumarbis' messenger. He is sent to warn the Sea that Kumarbis' must remain the father of the gods.

Hannahanna(s) (Nintu, Mah) - the mother of all the gods. She is associated with Gulsus. After Telepinu disappears, the Storm-god complains to her. She sends him to search himself and when he gives up, she dispatches a bee, charging it to purify the god by stinging his hands and feet and wiping his eyes and feet with wax.

Upelluri (Ubelluris) - Similar to Atlas, this giant carries the world on his shoulders. The olden gods built the earth and heaven upon him though he did not notice, even when those two were separated with a cleaver.

Seris (Serisu) - This is one of the bulls sacred to the Storm-god. In preparation for battle, the Storm-god has Tasmisus anoint his horns with oil and drive him up Mount Imgarra with Tella and the battle wagon.

Tella (Hurris) - This is another bull sacred to the Storm-god. In preparation for battle, the Storm-god has Tasmisus plate his tail with gold and drive him up Mount Imgarra with Seris and the battle wagon.

Aranzahas - The Tigris river deified. A child of Anus and Kumarbis, he was the brother of the Storm-god and Tasmisus, spat out of Kumarbis' mouth onto Mount Kanzuras. Later he colludes with Anus and the Storm-god to destroy Kumarbis.

Tasmisus - A child of Anus and Kumarbis, he is conceived along with the Storm-god and Aranzahus. The brother of the Storm-god and Aranzahus, he was spat out of Kumarbis upon

Mount Kanzuras. Later he colludes with Anus and the Storm-god to destroy Kumarbis. He serves as the Storm-god's attendant.

Suwaliyattas - He is a warrior god and probably the brother of the Storm-god.

Hebat (Hurrian name) (Hepit, Hepatu) - The matronly wife of the Storm-god. She is sometimes depicted standing on her sacred animal, the lion. After the Storm-god and Astabis' failed attacks on Ullikummiss, the giant forced her out of her temple, causing her to lose communication with the gods. She frets that Ullikummiss may have defeated her husband and expresses her concern to her servant Takitis, charging him to convene the assembly of the gods and bring back word of her husband.

Presumably she is brought word of his defeat. Tasmisus visits her in the high watchtower, telling her that the Storm-god is consigned to a 'lowly place' for a length of time. She is the mother of Sharruma.

Wurusemu, (Wuruntemu?) - 'Sun Goddess of Arrina', 'mistress of the Hatti lands, the queen of heaven and earth', 'mistress of the kings and queens of Hatti, directing the government of the King and Queen of Hatti'. This goddess is later assimilated with Hebat. She made the cedar land.

She is the primary goddess in Arrina, with Taru as her consort. She is a goddess of battle and is associated with Hittite military victory. She is the mother of the Storm-god of Nerik, and thereby possibly associated with Ereshkigal. She aids in returning him from the underworld.

Sharruma (Hurrian name) - 'the calf of Teshub' The son of Teshub and Hebat, this god is symbolized by a pair of human legs, or a human head on a bull's body. He is later identified with the Weather-god of Nerik and Zippalanda.

Takitis - He is Hebat's servant. After Hebat was driven from her temple he is told of her concern for her husband and charged with convening the assembly of the gods and returning with word of her husband's fate.

Mezullas - She is the daughter of the Storm-god and the Sun-goddess of Arinna. She has influence with her parents.

Zintuhis - She is the granddaughter of the Storm-god and the Sun-goddess of Arinna.

Telepinu(s) - 'the noble god' An agricultural god, he is the favorite and firstborn son of the Storm-god. He 'harrows and plows. He irrigates the fields and makes the crops grow.'

Ullikummi(s) - the diorite man He is born of Kumarbis and the Rock. This god is made entirely of diorite. He was born to be used as a weapon to defeat the Storm-god and his allies Sun-god (of Heaven) Probably an Akkadian import, this god is one of justice and is sometimes the king of all gods. An ally of the Storm-god, he notices the giant Ullikummiss in the sea and visited the Storm-god, refusing to eat until he reports his news. After he has done so, the Storm-god proclaims that the food on the table shall become pleasant, which it does, and so the Sun-god enjoys his meal and returns to his route in heaven.

Hapantallis - He is the Sun-god's shepherd.

Moon-god (Hurrian Kashku) - He fell upon the 'killamar', the gate complex, from heaven and disappeared. Storm-god/Taru rain-stormed after him, frightening him. him.

Inaras - Daughter of the Storm-god and goddess of the wild animals of the steppe.

Illuyankas - the Dragon. He defeated the Storm-god in Kiskilussa. Later he was lured from his lair with his children by a well dressed Inaras with a feast. After they were too engorged to get into their lair again, the Storm-god, accompanied by the other gods, killed him.

Hedammu - He is a serpent who loved Ishtar.

Hapantalliyas/Hapantalli - He took his place at the Moon-god's side when he fell from heaven on the gate complex and uttered a spell.

Kamrusepa(s) (Katahziwuri) - She is the goddess of magic and healing. She witnessed and announced the Moon-god's fall from heaven on to the gate complex.

Astabis (Zamama, Akkadian Ninurta) - He is a Hurrian warrior god. After the Storm-god's first attack on Ullikummis is unsuccessful, he leads seventy gods in battle wagons on an attack on the diorite giant. They try to draw the water away from him, perhaps in order to stop his growth, but they fall from the sky and Ullikummis grows even larger, towering over the gate of Kummiya.

Uliliyassis - He is a minor god who, properly attended to, removes impotence.

Kubaba - She is the chief goddess of the Neo-Hittites, she became Cybebe to the Phrygians and Cybele to the Romans.

Yarris - He is a god of pestilence. A festival was held for him every autumn.

Hasamelis - He is a god who can protect travelers, possibly by causing them to be invisible.

Zashapuna - He is the chief god of the town of Kastama, held in greater regard there than the Storm-god, possibly gaining such influence through drawing lots with the other gods.

Papaya - One of the deities who sat under the Hawthorn tree awaiting the return of Telipinus.

Istustaya - One of the deities who sat under the Hawthorn tree awaiting the return of Telipinus.

Miyatanzipa - One of the deities who sat under the Hawthorn tree awaiting the return of Telipinu. (S)he? also sat under th ippiyas tree when Hannahanna found the hunting bag.

Uruzimu - A deity involved in returning the lost Storm-god of Nerik.

Hahhimas (Frost) - When the Sea-god captures the Sun-god, he takes hold of the other gods and of the land's plants and animals, paralyzing them. He is half-brother to Hasamili's brothers and spares them from his grip.

The Inca Pantheon

Once a mighty empire stretched over the central highlands of the Andes, way down South past Mexico. Ranging from Chile to Peru where the capital city of Cuzco prevailed. After 400 years and much personal sacrifice to keep the sun shining and the Gods contented there was not a lot they could not do.

Mighty buildings without the aid of cement mixers, casting metals, weaving, pottery, paved roads, suspension bridges, amazing art and sculpture, some quite abstract, and a thriving music scene. Agriculture thrived although there were no horses. With all these skills they didn't bother with things like wheels, and reading and writing. All their records were done with knotted string.

To a large extent a good time was had by all but naturally it couldn't last. The Spaniards came and under Pizarro used all the cunning, treachery, greed and cruelty to seize power after the Incan ruler Huayna Capac had just died and there was a state of indecision as to who should be the next divine ruler.

It wasn't long before all the Inc ran out. But just when you thought it was all over the Incas had one secret city Machu Picchu, hidden high in the mountains which the Spaniards never found. Or anyone else until 1911 when Hiram Bingham of Yale University stumbled across it, by which time it was deserted but still magnificent in its desolation. Adventurers have been searching for other secret cities and El Dorado ever since.

The founder of the first dynasty of the kingdom of Cuzco was Manco Capac. Manco Capac himself was worshiped as a fire and sun god. According to the Inti

legend Manco Capac and his siblings were sent up to the earth by the sun god and emerged from the cave of Pacaritambo carrying a golden staff called tapac-yauri. Like the Romans and the English, the Inca permitted the cultures they integrated into their empire to keep their individual religions.

Apo or Apu - a god or spirit of mountains. All of the important mountains have their own Apu, and some of them receive sacrifices to bring out certain aspects of their being. Some rocks and caves also are credited as having their own apu.

Apocatequil (aka Apotequil) or Illapa - the god of lightning.

Ataguchu - a god who assisted in creation myth

Catequil - a god of thunder and lightning

Cavillace - a virgin goddess who ate a fruit, which was actually the sperm of Coniraya, the moon god. When she gave birth to a son, she demanded that the father step forward. No one did, so she put the baby on the ground and it crawled towards Coniraya. She was ashamed because of Coniraya's low stature among the gods, and ran to the coast of Peru, where she changed herself and her son into rocks.

Chasca - the goddess of dawn and twilight, and Venus. She protected virgin girls.

Chasca Coyllur - the goddess of flowers, young maidens, and sex.

Kuka Mama or Mama Kuka (in quechua: Mother coca) - a goddess of health and

joy. She was originally a promiscuous woman who was cut in half by her many lovers. Her body grew into the first coca plant, the leaves of which men were only allowed to chew (to bring health and happiness).

Coniraya - the deity of the moon who fashioned his sperm into a fruit, which Cavillaca then ate. When she gave birth to a son, she demanded that the father step forward. No one did, so she put the baby on the ground and it crawled towards Coniraya. She was ashamed because of Coniraya's low stature among the gods, and ran to the coast of Peru, where she changed herself and her son into rock huacas.

Copacati - a lake goddess.

Ekkeko - a god of the hearth and wealth. The ancients made dolls that represented him and placed a miniature version of their desires onto the doll; this was believed to cause the user to receive what he desired.

Illapa ("thunder and lightning"; aka Apu Illapu, Ilyap'a, Katoylla) - a very popular weather god. His holiday was on July 25. He was said to keep the Milky Way in a jug and use it to create rain. He appeared as a man in shining clothes, carrying a club (weapon) and stones. He was formerly the main god of the Kingdom of Colla after which the Collasuyu province of the Inca empire was named.

Inti - the sun god. Source of warmth and light and a protector of the people. Inti was considered the most important god. The Inca Emperors were believed to be the lineal descendants of the sun god.

Kon - the god of rain and wind that came from the south. He was a son of Inti and Mama Quilla.

Mama Allpa - a fertility goddess depicted with multiple breasts.

Mama Cocha ("sea mother") - the sea and fish goddess, protectress of sailors and fishermen. In one legend she mothered Inti and Mama Quilla with Viracocha.

Mama Pacha (aka Pachamama) - the wife of Pachacamac and a dragoness fertility deity who presided over planting and harvesting. She caused earthquakes.

Mama Quilla ("mother moon" or "golden mother") - a marriage, festival and moon goddess and daughter of Viracocha and Mama Cocha, as well as wife and sister of Inti. She was the mother of Manco Capac, Pachacamac, Kon and Mama Ocllo.

Mama Zara ("grain mother", aka Zaramama) - the goddess of grain. She was associated with maize that grew in multiples or were similarly strange. These strange plants were sometimes dressed as dolls of Mama Zara. She was also associated with willow trees.

Pacha Camac ("Earth-maker") - a chthonic creator god, earlier worshiped by the Ichma but later adopted into the creation myth of the Inca.

Pariacaca - a god of water in pre-Inca mythology that was adopted by the Inca. He was a god of rainstorms and a creator-god. He was born a falcon but later became human.

Paricia - a god who sent a flood to kill humans who did not respect him

adequately. Possibly another name for Pachacamac.

Supay - both the god of death and ruler of the Uca Pacha as well as a race of demons.

Urcaguay - the god of metals, jewels and other underground items of great value.

Urcuchillay - a deity that watched over animals.

Viracocha - the god of everything. In the beginning he was the main god, but when Pachacutec became Inca, he changed this god's importance pointing out that it was Inti who allowed him to defeat the chancas (the Incas' main enemies at that time)

Indonesian Pantheon

The mythology of Indonesia is very diverse, the Indonesian people consisting of hundreds of ethnic groups, each with their own myths and legends that explain the origin of their people, the tales of their ancestors and the demons or deities in their belief systems. The tendency to syncretize by overlying older traditions with newer foreign ideas has occurred. Some native Indonesian ethnic groups that were isolated from the rest of the world until recent centuries have their own native myths and gods.

These native mythologies are relatively free from foreign influences, such as Torajans, Nias, Bataks, Dayaks and Papuans. By contrast, Javanese, Balinese, and to some degree Sundanese were influenced by Hindu-Buddhist Indian mythology as early as the 1st century CE. Hindu gods, legends and

epics such as Ramayana and Mahabharata were adopted and adapted into a uniquely local form.

Ancient people in Java and Bali believed in an unseen spiritual entity that has supernatural powers identified as Hyangs. This spirit can be either divine or ancestral. The reverence for this spiritual entity can be found in Sunda Wiwitan, Kejawen, and Balinese Hinduism.

Barong - is a lion-like creature and character in the mythology of Bali, Indonesia. He is the king of the spirits, leader of the hosts of good, and enemy of Rangda, the demon queen and mother of all spirit guarders in the mythological traditions of Bali. The battle between Barong and Rangda is featured in Barong dance to represent the eternal battle between good and evil.

Dewi Sri - or Shridevi (Dewi literally means goddess) (Javanese), Nyai Pohaci Sanghyang Asri (Sundanese) is the Javanese, Sundanese, and Balinese pre-Hindu and pre-Islam era goddess of rice and fertility, still widely worshipped on the islands of Bali and Java. Despite her mythology is native to the island of Java, after the adoption of Hinduism in Java as early as first century, the goddess is associated with the Hindu goddess Lakshmi as both are attributed to wealth and family prosperity.

The Ebu Gogo - are a group of human-like creatures that appear in the mythology of Flores, Indonesia.[1] In the Nage language of central Flores, ebu means "grandmother" and gogo means "he who eats anything". A colloquial English equivalent might be something like "granny glutton."

Hainuwele - 'The Coconut Girl', is a figure from the Wemale and Alune folklore of the island of Seram in the Maluku Islands, Indonesia. Her story is an origin myth.

A hyang - (Kawi, Javanese, Sundanese, and Balinese) is an unseen spiritual entity that has supernatural power in ancient Indonesian mythology. This spirit can be either divine or ancestral. The reverence for this spiritual entity can be found in Sunda Wiwitan, Kejawen, and Balinese Hinduism. In the modern Indonesian this term tends to be associated with gods, devata, or God. The realm where the hyangs reside is called kahyangan; now a synonym for svarga or heaven in modern Indonesian

Nyai Loro Kidul - (also spelled Nyi Roro Kidul) is an Indonesian goddess of the sea. She is the Queen of the Southern Sea (Indian Ocean) in Javanese and Sundanese mythology. According to Javanese beliefs, she is also the mythical spiritual consort of the Sultans of Mataram and Yogyakarta, beginning with Senopati and continuing to the present day.

The Ratu Adil - literally meaning Just King, is a messianic figure in Indonesian folklore. He (or she) will establish universal peace and justice in the manner of similar figures, such as King Arthur in European folklore. The Ratu Adil is first mentioned in the Pralembang Joyoboyo, the set of prophecies ascribed to King Joyoboyo of Kediri. The prophecy predicts that the Ratu Adil will be poor and at first unknown.

This was highly advantageous to most early nationalist leaders. The prophecy

also talks about the decline of the nobility as real rulers. The mantle of Ratu Adil has been claimed by a number of persons in recent Indonesian history, including Prince Diponegoro, Sultan Hamengkubuwono IX, President Sukarno and Dutch military officer Raymond Westerling.

A jenglot - is a deformed humanoid creature in Indonesian culture and mythology. It is described as looking much like a tiny, living human doll and is sometimes said to have formerly been a human being.

In Indonesian mythology, a Sundel Bolong is a mythical ghost from the archipelago which is generally described as a woman with beautiful long hair and a long white dress (her form is similar to Kuntilanak). The name and myth is closely linked to prostitutes, meaning a "prostitute with a hole in her", in reference to the large hole which is said to appear in her back.

Batara Kala - is the god of the underworld in traditional Javanese and Balinese mythology, ruling over it in a cave along with Setesuyara. Batara Kala is also named the creator of light and the earth. He is also the god of time and destruction, who devours unlucky people. He is related to Hindu concept of Kala, or time. In mythology, he causes eclipses by trying to eat the Sun or the Moon.

In the folklore of Bali, the Leyak (in Indonesian, people called it 'Leak' (le-ak)—the Y is not written or spoken) is a mythological figure in the form of flying head with entrails (heart, lung, liver, etc.) still attached. Leyak is said to fly trying to find a pregnant woman in order

to suck her baby's blood or a newborn child. There are three legendary Leyak, two females and one male.

Setesuyara - is the goddess of the underworld, along with Batara Kala, in traditional Balinese mythology.

Twalen - is a member of the pantheon of gods and demi-gods of Balinese mythology. He is considered to be a clown in contemporary Balinese stories. He frequently appears in the form of a servant in wayang.[1] However, he is older and more powerful than all the Hindu gods, being really the elder brother of Shiva (Siwa in Balinese). His cognate in Javanese tradition is Semar.

Demons

Demons are malevolent beings and evil spirits. Some of these demons are derived from older traditions, while other might derived from recent urban legends.

Babi Ngepet - is a boar demon in Indonesian mythology.

Hantu Air, Puaka Air or Mambang Air - is the Malay translation for Spirit of the Water, which according to animist traditions in Maritime Southeast Asia, is the unseen inhabitant of watery places such as rivers, lakes, seas, swamps and even ditches associated with bad things happening to people which includes drowning, missing, flooding and many more.

The kuntilanak - is a female vampiric ghost in Malaysian and Indonesian mythology. It is also known as a matianak or kuntilanak, sometimes shortened to kunti.

Pontianak - is called Churel, or Churayl, in Bangladesh, India, and Pakistan. The pontianak are said to be the spirits of women who died while pregnant. This is despite the fact that the earliest recordings of pontianaks in Malay lore describe the ghost as originating from a stillborn child. This is often confused with a related creature, the lang suir, which is the ghost of a woman who died while giving birth.

The word pontianak is reportedly a corruption of the Malaysian perempuan mati beranak, or "woman who died in childbirth". Another theory is that the word is a combination of puan (woman) + mati (die) + anak (child). The term matianak means "death of a child". The city of Pontianak in Indonesia is named after this wicked creature, which was claimed to have haunted the first sultan who once settled there.

In the folklore of Bali, the Leyak (in Indonesian, people called it 'Leak' (le-ak)—the Y is not written or spoken) is a mythological figure in the form of flying head with entrails (heart, lung, liver, etc.) still attached. Leyak is said to fly trying to find a pregnant woman in order to suck her baby's blood or a newborn child. There are three legendary Leyak, two females and one male.

A pocong - also known as wrapped ghost, is an Indonesian/Malaysian ghost that is said to be the soul of a dead person trapped in its shroud. Known in Indonesia/Malaysia as kain kafan, the shroud is the prescribed length of cloth used in Muslim burials to wrap the body of the dead person. The dead body is covered in white fabric tied over the head, under the feet, and on the neck. According to traditional beliefs, the soul

of a dead person will stay on the Earth for 40 days after the death.

When the ties aren't released after 40 days, the body is said to jump out from the grave to warn people that the soul need the bonds to be released. After the ties are released, the soul will leave the Earth and never show up anymore. Because of the tie under the feet, the ghost can't walk. This causes the pocong to hop like a rabbit. Most importantly, they also have the ability to fly and teleport.

Suanggi is a malevolent spirit in the folklore of the Maluku Islands, Indonesia.

A Toyol or Tuyul - is a mythical spirit in Malay mythology of South-East Asia, especially in Brunei, Indonesia, Malaysia, Thailand, and Singapore.

Wewe Gombel - is a female supernatural being or ghost in Javanese mythology. It is said that she kidnaps children.

Rangda - is the demon queen of the leyaks in Bali, according to traditional Balinese mythology. Terrifying to behold, the child-eating Rangda leads an army of evil witches against the leader of the forces of good — Barong. The battle between Barong and Rangda is featured in a Barong dance which represents the eternal battle between good and evil. Rangda is a term in old Javanese that means "widow".

Orang bunian - are supernatural beings in Malay folklore, invisible to most humans except those with spiritual sight. While the term is often translated as "elves", it literally translates to "hidden people" or "whistling people". Their

appearance is nearly identical to humans dressed in ancient Southeast Asian style. They are sometimes said to lack a philtrum, but are always extremely beautiful.

Modern depictions deviate considerably from the traditional view, and are increasingly elf-like. It is now common in popular culture to see bunian depicted as having pointed ears, high fantasy-influenced attire, or dressed in modern Malay-Muslim clothing. The bunian usually inhabit the deep forests or high mountains, far from human contact, but they are also known to live near human communities, and are even said to share the same houses as human families.

Their social structure is similar to that of humans in the ancient Malay Peninsula, with families, clans, and royalty. As with other mythical beings in Malay folklore, bunian often have supernatural powers, and must be appeased with certain rituals and customs before humans are allowed to trespass areas which they inhabit. They are sometimes blamed when children get lost or when someone gets lost in the wilderness.

However, bunian are generally regarded as benevolent, and have been known to befriend and assist humans, particularly magicians (dukun or bomoh) and shamans (pawang). It is even possible for them to intermarry with humans and bear invisible children. Stories are recounted of men who married bunian women but, pining for their families they left behind, decided to leave the bunian community. Upon their return to human society, they found that everyone they once knew has died, and that many years have passed—similar to Urashima Taro and Rip Van Winkle.

Pelesit - is a Malay term for an inherited spirit or demon which serves a master. It is found in early Malay animism.

Tokata - is a malevolent spirit of the dead which has become dangerous as a result of its incomplete transformation into an ancestor spirit.

Suanggi - is a malevolent spirit in the folklore of the Maluku Islands, Indonesia.

Irish Pantheon

Aengus - a god possibly associated with love, youth and poetic inspiration

Áine - goddess of love, summer, wealth and sovereignty

Banba, Ériu and Fódla - patron goddesses of Ireland

Bodb Derg - a king of the Tuatha Dé Danann

Brigid - daughter of the Dagda; associated with healing, fertility, craft and poetry

Clíodhna - queen of the Banshees

The Dagda - the supreme god and king of the Tuatha Dé Danann

Danu - the mother goddess of the Tuatha Dé Danann

Dian Cecht - god of healing

Étaín - the heroine of Tochmarc Étaíne

Lir - god of the sea

Lugh - legendary hero and High King of Ireland

Manannán mac Lir - god of the sea, like his father Lir

The Morrígna - a trio of war goddesses
Badb - a war goddess who caused fear and confusion among soldiers, often taking the form of a crow

Macha - a goddess associated with war, battle, horses and sovereignty

The Morrígan - a goddess of battle, strife and fertility

Nuada Airgetlám - first king of the Tuatha Dé Danann

Ogma - a warrior-poet, said to have invented the Ogham alphabet
Trí Déa Dána - the three gods of crafting

Creidhne - the artificer of the Tuatha Dé Danann, working in bronze, brass and gold

Goibniu - the smith of the Tuatha Dé Danann

Luchtaine - the carpenter of the Tuatha Dé Danann

Abartach - also known as the Giolla Deacair ("the hard servant"), he was associated with Fionn mac Cumhaill

Abcán - dwarf poet of the Tuatha Dé Danann

Abhean - a poet of the Tuatha Dé Danann

Aed - a god of the underworld

Aoi Mac Ollamain - a god of poetry

Airmed - daughter of Dian Cecht;
associated with healing

Anann - another name for the Morrígan

Beag - a minor goddess, known for
possessing a magic well

Bé Chuille - a sorceress of the Tuatha Dé
Danann

Bébinn - a goddess associated with birth

Boann - goddess of the River Boyne

Brea - a minor god of the Tuatha Dé
Danann

Bres - an unpopular and treacherous king
of the Tuatha Dé Danann

Brian - a son of Tuireann and murderer
of Cían

Caer Ibormeith - a princess cursed to
spend every second year in the form of a
swan

Cermait - a son of the Dagda, killed by
Lugh

Cían - the father of Lugh; able to turn
into a pig at will

Danand - daughter of Delbáeth

Delbáeth - a king of the Tuatha Dé
Danann

Ecne - god of wisdom and knowledge
Egobail - foster son of Manannan mac
Lir and father of Aine

Elcmar - chief steward to the Dagda
Ernmas - a mother goddess

Fand - a sea goddess and lover of Cú
Chulainn

Fiacha mac Delbaíth - a legendary High
King of Ireland

Fionnuala - a daughter of Lir, who was
transformed into a swan and cursed by
her stepmother

Flidais - goddess of the forest, hunting
and wild beasts

Fuamnach a witch of the Tuatha Dé
Danann

Iuchar - a son of Tuireann and murderer
of Cían

Iucharba - a son of Tuireann and
murderer of Cían

Lí Ban - sister of Fand

Mac Cuill, Mac Cecht and Mac Gréine -
a trio of brothers who killed Lugh and
shared the kingship of Ireland between
each other

Miach - a healer and son of Dian Cecht,
killed by his father out of jealousy due to
his superior healing talents

Midir - a son of the Dagda

Nechtán - father and/or husband of
Boann

Neit - a god of war

Nemain - a goddess of war; possibly an
alternative name for Badb

Niamh - a queen of Tír na nÓg

Tuireann - father of Creidhne, Luchtaine
and Goibniu

Fir Bolg

Eochaid mac Eirc - a High King of Ireland, the last Fir Bolg king and the first king to establish a system of justice

Fiacha Cennfinnán - a High King of Ireland

Fodbgen - a High King of Ireland

Gaillimh inion Breasail - the mythical woman from whom the river and city of Galway derive their name

Gann and Genann - joint High Kings of Ireland

Rinnal - a High King of Ireland and the first king to use spearheads

Rudraige mac Dela - the second High King of Ireland

Sengann mac Dela - a High King of Ireland

Sláine mac Dela - the first High King of Ireland

Sreng - champion of the Fir Bolg who cut off Nuada's arm

Tailtiu - wife of Eochaid mac Eirc

Fomorians

Balor - last king of the Fomorians, capable of killing with his deadly eye

Buarainech - parent of Balor

Cethlenn - prophetess and wife of Balor

Cichol Gricenchos - an early leader of the Fomorians

Conand - oppressive leader of the Fomorians

Elatha - Fomorian prince

Tethra - ruler of Mag Mell following his death during the Second Battle of Mag Tuired

Ethniu - daughter of Balor and mother of Lugh

Milesians

Amergin Glúingel - a druid, bard and judge

Eber Finn - a High King of Ireland

Érimón - a High King of Ireland
Míl Espáine - Irish ancestral figure

Ulster Cycle

Ailill mac Máta - king of Connacht and husband of Medb

Conchobar mac Nessa - king of Ulster

Cú Chulainn - mythological hero known for his terrible battle frenzy

Deirdre - tragic heroine of the Ulster Cycle; when she was born it was prophesied that she would be beautiful, but that kings and lords would go to war over her

Donn Cuailnge - the Brown Bull of Cooley, an extremely fertile stud bull over whom the [[Táin Bó Cúailnge]] was fought

Fergus mac Róich - former king of Ulster, now in exile

Medb - queen of Connacht, best known for starting the Táin Bó Cúailnge

Amergin mac Eccit - poet and warrior in the court of Conchobar mac Nessa

Athirne - poet and satirist in the court of Conchobar mac Nessa

Blaí Briugu - an Ulster warrior with a geis which requires him to sleep with any woman who stays at his hostel unaccompanied

Bricriu - a hospitaller, troublemaker and poet

Cathbad - chief druid in the court of Conchobar mac Nessa

Celtchar - hero of the Ulaid
Cethern mac Fintain - an Ulster warrior who assists Cú Chulainn

Conall Cernach - hero of the Ulaid

Cruinniuc - a wealthy cattle owner who marries a mysterious woman, later revealed to be the goddess Macha

Cúscraid - a son of Conchobar mac Nessa

Dáire mac Fiachna - an Ulster cattle-lord and owner of Donn Cuailnge, the Brown Bull of Cooley

Deichtine - mother of Cú Chulainn

Éogan mac Durthacht - King of Fernmag

Fedlimid mac Daill - harper and chief storyteller in the court of Conchobar mac Nessa

Findchóem - the sister of Conchobar mac Nessa and wet nurse of Cú Chulainn

Furbaide Ferbend - a son of Conchobar mac Nessa

Láeg - charioteer of Cú Chulainn

Lóegaire Búadach - a hapless Ulster warrior who functions largely as comic relief

Mugain - wife of Conchobar mac Nessa

Naoise - lover of Deidre

Ness - mother of Conchobar mac Nessa

Súaltam - mortal father of Cú Chulainn

Connacht characters

Bélchú - warrior of Connacht

Cet mac Mágach - warrior of Connacht

Ferdiad - warrior of Connacht

Findabair - daughter of Ailill and Medb

Fráech - warrior of Connacht, who woos Findabair

Nera - warrior of Connacht

Ulster exiles

Cormac Cond Longas - eldest son of Conchobar mac Nessa

Dubthach Dóeltenga - cynical ally of Fergus mac Róich

Achall - daughter of Cairbre Nia Fer
Áed Rúad, Díthorba and Cimbáeth - three brothers who shared the kingship of Ireland

Aífe - rival of Scáthach

Bláthnat - wife of Cú Roí and lover of Cú Chulainn

Connla - son of Cú Chulainn and Aife

Cairbre Nia Fer - king of Tara

Cú Roí - warrior king of Munster

Emer wife of Cú Chulainn

Erc mac Cairpri - son of Cairbre Nia Fer

Fedelm - female prophet and poet

Fedelm Noíchrothach - daughter of Conchobar mac Nessa, unfaithful wife of Cairbre Nia Fer and lover of both Cú Chulainn and Conall Cernach

Flidais - lover of Fergus mac Róich

Lugaid mac Con Roí - son of Cú Roí and killer of Cú Chulainn

Mesgegra - king of Leinster

Scáthach - legendary warrior woman who trains Cú Chulainn in the arts of combat

Uathach - daughter of Scáthach

Fenian Cycle

Fionn mac Cumhaill - legendary hunter-warrior and leader of the Fianna

Caílte mac Rónáin - a warrior of the Fianna who could run at remarkable speed and communicate with animals, and was a great storyteller

Conán mac Morna - a warrior of the Fianna, often portrayed as a troublemaker and a comic figure
Cumhall - a leader of the Fianna and father of Fionn mac Cumhaill

Diarmuid Ua Duibhne a warrior of the Fianna and lover of Fionn's betrothed, Gráinne

Goll mac Morna - a warrior of the Fianna and uneasy ally of Fionn mac Cumhaill

Liath Luachra - a tall, hideous warrior of the Fianna

Oisín - son of Fionn mac Cumhaill, a warrior of the Fianna and a great poet

Oscar - the warrior son of Oisín and Niamh

Aillen - a monstrous being killed by Fionn mac Cumhaill

Bodhmall - a druidess, warrior woman and aunt of Fionn mac Cumhaill

Cormac mac Airt - legendary High King of Ireland

Finn Eces - poet, sage, and teacher of Fionn mac Cumhaill

Gráinne - lover of Diarmuid Ua Duibhne, betrothed to Fionn mac Cumhaill

Mug Ruith - a powerful blind druid

Plor na mBan - daughter of Oisín and Niamh

Sadhbh - mother of Oisín by Fionn mac Cumhaill

Aibell - the fairy queen of Thomond

Amadan Dubh - a trickster fairy known as the "dark fool"

Cailleach - a divine hag

Canola - mythical inventor of the harp

Crohb Dearg - a harvest goddess

Medb Lethderg - goddess of sovereignty associated with Tara

Tlachtga - a powerful druidess

Islander Pantheon

Here Islander refers to island mythologies such as from Hawaii, Melanesia, Micronesia, and Polynesia. The trouble with these legends is that there are more islands and peoples than fishes in the sea, and every culture has its own twist on the legendary themes. Gods from one island pop up in another, they change their names, they hide and sneak about, they impersonate one another.

Melanesia, an area in the southwest Pacific Ocean, consists of thousands of islands and a remarkable variety of cultures. These individual cultures possess different mythologies and deities. The main island groups of the region are New Guinea, New Caledonia, Vanuatu (formerly New Hebrides), New Britain, the Solomon Islands, the Admiralty Islands, the Trobriand Islands, and the Fiji Islands.

Micronesia, an area in the southwest Pacific Ocean containing thousands of islands, has no single mythology. The various islands and island groups—including the Caroline Islands, Marshall Islands, Mariana Islands, and Gilbert Islands—each have their own collection of legends and mythological beings. Micronesia is part of a vast region known as Oceania.

Polynesia is a vast region of the Pacific Ocean consisting of many hundreds of widely separated, culturally and politically diverse island groups. Ranging from Midway and Hawaii in the north to New Zealand in the south, the triangular area called Polynesia also includes Tahiti, Samoa, Tonga, Tuamotu, the Cook Islands, and the Pitcairn Islands.

Although the mythology of Polynesia took different forms on various islands, many of the basic stories, themes, and deities were surprisingly similar throughout the region. Polynesian religion and mythology placed great emphasis on nature, particularly the ocean environment. The Polynesians became masters of navigation and other seafaring skills, and their religion and myths strongly reflected the importance of nature and the sea. Polynesians believed that all things in nature, including humans, contained a sacred and supernatural power called mana.

Mana could be good or evil, and individuals, animals, and objects contained varying amounts of mana. Because mana was sacred, Polynesians invented complicated rules to protect it. Ordinary people were not allowed, for example, to touch even the shadow of a great chief. Nor could they step inside sacred groves or temples.

The punishment for breaking important rules, known as tapus (the source of the word taboo), was often death. Illness and misfortune were believed to come from breaking minor tapus. The Polynesians' religion included many gods, local deities as well as the great gods of their pantheon. The people felt a close

personal connection to their deities and to various heroes, demigods, and tricksters of their mythology.

The most popular character was Maui, a hero-trickster well known throughout Polynesia. Worship of the gods involved chants and prayers, elaborate rituals, and sacrifices (including human sacrifice) performed by various classes of priests, some of whom acted as oracles. Magic also flourished among the Polynesians, who used incantations, charms, and spells to summon the gods or ask for their guidance or assistance.

Abeguwo - (Melanesia/New Guinea)
Rain goddess whose urine turns to moisture.

Abere - (Melanesia) An evil demoness who attacks males.

Adaro - (Polynesia and Melanesia) A sea god. In the myths of the Solomon Islands, an adaro is a malevolent sea-spirit in the shape of a fish-man with all fins on his feet and gills behind his ears. He has a horn like a shark's back fin and a pike on his head like a sword fish or sawfish. An adaro can travel along rainbows and kill men by shooting poisonous flying fish at them.

Afa - The Samoan Storm-God.

Afekan - (Melanesia/New Guinea) The creator goddess.

Ahoeitu - A legendary King Tonga, grandson of Kohai who may have been a primeval earth serpent. The Sky-God Eitumatupua descended from heaven one day and married Ilaheva, an earth-goddess. Until their son Ahoeitu was full grown, he had never seen his father, who lived in heaven. Eitumatupua had

begotten other sons in heaven who were jealous when Eitumatupua mentioned his earth-son, so they ambushed Ahoeitu and devoured him.

As soon as Eitumatupua discovered this conspiracy, he summoned all his heavenly sons to him and ordered them to vomit. As soon as he had all the pieces of Ahoeitu gathered together, he rejoined them using magic herbs, and Ahoeitu came to life again. He was given the kingdom of Tonga as recompense for his pain.

Ahu - An ahu is a burial platform on Easter Island. There were 160 on the island, where the ancestors lay entombed.

'Aiaru - (Polynesia) One of the seven guardians of the world. Her function is to predict death. The others are Fa'a'ipu, Firifiri'Aufau, Nihoniho teitei, 'Orerorero, Tahu'a, and Tamaumau'orero.

Ai Tupua'i - (Polynesia) Goddess of healing and of war.

Ala Muki - (Polynesia) A river goddess who takes the form of a dragon.

Alalahe - (Polynesia) Goddess of love.

Alii Menehune - (Hawaii) Chief of the Little People. The aboriginal little people of long, long ago were called menehune; Alii means highest: thus Alii Menehune.

Aluluei - (Micronesia) God of knowledge.

Amai-te-rangi - A Polynesian deity of the sky who 'angles' for mortals on earth, pulling them up in baskets to devour them.

Ao - The God of Clouds.

Apu Hau - A god of storms. God of the 'Fierce Squall'.

Apu Matangi - The Maori god of storms, God of the 'Howling Rainfall'.

Arahuta - The daughter of Tawhaki and Tangotango.

Ara Tiotio (or Awhiowhio) - The Polynesian God of the Whirlwind and Tornado.

Aremata-rorua and Aremata-popoa - 'Long-wave' and 'Short-wave', two ocean demons who destroy mariners. They are greatly feared by Polynesian mariners because they were totally at the mercy of their immense power.

Areoi - In the mythology of the Tuamotu (Society) Islands, a religious order first organized by the gods Oro-Teteta and Uru-Tetefa, two brothers living in heaven but later settling on earth. Like the Knights of St John, they were celibate warriors, who recruited their members from among the nobility.

Arohirohi - The Maori Goddess of Marages.

Ata - An island in the Tongan archipelago. The story runs that Ata was thrown down from heaven. Such stony islands were called Maka-Fonua 'Thrown-Land'.

Atanea - A dawn goddess in some South Pacific islands, who created the seas when she miscarried and filled the hollows of the earth with amniotic fluid.

Atea - ('Space') Atea was the Sky-God in the cosmology of the people of Tuamotu. He married Fa'ahotu. Their first son was Tahu, 'Knowledge', who became a great magician. Their second son was Tane, according to some versions of the myth, and another son was Ro'o. Tane and Atea were later cocked in a deadly struggle, like Zeus and Kronos. Finally Tane, using the thunderbolt Fatu-Titi, slew Atea. Many kings of the Tuamotu islands trace their descent to Atea. See also Tangaroa.

Ati - The Maori chief who managed to catch a lovely fairy in a net, and married her.

Atonga - In Samoan myth, a hero who is half-human, half-spirit. He built a miraculous canoe which he completed in one night. Then he summoned the birds from heaven to carry the light craft to the beach of Upolu where chief Alutanga Nuku was awaiting it impatiently. Atonga even taught the birds the song he wanted them to sing. Thus Atonga is a culture hero who invented canoe-building as well as the songs for the rowers.

Atu - Name of the first man on Fiji and the first man on Tonga, according to Samoan myth.

Atua - An ancestor's spirit revered as a god.

Atutuahi (or Autahi) - The south star, Canopus, Alpha Carinae, God of the Heavens, which guided Polynesian navigators on their voyages lasting many months. Atutuahi is addressed in hymns as the 'Mother of the Moon and the Star'.

Auahi-Turoa and the Fire Children - According to Polynesian myth, Auahi-Turoa was the son of the Sun-God Tama Nui-Te-Ra, who sent him down to earth as a comet, carrying the Seed of Fire. On earth, Auahi-Turoa married Mahuika, the Fire-Goddess, or Mother of Fire. They had five sons, the Fire Children, who bear the names of the fingers: Koiti (little finger), Konui (thumb), Koroa (index finger), Manawa (ring finger) and Mapere (middle finger).
Audjal - (Caroline Islands) The earth goddess.

Aumakua - (Hawaii) Means "Ghost of Your Ancestors". Huna, the religion of early Hawaii, taught that each person had two souls. When one died the earthly soul (unihi-pili) remained earth-bound and descended to the underworld. The aumakua (higher soul) ascended to the heavens to rejoin the deceased ancestors.

Auraka - ('The All-Devouring') A deity of death in Polynesian mythology.

Auriaria - A king in Kiribati mythology. See Nei Tituabine.

Awaha - The Maori Storm-God.

Babamik - (New Guinea) A cannibalistic ogress. When she died she became the crocodile ancestor.

Bakoa - A Kiribati demi-god.

Bue - In Kiribati there is a myth of the Sun-God in which he sent a ray of light to a woman on earth and so made her pregnant. She gave birth to a son whom she called Bue. She told her son who his father was, so he built a canoe and set out one night towards the east, hoping to

meet his father. He wanted to receive wisdom, rabakau, and knowledge, ataibai, from the Sun God.

Hours before sunrise he set out and travelled east in his fast vessel until he saw the sunrise quite close. His father taught him the art of building boats and houses and gave him the power to call up the winds and soothe the storms, the knowledge to cure diseases, the secret of wealth and the art of poetry.

Dakuwanga - The Fijian Shark-God, eater of lost souls.

Dengei/Degei - (Melanesia/Fiji) The Serpent-God, a judge in the Land of the Dead. In Fijian mythology, Degei is the Serpent-God in the Kauvadra hills. After death the soul faces a long journey from the sunny land of the living to the cold, misty Land of the Dead. Degei will interrogate the souls as soon as they arrive. Idle men, whose nails are long, will be punished.

Industrious souls will be rewarded. After judgment the soul will be thrown into a deep lake. It will sink for a long time until it reaches Murimuria, a sort of Purgatory. There some will be rewarded and others will receive dire punishment. Only a few are chosen by the gods - arbitrarily, it seems - to go to Burotu, the land of eternal life and joy, where they will rest in the cool shade.

De ai - (Micronesia) Mother of the sun, moon, and sea.

Dogai - (Melanesia) A malignant spirit who tried constantly to frustrate human enterprise by making crops fail, scaring fish away from nets, etc. Some places he

was a male god, in other places she was a female goddess.

Ele'ele - The Samoan first woman.

Eleio - In Hawaiian mythology, a kabuna, a diviner who can see the spirits, cure diseases and return the dead to life. One day, Eleio set out to find the root of the awa (kava) plant. Ahead of him he saw a lovely girl. He walked faster to catch up with her but so did she. e ran, but so did she. Over hills and woods she flew ahead of him. At last, on top of a high rock overlooking the ocean, by an old tower in which the kings of the past lay buried with their families, she turned to face him, saying, 'Leave me alone. I am a spirit.

This is my home. Now go to that house there in the valley. My parents live there. Tell them you saw me and they will give you presents.' After these words, the ghost vanished. Eleio entered the tower and there he saw the dead body of the girl. She had not been dead for long. She was as beautiful as her spirit had been. Quickly, Eleio left the mortuary (you must not stay long near the dead), and went to the house she had indicated. There he found her parents mourning their beloved daughter.

He told them that he had seen their daughter, and what she had told him. He ordered a pig to be slaughtered, a meal to be cooked and various objects to be brought. Then he went back to the old tower, accompanied by the dead girl's family. He chanted his magic incantations continuously. Suddenly he saw the girl's spirit again. This time he caught it. Bringing it back to the body, he held it there, pressing it against the insteps.

It went in and up as far as the knees. There it stoppe4d and only Eleio's untiring incantations induced it to go further and spread out into all the parts of the body. The girl woke up and rose. Her parents, weeping with joy, helped her to place her first steps in her new life. Bringing her home in triumph, they offered the meal to the gods, after which they gave a feast. The girl, whose name was Aula, suddenly felt hungry. The parents spoke to Eleio: 'You have created our daughter anew. Without you we would have been inconsolable for life. Please take her as your wife.' The leaves of the awa or kava plant are believed to have the power to revive the dead if administered with the right formulae.

Enda semangko - (Melanesia) Both a war goddess and a fertility goddess.
Fa'atiu - The Samoan Wind-God.

Faumea - (Polynesia) Goddess of fertility.

Fe'e - In Samoan mythology, he is the War-God, who is described as a huge octopus, living under the sea with his tentacles reaching to the far corners of the known world like a huge compass with eight hands. Fe'e was believed to cause thunderstorms in which his voice would be heard. The king's diviners would listen and if the god's voice was inauspicious, all war plans would be postponed. Fe'e courted the daughter of the King of Upolu, and when the king refused him, he knocked a hole in the barrier reef protecting the island, there the city of Apia now lies. There he had a stone house built for himself, the ruins of which have been pointed out to

researchers. Under the sea he had a palace called Bale-Fe'e.

Goga - In Melanesia-Papua New Guinea and nearby islands the story of how humans got fire goes like this: The primal being was an ageless old woman named Goga. In her body she nurtured fire, which a human boy stole from her. She pursued the boy who, trying to elude her, accidentally dropped the burning branch onto a tree, which caught fire. Inside the tree was a snake, whose tail caught fire. Though Goga deluged the world with rain, hoping to quench the stolen fire, the snake's tail continued to smolder, and humans used it to light the first earthly blaze.

'Hau Maringi - God of Mists and Fog.

Haumea - (Hawaii) Goddess of childbirth.

Haumia Tiketike - The God of Wild Roots and ferns

Hiiaka' - (Polynesia) Sister to Pele and her helper in keeping the fires of Kilauea burning. (Hawaii) Patroness of hula dancing.

Hina - (Hawaii) Goddess of the moon.

Hine - (Polynesia) Goddess of darkness.

Hine-keha, Hine-uri - The Moon-Goddess, wife of Marama the Moon-God, whose forms are Hina-keha (bright moon) and Hine-uri (dark room).

Hine-nui-te-po - Goddess of the Night, of Darkness and Death. Hine is actually a universal goddess with many functions. She is represented with two heads, night and day. One of her functions is as patroness of arts and

crafts. She loved Tuna the fish-man, out of whose head grew the first coconut.

Hine-te-ngaru-moana - The Lady of the Ocean Waves. Hine in her fish form.

Hine-tu-whenua - A benevolent goddess of the wind who blows vessels to their destination.

Hoia-Tapu - (Tahiti) God of war.

Hua-hega - The mother of the trickster demi-god Maui.

Imoa - (Polynesia) The first woman.

Io - Polynesian myth tells how their supreme god, Io, created the world. In the beginning there were only waters and darkness. By his word and thought Io separated the waters and created Earth and sky. He said: "Let the waters be separated, let the heavens be formed, let the Earth be."

The Supreme Being, the "Old One", greatest of the gods who dwells above the sky, in the highest of the twelve upper worlds.

Kanaloa - (Hawaii) God of the sea.

Kane - (Hawaii) God of fertility, fresh water, and the woodlands.

Kapo - (Hawaii) Goddess of abortions, childbirth, and fertility.

Konori - (New Guinea) Creator of the world.

Ku - (Hawaii) The god of power and war.

Kukailimoku - Hawaiian god of war.

Kuklikimoku - (Polynesia) God of war.

Kulu Lau - Goddess of mirages.

La'a Maomao - The Polynesian God of the Winds.

Laka - (Hawaii) Goddess of fertile land and dance.

Laufakanaa - In the mythology of Ata, one of the Tongan islands, Laufakanaa is the God of winds. The heavenly god Tamapo sent Laufakanaa down to earth to rule the winds. He landed on Ata and became its ruler. The skipper of all Tongan vessels would pray to Laufakanaa for favourable winds and would even visit Ata with offerings of bread and coconut oil to appease the god's stormy temper. Laufakanaa brought the banana tree from heaven and taught the Tongans the art of fishing with a net and of making the nets. His name means 'Speaking' (lau) and 'Peace', just as the wind in the Pacific is quiet one moment and roaring the next.

Laulaati - (Loyalty Islands) Creator of the world.

Limu - The Polynesian God of the Dead.

Lingadua - The one-armed Fijian god of drums.

Ligoupup - In Micronesian mythology, she is the great goddess who was never born. She created the world and all that is in it. She lies on her back beneath the sea and when she stirs, it is an earthquake. Her son became the ruler of the ocean and the Underworld, her daughter rose up to heaven where she married the Sky-God. They had a son, Aluelap, who is the possessor of all knowledge.

Loa - According to the myths of the people of the Marshall Islands, Loa was the name of the Creator. Living alone in the primeval ocean, he created the colourful reefs and barriers which gradually filled up with sand. Then he made the plants, trees, birds and colourful fish. He placed a god as guardian over each of the islands.

Then he created, from between his legs, Wulleb and Limdunanji, the first man and woman. They had many children who, when they had grown up, conspired to kill their father. Wulleb fled and landed on an uninhabited island. There, out of his leg, he gave birth to two more children. The youngest son was called Edao; he became the first magic-worker.

Lona - The Moon-Goddess in north Polynesian mythology, who fell in love with a mortal man, Ai Kanaka, and married him. She carried him on her wings to the White Kingdom she ruled. They lived very happily until Ai Kanaka died because he was an earthling.

Lono - (Hawaii) God of the sky, rain, and agriculture who descended on a rainbow to marry a Hawaiian girl who was the goddess Laka.

Lugeilan - In the mythology of some Caroline Islands peoples, Lugeilan was the God of Knowledge who descended from heaven to teach the people on earth how to cultivate crops. He is associated with the coconut palm.

Magantu - The great white shark, a monster fish able to swallow a pahi canoe whole.

MakeMake - (Easter Island) Half human, half bird, he was the protector of birds.

Mahiuki - (Polynesia) Ruler of the underworld, and as Mahuika is goddess of fire and earthquakes.

Maomao - The great wind-god, father of the many storm-god, including "howling rainfall" and "fierce squall".

Marama - God of the moon, husband of Hine-keha, Hine-uri.

Marikoriko - First woman and divine ancestor, wife of Tiki. She was fashioned by the goddess of mirages out of the noon day heatwaves.

Marruni - (Melanesia) God of earthquakes.

Maui - The most famous folktale character of Polynesia is Maui, the trickster hero who steals fire for man (The legend describes the descent of Maui to the underworld, where he learns the art of making fire by rubbing two sticks together), fishes up the islands of the South Pacific, traps the sun to lengthen the day, and helps raise the sky. Maui is also known in Micronesian and some Melanesian folklore as the great Oceanian trickster hero, with powers almost equal those of a god.

Maui was born to Taranga, who wrapped the child in her hair and gave him to the sea-fairies. Maui is responsible for many things, including the birth of the myriads of islands in Oceania, the coconut, and the length of the day, which was once too short until Maui beat Ra with a stick and forced him to travel across the sky more slowly.

Menehune - The "little people" of Polynesian folklore are also called "menehune".

Milu - Ruler of the underworld.

Moeuhane - (Hawaii) God of dreams.

Moko - The lizard-god.

Nangananga - Goddess of punishment, who waits at the entrance to the land of the dead for bachelors.

Nareau - The spider-god.

Ndauthina - (Fiji) God of adultery, fire, and fishing.

Ne Te-reere - (Micronesia) Goddess of trees.

Nevinbimbaau - (Melanesia) Initiation goddess.

Nganga - The god of sleet.

Ngendei/Degei - (Fiji) The creator, and head god of all the original Fiji gods. Supporter of the world; every time he moves we have an earthquake. He is also the god of good harvest and the king of the land of the dead. He is half snake and half rock.

Nobu - (Vanuatu) In part of Vanuatu he is considered the creator of the world.

Oro - God of war and peace, commander of the warrior hordes of the spirit world. In peace time he is "Oro with the spear down" but in war he is "killer of men". Patron of the Arioi.

Ove - (Fiji) Creator of the world.

Paka'a - (Hawaii) A son of a guardian of the king, who serves the king so well himself that he becomes the greatest chief of all.

Papa - (or Enea, Hotu-Papa, Whenua) Mother earth, wife of Rangi, first woman. (Hawaii) Goddess of the Underworld. The earth, a goddess, and the first woman in Polynesian mythology. Her husband is variously called Wakea, Vatea or Tangi. Some traditions relate that this first couple came to Hawaii from the Society Islands in a canoe with two pigs, two dogs and two fowls.

Others relate that their original homeland was Iloilo (Jilolo) or Ololo in the Moluccas, now part of Indonesia. This name, Muluka or Moloka ('Molucca'), was the origin of the name of Molokai, one of the Hawaiian islands.

Pele - Goddess of fire and the volcano.

Pere - Goddess of the waters which surround islands. Her mother was Tahinariki or Haoumea, or Papa. She married Wahiaroa. One morning Pere wanted to travel so her mother gave her the ocean in a jar to take with her and later to carry her in her royal yacht. In the beginning there was no sea at all, so Pere poured it out whenever she wanted to go.

At first she carried the ocean in a jar on her head, and later, when she had poured it all out, the ocean carried her in her lovely divine ship. Thus a mother will give birth to a son who will one day 'support' her.

Quat - Melanesian sun god.

Rangi - God of the upper sky, originally coupled to his wife's Papa, the Goddess of the Earth, but separated by their children, mainly Tane the God of Forests whose trees pushed the couple apart and provide a space between the brown earth and the blue sky, to make room for creatures to walk and fly.

Ratu-mbati-ndua - (Fiji) The god of hell is a man with only one tooth with which he devours the dead.

Ratu-Mai-Mbula - (Fiji) God of fertility.

Rehua - The star-god, son of Rangi and Papa, ancestor of the demi-god Maui.

Ro - A demi-god, wife of the trickster demi-god Maui who became tired of his mischief and left him to live in the netherworld.

Rongo - God of agriculture, fruits and cultivated plants. Along with Tane and Tu he forms the creative unity, the Trinity, equal in essence but each with distinctly attributes. They are responsible for making man, in the image of Tane, out of pieces of earth fetched by Rongo and shaped, using his spittle as mortar, by Tu Constructor. When they breathed over him, Man came to life.

Rongo-ma-tane - God of the sweet potato, staple diet of the people of Oceania.

Rongo-mai - God of comets and whales.

Ro'o'o - The healer-god whose curative chants were taught to men to help them drive out evil spirits which cause sickness.

Rua - (Tahiti) God of crafts.

Ruau-Moko - Unborn God of Earthquakes, trapped in Papa's womb.

Ruahatu - (Tahiti) A sea god.

Samulayo - God of death in battle.

Ta'aroa - (Tahiti) Supreme deity.

Taburimai - In the myths of the people of Kiribati, Taburimai was the ancestor of the people, son of the demi-god Bakoa. He had a brother Teanoi, the hammer-headed shark. One day the people of his island plotted to kill Taburimai but Bakoa got wind of the evil plans. He asked Teanoi to carry his brother to safety. This he did by swimming away across the sea. Then, having left his brother safely on the beach at Samoa, Teanoi flew up into the sky where he can still be seen (probably as the constellation Pisces).

Tamakaia - (Vanuatu) Creator of the world.

Tane - Son of Rangi, the sky-god and himself the god of artisans and boat builders. He is also the God of Light (especially to underwater swimmers because to skin divers light is where life is), the God of artistic beauty, the God of the Forest, and Lord of the Fairies. As creator in one of his minor forms, he is the God of Hope.

Tanemahuta - (Polynesia) The Maori peoples' God of the Forests, Birds and Insects.

Tangaroa - God of the ocean who breathes only twice in 24 hours thus creating the tides.

Tagaloa - The Samoan Ocean-God

Tawhaki - God of Thunder and Lightning. Tawhaki gives birth to Uira (lightning) out of his armpits. Tawhaki is also the God of Good Health, an artisan god particularly adept at building houses and plaiting decorative mats.

Tawhiri-matea - The God of Storms and Winds, leveller of forests, wave-whipper.

Te Tuna - A fish-god and vegetarian-god. Tuna lived in a tidal pool near the beach and one day Hine went down to the pool to bathe. Tuna made love to her while she did so and they lived for some time on the ocean bed.

Tiki - The divine ancestor of all Oceanians who let his people in their fleet to the first islands of Oceania.

Tikokura - A wave-god of monstrous size whose enormous power and quick flaring temper are to be greatly feared.

Tini Rau - Lord of the Fishes. (Polynesia) God of the sea.

Tu - (Polynesia) The war god.

Tu-Matauenga - The God of War, the first man

Tui Tofua - God of all the Sharks.

Tuli - (Polynesia) Goddess in charge of keeping the volcano Kilauea burning.

Turi-a-faumea - (Polynesia) God of fish and reptiles.

Ua - The Rain God, whose many sons and daughters, such as "long rains" and "short rains" are responsible for providing the earth with water.

Uira - Lightning

Ukupanipo - (Hawaii) God of sharks.

Ulupoka - A minor god of evil, decapitated in a battle amongst the gods and whose head now rolls along beaches looking for victims.

Wahini-Hal - (Polynesian) The demonic mother figure of Polynesia looked like a seductive woman (except for her protruding eyes and her tongue hanging to her toes!). She sneaked through the world at night stealing and eating small children.

Walutahanga - (Melanesia) The eight-fold snake goddess was born to a human mother; the woman was afraid of her husband and hid the serpent girl. But he discovered the deception and was so shocked he cut Walutahanga into eight pieces. After eight days of rain, the girl's body rejoined into a whole. Walutahanga traveled through the islands, tormenting humans in retaliation for her murder.

Captured, she was again chopped into eight pieces; everyone, except a woman and her daughter ate the body, and threw her bones into the sea;. It rained for another eight days. Then the bones under the sea again formed themselves into the goddess. To punish humanity, Walutahanga covered the islands with eight huge flooding waves, which killed everyone but the woman and her child, the only ones who had not eaten the goddess' flesh. The goddess gave these two many gifts, including the coconut

and clearwater streams, before again retreating to the ocean.

Wari-Ma-Te-Takere - (Polynesia) This goddess was a coconut-shell divinity who parthenogenetically produced the other gods from her right and left sides. Wari symbolizes the fertile slime of primordial times and literally means "mud".

Whaitiri - (Polynesia) She was a powerful figure who owned the thunder and ate human flesh. Once she descended to earth to marry a warrior chief, misunderstanding his title, "mankiller." When Whaitiri had taken up residence with her husband, she found that he did not, after all, share her affection for eating humans. Not only that, but he complained about the smell of their children's excrement. She invented the toilet, showed humans how to use it, and returned to the sky, where she still lives.

Whatu - The Maori God of Hail.

Whiro - The Maori Lizard-God of the Dead who lives in the dark misty Underworld and inspires evil thoughts in the minds of people.

Wulleb - A god and the first man according to the myths of some of the Marshall Islands peoples. He was born in an oyster shell from between Loa's legs. When he lifted the top half of the shell, it became the sky, while the bottom became the earth. This myth aptly explains the Pacific's colours.

Japanese Pantheon

Japanese mythology is a system of beliefs that embraces Shinto and

Buddhist traditions as well as agriculture-based folk religion. The Shinto pantheon alone consists of an uncountable number of kami (Japanese for "gods" or "spirits"). This article will discuss only the typical elements present in Oriental mythology such as cosmogony, important deities and the best-known Japanese stories.

Mainstream Japanese myths as generally recognized today are based on the Kojiki, Nihon Shoki and some complementary books. The Kojiki or "Record of Ancient Matters" is the oldest recognized book of myths, legends and history of Japan. The Shintoshu explains origins of Japanese deities from a Buddhist perspective while the Hotsuma Tsutae records a substantially different version of mythology. One notable result of Japanese mythology is that it explains the origin of the Imperial family, and assigned them godhood. The Japanese word for the Emperor of Japan, tennō, means "heavenly emperor".

The first gods summoned two divine beings into existence, Izanagi no Mikoto ("Exalted Male") and Izanami no Mikoto ("Exalted Female") and charged them with creating the first land. To help them do this, Izanagi and Izanami were given a naginata decorated with jewels, named Ame-no-nuboko ("Heavenly Jeweled Spear").

The two deities then went to the bridge between heaven and earth, Amenoukihashi ("Floating Bridge of Heaven") and churned the sea below with the halberd. When drops of salty water fell from the halberd, they formed into the island Onogoro ("self-forming"). They descended from the bridge of

heaven and made their home on the island. Eventually they wished to mate, because they fell in love.

So they built a pillar called Amenomihashira around which they built a palace called Yashirodono ("the hall whose area is 8 arms' length squared"). Izanagi and Izanami circled the pillar in opposite directions, and when they met on the other side Izanami, the female deity, spoke first in greeting. Izanagi didn't think that this was proper, but they mated anyway.

They had two children, Hiruko ("leech child") and Awashima ("pale island"), but they were badly-formed and are not considered gods in their original form. (Hiruko later became the Japanese god Ebisu).

The parents dismayed at their misfortune, put the children into a boat and set them out to sea, and then petitioned the other gods for an answer as to what they had done wrong. They were informed that Izanami's lack of manners was the reason for the misbirth: a woman should never speak prior to a man; the male deity should have spoken first in greeting during the ceremony.

So Izanagi and Izanami went around the pillar again, and this time when they met Izanagi spoke first and their union was successful. From their union were born the Ōyashima, or the eight great islands of Japan: Awaji, Iyo (later Shikoku), Oki, Tsukushi (later Kyūshū), Iki, Tsushima, Sado, and Yamato (later Honshū). Note that Hokkaidō, Chishima and Okinawa were not part of Japan in ancient times.

The divine couple bore eight more offspring, who later became the eight great islands of Japan. Izanami, however, died giving birth to the child Kagutsuchi (incarnation of fire) or Homusubi (causer of fire). She was then buried on Mt. Hiba, at the border of the old provinces of Izumo and Hoki, near modern-day Yasugi of Shimane Prefecture.

In anger, Izanagi killed Kagutsuchi. His death also created dozens of deities. Izanagi lamented the death of Izanami and undertook a journey to Yomi, or "the shadowy land of the dead". Izanagi found little difference between Yomi and the land above, except for the eternal darkness. However, this suffocating darkness was enough to make him ache for the light and life above. Quickly, he searched for Izanami and found her. At first, Izanagi could not see her at all for the shadows hid her appearance well. Nevertheless, he asked her to return with him. Izanami spat out at him, informing Izanagi that he was too late. She had already eaten the food of the underworld and was now one with the land of the dead. She could no longer return to the surface with the living.

Izanagi was shocked at this news, but he refused to give in to her wishes of being left to the dark embrace of Yomi. Izanami agreed to go back to the world above but first requested to have some time to rest and instructed Izanagi not to come into her bedroom. After a long wait, Izanami did not come out of her bedroom and Izanagi was worried. While Izanami was sleeping, he took the comb that bound his long hair and set it alight as a torch.

Under the sudden burst of light, he saw the horrid form of the once beautiful and graceful Izanami. She was now a rotting form of flesh with maggots and foul creatures running over her ravaged body. Crying out loud, Izanagi could no longer control his fear and started to run, intending to return to the living and abandon his death-ridden wife. Izanami woke up shrieking and indignant and chased after him. Wild shikome or foul women also hunted for the frightened Izanagi, instructed by Izanami to bring him back.

Izanagi, thinking quickly, hurled down his headdress which became a bunch of black grapes. The shikome fell on these but continued pursuit. Next, Izanagi threw down his comb which became a clump of bamboo shoots. Now it was Yomi's creatures that began to give chase, but Izanagi urinated against a tree, creating a great river that increased his lead. Unfortunately, they still pursued Izanagi, forcing him to hurl peaches at them. He knew this would not delay them for long, but he was nearly free, for the boundary of Yomi was now close at hand. Izanagi burst out of the entrance and quickly pushed a boulder in the mouth of the cavern that was the entrance of Yomi.

Izanami screamed from behind this impenetrable barricade and told Izanagi that if he left her she would destroy 1,000 living people every day. He furiously replied he would give life to 1,500. And so began the existence of Death, caused by the hands of the proud Izanami, the abandoned wife of Izanagi.

As could be expected, Izanagi went on to purify himself after recovering from his descent to Yomi. As he undressed and

removed the adornments of his body, each item he dropped to the ground formed a deity. Even more gods came into being when he went to the water to wash himself. The most important ones were created once he washed his face: Amaterasu (incarnation of the sun) from his left eye, Tsukuyomi (incarnation of the moon) from his right eye, and Susanoo (incarnation of storms and ruler of the sea and storms) from his nose.

Izanagi went on to divide the world between them with Amaterasu inheriting the heavens, Tsukuyomi taking control of the night and moon and the storm god Susanoo owning the seas. In some versions of the myth, Susanoo rules not only the seas but also all elements of a storm, including snow and hail, and in rare cases even sand.

Amaterasu, the powerful sun goddess of Japan, is the most well-known deity of Japanese mythology. Her feuding with her uncontrollable brother Susanoo, however, is equally infamous and appears in several tales. One story tells of Susanoo's wicked behavior toward Izanagi. Izanagi, tired of Susanoo's repeated complaints, banished him to Yomi.

Susanoo grudgingly acquiesced, but had to attend to some unfinished business first. He went to Takamagahara ("heaven") to bid farewell to his sister, Amaterasu. Amaterasu knew her unpredictable brother did not have any good intentions in mind and prepared for battle. "For what purpose do you come here?", asked Amaterasu. "To say farewell", answered Susanoo.

But she did not believe him and requested a contest for proof of his good

faith. A challenge was set as to who could bring forth more noble and divine children. Amaterasu made three women from Susanoo's sword, while Susanoo made five men from Amaterasu's ornament chain. Amaterasu claimed the title to the five men made from her belongings. Therefore, the three women were attributed to Susanoo.

Torii at Ama-no-Iwato Shrine, Takachiho, Miyazaki Prefecture
Both gods declared themselves to be victorious. Amaterasu's insistence in her claim drove Susanoo to violent campaigns that reached their climax when he hurled a half-flayed pony (an animal sacred to Amaterasu) into Amaterasu's weaving hall, causing the death of one of her attendants. Amaterasu, angered by the display, fled and hid in the cave called Iwayado.

As the sun goddess disappeared into the cave, darkness covered the world. All the gods and goddesses in their turn strove to coax Amaterasu out of the cave, but she ignored them all. Finally, the kami of merriment, Ame-no-Uzume, hatched a plan. She placed a large bronze mirror on a tree, facing Amaterasu's cave. Then, Uzume clothed herself in flowers and leaves, overturned a washtub and began to dance on it, drumming the tub with her feet. Finally, Uzume shed the leaves and flowers and danced naked.

All the male gods roared with laughter, and Amaterasu became curious. When she peeked outside from her long stay in the dark, a ray of light called "dawn" escaped and Amaterasu was dazzled by the beautiful goddess she saw, this being her own reflection in the mirror. The god Ameno-Tajikarawo pulled her from the

cave and it was sealed with a shimenawa. Surrounded by merriment, Amaterasu's depression disappeared and she agreed to return her light to the world. Uzume was from then on known as the kami of dawn as well as mirth.

Susanoo, exiled from heaven, came to Izumo Province (now part of Shimane Prefecture). It was not long before he met an old man and his wife sobbing beside their daughter. The old couple explained that they originally had eight daughters who were devoured one-by-one each year by the dragon named Yamata no Orochi ("eight-forked serpent", who was said to originate from Kosi—now Hokuriku region).

The terrible dragon had eight heads and eight tails, stretched over eight hills and was said to have eyes as red as good wine. Kushinada-hime ("rice paddy princess") was the last of the eight daughters. Susanoo, who knew at once of the old couple's relation to the sun goddess Amaterasu, offered his assistance in return for their beautiful daughter's hand in marriage. The parents accepted and Susanoo transformed Kushinada into a comb and hid her safely in his hair. He also ordered a large fence-like barrier built around the house, eight gates opened in the fence, eight tables placed at each gate, eight casks placed on each table, and the casks filled with eight-times brewed rice wine.

Orochi arrived there, and found his path blocked and after boasting of his prowess he found that he could not get through the barrier. His keen sense of smell took in the sake—which Orochi loved—and the eight heads had a dilemma. They wanted to drink the delicious sake that called to them, yet the

fence stood in their way, blocking any method of reaching it.

One head first suggested they simply smash the barrier down... but that would knock over and waste the sake making it all for naught. Another proposed they combine their fiery breath and burn the fence into ash.. but then the sake would evaporate. The heads began searching for an opening and found the hatches and eager for the sake, they were keen to poke their heads through to go and drink it. Yet the eighth head, which was the wisest, warned his brethren of the folly of such a thing and volunteered to go through first to make sure all was well.

Susanoo waited for his chance, letting the head drink some sake in safety and report back to the others that there was no danger. All eight heads plunged through a hatch each and greedily drank every last drop of the sake in the casks. As the heads finished, Susanoo launched his attack on Orochi. Drunken from drinking so much sake, the great serpent was no match for the spry Susanoo who decapitated each head in turn and slew Orochi. A nearby river was said to have turned red with the blood of the defeated serpent.

As Susanoo cut the dragon into pieces, he found an excellent sword from a tail of the dragon that his sword had been unable to cut. The sword was later presented to Amaterasu and named Ama no Murakumo no Tsurugi "Sword of the Gathering Clouds of Heaven", which was later called Kusanagi, "Grass Mower"). This sword was to feature prominently in many other tales.

Ōnamuji (also known as Ōkuninushi) was a descendant of Susanoo. He, along

with his many brothers, competed for the hand of Princess Yakami of Inaba.

While travelling from Izumo to Inaba to court her, the brothers met a skinned rabbit lying on a beach. Seeing this, they told the rabbit to bathe in the sea and dry in the wind at a high mountain. The rabbit believed them and thereby suffered in agony.

Ōnamuji, who was lagging behind his brothers, came and saw the rabbit in pain and instructed the rabbit to bathe in fresh water and be covered with powder of the "gama" ("cattail") flower. The cured rabbit, who was in reality a deity, informed Ōnamuji it was he who would marry Princess Yakami. The trials of Ōnamuji were many and he died twice at the hands of his jealous brothers. Each time he would be saved by his mother Kushinada-hime. Pursued by his enemies, he ventured to Susanoo's realm where he would meet the vengeful god's daughter, Suseri-hime. The crafty Susanoo would test Ōnamuji several times but in the end, Susanoo approved of the young boy and foretold his victory against his brothers.

Although the Yamato tradition attributes the creation of the Japanese islands to Izanagi and Izanami, the Izumo tradition claims Ōnamuji, along with a dwarf god called Sukunabiko, would contribute to or at least finish the creation of the islands of Japan.

Amaterasu ordered her grandson Ninigi to rule over the ground. She gave him the Three Sacred Treasures: the magatama necklace of Yasakani no magatama (now situated in the imperial palace); the bronze mirror of Yata no kagami (now in the Grand Shrine of Ise); and the sword Kusanagi (a possible

replica of which is now in Atsuta Shrine, Nagoya).

The first two were made to lure Amaterasu out of Amano-Iwato. The last was found in the Orochi, an eight-headed hydra. Of these three, the mirror is the token of Amaterasu. The three together constitute the Imperial Regalia of Japan. Ninigi and his company went down to the earth and came to Himuka, there he founded his palace.

Ninigi met Konohanasakuya-hime (symbol of flowers), the daughter of Yamatsumi (master of mountains), and they fell in love. Ninigi asked Yamatsumi for his daughter's hand. The father was delighted and offered both of his daughters, Iwanaga (symbol of rocks) and Sakuya (symbol of flowers). But Ninigi married only Sakuya and refused Iwanaga. "Iwanaga is blessed with eternity and Sakuya with prosperity", Yamatsumi said in regret, "by refusing Iwanaga, your life will be brief from now on".

Because of this, Ninigi and his descendants became mortal. Sakuya conceived by a night and Ninigi doubted her. To prove legitimacy of her children, Sakuya swore by her luck and took a chance; she set fire to her room when she had given birth to her three babies. By this, Ninigi knew her chastity. The names of the children were Hoderi, Hosuseri and Howori.

Hoderi lived by fishing in sea while his brother Howori lived by hunting in mountains. One day, Howori asked his brother to swap places for a day. Howori tried fishing, but he could not get a catch, and what was worse, he lost the fishhook he borrowed from his brother.

Hoderi relentlessly accused his brother and did not accept his brother's apology.

While Howori was sitting on a beach, sorely perplexed, Shihotsuchi told him to ride on a ship called the Manashikatsuma and go wherever the current went. Following this advice, Howori reached the house of Watatsumi (master of seas). There he met Toyotama, Watatsumi's daughter, and married her. After three years of marriage, he remembered his brother and his fishhook, then told Watatsumi about it.

Watatsumi soon found the fishhook in the throat of a bream and handed it to Howori. Watatsumi also gave him two magical balls, Shihomitsutama, which could cause a flood, and Shihohirutama, which could cause an ebb, and sent him off, along with his bride, to land. As Toyotama was giving birth, she asked Howori not to look at her delivery. However, Howori, filled with curiosity, peeped in, and saw her transforming into a shark at the moment his son, Ugaya, was born. Aware of this, Toyotama disappeared into sea and did not return, but she entrusted her sister Tamayori with her yearning for Howori. Ugaya married his aunt Tamayori and had five children, including Itsuse and Yamatobiko.

Susanoo-no-Mikoto - Alternately romanized as Susano-o, Susa-no-o, and Susanowo. Reportedly called "Futsushi". He is the god of storms as well as in some cases the god of the sea. He is also somewhat of a trickster god, as Japanese mythology extensively documents the "sibling rivalry" between him and Amaterasu. Susanoo also was responsible for the slaying of the

monster Yamata-no-Orochi and the subsequent discovery of the sacred sword Kusanagi.

Ame-no-naemasu-no-Mikoto - reportedly called "Futsushi" and said a son or elder brother of "Futsu".

Nigihayahi-no-mikoto - reportedly called "Furu" and said a son of "Futsushi". Only Nigihayahi (Furu) has the name of "Amateru" among Japanese deities. It is clearly described that Nigihayahi was ruling Yamato (ancient name of the capital and the center of Japan) before conquest war of emperor Jinmu in the two oldest official history books of Japan, "Kojiki" (712) or "Nihon Shoki"

Ame-no-Uzume - Commonly called Uzume, she is the goddess of dawn and revelry, instrumental to the "missing sun legend" in Shinto. She is also known as The Great Persuader and The Heavenly Alarming Female.

Amaterasu-Ō-Mi-Kami - Commonly called Amaterasu, she is the goddess of the sun as well as the purported ancestress of the Imperial Household of Japan. Her full name means "Great Goddess" or "Great Spirit Who Shines in the Heavens"; she may also be referred to as Ōhiru-menomuchi-no-kami. Due to her ties to the Imperial family, she is often considered (though not official) to be the "primary god" of Shinto.

Ame-no-Koyane - A male deity, he is considered the "First in Charge of Divine Affairs", as well as the aide to the first Emperor of Japan. He is also considered to be the ancestor of the Fujiwara family.

Fūjin - Also known as Kami-no-Kaze, he is the Japanese god of the wind and one of the eldest Shinto gods, said to be present at the creation of the world. He is often depicted as an oni with a bag slung over his back.

Hachiman - Also known as Hachiman-shin or Yawata no Kami, he is the god of war and the divine protector of Japan and its people. Originally an agricultural deity, he later became the guardian of the Minamoto clan. His symbolic animal and messenger is the dove.

Inari - The god or goddess of rice and fertility. His/her messengers and symbolic animal are foxes. He/she is often identified with the Buddhist deity Dakiniten.

Izanagi - The forefather of the gods, he is the first male as well as the god of creation and life. He and his wife, Izanami, were responsible for the birth of the islands of Japan and many kami, though she died in childbirth. Later, after his failed attempt to retrieve her from the underworld, he sired Amaterasu, Susano and Tsukuyomi.

Izanami - Izanagi's wife and sister, she is the first female as well as the goddess of creation and death. She died shortly after the birth of Kagu-tsuchi, and Izanagi followed her to the underworld, but failed to bring her back to the living world. A marital spat between the pair caused the cycle of life and death for all living beings.

Ninigi-no-Mikoto - Commonly called Ninigi, he was the grandson of Amaterasu. His great-grandson was Kamuyamato Iwarebiko, later to be

known as Emperor Jimmu, first emperor of Japan.

Omoikane - The deity of wisdom and intelligence, who is always called upon to "ponder" and give good counsel in the deliberations of the heavenly deities.

Raijin - Commonly called Raiden, he is the god of thunder and lightning, and is often paired with Fūjin. As with the latter, Raijin is usually depicted as an oni.

Ryūjin - Also known as Ōwatatsumi, he is a dragon, as well as god of the sea. He resides in Ryūgū-jō, his palace under the sea built out of red and white coral, from where he controlled the tides with magical tide jewels. His great-grandson would become Emperor Jimmu.

Sukuna-Biko-Na - A small deity of medicine and rain, who created and solidified the land with Ōkuninushi.

Tenjin - The god of scholarship, he is the deified Sugawara no Michizane (845–c903), who was elevated to his position after dying in exile and subsequent disasters in Heiankyo were attributed to his angered spirit.

Toyotama-hime - Also known as Otohime, she was the daughter of Ryūjin and the grandmother of Jimmu. It is said that after she gave birth to her son, she turned into a dragon and disappeared.

Tsukuyomi-no-Mikoto - Also known as Tsukiyomi, Tsuki no Kami, Tsukiyomino Mikoto, and Tsukiyumi no Mikoto, he is the god of the moon. He killed the goddess of food, Uke Mochi, out of disgust and anger in the way she had prepared a meal. This caused

Amaterasu to never face him again, causing the sun and moon to be in different parts of the sky.

Amatsu-Mikaboshi - the kami of all evil and stars who existed before the Kotoamatsukami.

Konohanasakuya-hime - the wife of Ninigi and daughter of Ohoyamatsumi, and great-grandmother of Jimmu. She is also known as the goddess of Mount Fuji. She is also known by the name Sengen.

Ohoyamatsumi - an elder brother of Amaterasu, and an important god who rules mountain, sea, and war, as well as the father of Konohanasakuya-hime.

Sarutahiko Ōkami - a kami of the Earth that guided Ninigi to the Japanese islands.

Uke Mochi - sometimes called Ogetsu-hime-no-Kami, a goddess of food. After she had spat a fish, vomited or defecated game and coughed rice, she had been killed by a disgusted Tsukuyomi, or in some other versions, Susanoo.

Korean Pantheon

Korean mythology consists of national legends and folk-tales which come from all over the Korean Peninsula. The original religion of Korea was a form of the Eurasian shamanism and the totemism of Far East Asia, specifically of the nomadic peoples of present-day Manchuria. Korean shamanism, today known as Muism (Mugyo, "religion of the Mu") or Sinism (Singyo, "religion of the gods", with sin being the Korean derivative of the Chinese shen), encompasses a variety of indigenous

religious beliefs and practices of the Korean people and the Korean area.

In contemporary South Korea, the most used term is Muism and a shaman is known as a mudang. The role of the mudang, usually a woman, is to act as intercessor between a god or gods and human beings. Women are enlisted by those who want the help of the spirit world. Shamans hold gut, or services, in order to gain good fortune for clients, cure illnesses by exorcising lost spirits that cling to people, or propitiate local or village gods. Such services are also held to guide the spirit of a deceased person to heaven.

At the beginning the world did not exist. A deity named Yul-ryeo and a goddess named Mago appeared. Yul-ryeo then died. Mago in turn gave birth to two goddesses: Gung-hee and So-hee. They in turn each gave birth to two Men of Heaven and two Women of Heaven.

After the appearance of the Heavenly People, Yul-ryeo is revived and through her re-birth heaven, earth, and the oceans were created, along with Ki (soul), fire, water, and earth. These four elements in turn mixed and became herbs and plants, birds and animals. Mago decided to stay with Yul-ryeo, whose body had now become the world, and the Heavenly People ruled all living things from their heavenly fortress named Magoseong in honour of the goddess.

Later there were four Heavenly Men guarding each cardinal direction of the fortress, and they were Cheong-gung, Hwang-gung who were children of Gunghwee, and Hukso, Baekso who were children of Sohwee. They in turn married the four Heavenly Women, and

gave birth to twelve children, who would become the ancestors of the humans. These ancestors were pure and were have said to drink from Earth's Milk, which came from a spring inside the castle.

They could speak without making sounds, and act without seeing and never died. Thus they lived for ten thousand years undisturbed. Then there came a time when the number of people became too large. There was not enough of Earth's Milk (or "Jiyu") to go around for everyone. Because of this, a man from the line of Baekso by the name of Jiso decided to cede his meal of Earth's Milk five times to his neighbours (other versions say that he waited in line but the line was so long he never got his turn). Eventually his hunger grew intolerable, and deciding to kill himself he headed towards a cliff, where he saw a grape vine growing in the edges. Unable to suppress his hunger, he ate the grapes and immediately acquired the five tastes of sourness, bitterness, spiciness, sweetness, and saltiness. This is known as the Incident of the Five Tastes.

Jiso returned to his people and told them of his discovery. Soon however, those who ate from these grapes began to grow teeth. From the teeth spewed a saliva that turned into venom. This was because they had eaten another living thing in order to stay alive. Soon they were able to see, but were no longer able to hear the heavens.

Their skin became coarse, their feet heavy, and they were no longer pure. They gave birth to many animal-resembling children and their lifespans began to shrink. There eventually came a

point when the people of Magosung began blaming Jiso for the transformation, and he along with his family and all those who had eaten the grapes were forced to leave Magosung.

As the line of Jiso was leaving, however, Hwang-gung one of the four guardians and a direct ancestor of the Korean people) tried to encourage them by saying that if they could recover their pure nature, they would be free of their misery. Upon hearing this, the people became convinced that the only way to become pure once more was to drink from Earth's Milk again.

They then stormed the castle and overwhelmed it, razing the fortress to its foundations in order to reveal the source of the spring that had given them Earth's Milk. The spring, however, began to flow in all directions and thereafter the milk turned into inedible earth, leaving not only the original perpetrators but all the former inhabitants of the now destroyed castle to starve.

Soon thereafter there ensued a massive famine, and everyone was reduced to devouring not only grapes, but all sorts of plants and even animals in an attempt to satiate their hunger. Of them only Hwang-gung came forth to Mago and begged her for forgiveness. He swore he would not rest until mankind could recover its pure nature. From her he obtained the Three Heavenly Heirlooms, and great knowledge.

He then called together all the people of the earth, taught them agriculture, and gave each clan leader a Heavenly Heirloom and then sent them off in different directions to people the earth. Cheong-gung went to the East, where he

established China. Baekso and his people moved to the West and became the people of Europe and the Middle East. Heukso moved to the South, into the region that is now India and Southeast Asia.

Hwang-gung took three thousand followers and they alone went to the harsh North, to a place called Cheonsanju, meaning "land of the heavenly mountain" where the land was cold and dangerous. He had done this on purpose, because he wanted to be purified once more. Upon arrival, Hwang-gung signed an oath swearing that he would recover his purity.

Hwang-gung ruled for a thousand years, using the Heavenly Heirloom, which granted him power over fire and the sun. Hwang-gung eventually achieved his goal of self-purification. To his oldest son Yuin he gave the Heavenly Heirloom as a sign of his right to govern the kingdom, whereas to his two younger sons he gave the responsibility of governing over a province each. He then departed to the Heavenly Mountain where he became a stone that could speak Yul-ryeo's message, constantly reminding men of their path to innocence.

Yuin ruled for another thousand years. Using the Heavenly Heirloom, he taught his people how to tame fire and cook food. He later left for the Heavenly Mountain as well and gave the heirloom to his a son by the name of Han-in. Han-in was the last of the heavenly rulers, who used the power of the Heirloom to bring abundant sunlight and good weather. Under the three thousand years of peaceful reign since Hwang-gung, the people eventually lost their animal-like

appearance and slowly began recovering their image.

Haneul-nim - The Heavenly Emperor, Ruler of Heaven and Earth.
Contemporary adaptation "God"

Okhwang Sangje - the King of Heaven (of Taoism)

Dal(soon)-nim - The moon, sister of the sun.

Hae(sik)-nim - The sun, sister of the moon.

SeOhNyuh - A woman who was routinely harvesting mussels by the sea but was accidentally swept away to the ocean and eventually to Japan on a magically moving rock. The people made her a queen. Before her transport, she had a husband named YeonOrang, who would follow her later.

YeonOrang - Husband of SeOhNyuh. He too was swept away to Japan on a magical rock. He met his wife there and the two lived happy lives.

Aryong Jong - Korean goddess of rainfall.

Cheonha Daejanggun - Village Guardian & General under Heaven, husband of Jiha yeojanggun. He is represented as a totem pole with a scary face, constructed in front of a village entrance.

Jiha yeojanggun - Village Guardian & General under Earth, wife of Cheonha Daejanggun. She is represented as a totem pole with also scary but more feminine face, constructed in front of a village entrance with her husband. She protects the village with her husband.

Sanshilyeong/Sanshin - The God of The Mountains

Yongwang - The benevolent Dragon King of the seas, but not necessarily a dragon (usually an old human).

Hwanin - The Heavenly initiator a title of 7 rulers on earth.

Hwanung - The son of Heaven & dynasty of rulers in Greater Mongolia.

Ungnyeo - The Bear who became a woman & conceived Dangun with Hwanin.

Dangun - son of Hwanung - The first Korean king of Gojoseon.
Seon-nyeo - Fairies

GyuhnU & JigNyuh - They meet on July the 7th at every year by lunar calendar, and their weeping is raining on July the 7th.

Juhseung Saja - "Emissaries of the Juhseung (meaning 'Other/That World')." Angels of Death. They reap souls and guide them through the dark misty forests into the netherworld. There is no heaven or hell, just a place where the dead go, named "JuhSeung," (means: That World) which is opposite of YiSeung, or Earth. (means: This World)
Chi Woo - A semi-legendary king who defeated the Yellow Emperor in a ten-year war.

Pear Blossom - the Korean Cinderella

YokweKumiho - A many-tailed fox who can use powerful illusions and curses.

Bulyeowoo - A fox that is more than 100 years old, and can be disguised as a woman.

Dokkaebi - spirits who keep clubs and enjoy mischievous tricks. Most are believed to possess horns and magical powers.

Lusitanian Pantheon

Lusitanian mythology is the mythology of the Lusitanians, the Indo-European people of western Iberia, in the territory comprising most of modern Portugal, Extremadura and a small part of Salamanca. Lusitanian deities heavily influenced all of the religious practices in western Iberia, namely also in Gallaecia. They mingled with Roman deities after Lusitania was conquered.

Because the borders shifted numerous times and Lusitanians and Gallaecians were often referred to as one people, it is relevant to note that some of the so-called Gallaecian or Lusitanian deities had the same names.

AREN CIA (AREN TIA, ARANTIA, ARENGIA) - Lusitanian warrior goddess, she represents the victory of those who fight for her people. She is Arencio's wife, and is represented by a mare.

AREN CIO (AREN GIOTANGINAECO, ARENTIO, ARENTIUS, ARANTIO) - God of War and Lusitanian national. It represents the force. Together with his wife the Goddess Arencia form the main divine pair of the Lusitanos.

QUANGEIO (QUANGEIUS, KUANI KIO) - Creator God, fertility, fields and protector of animals. It is the

third most important God of the national Lusitanian Pantheon

TREBARUNA (TREBARUNIS, TREBARUNE, TRIBORUNIS, TRIBORUNNI, TRIBARONA) - Warrior Goddess and Protector of Heroes, is also the Protector of Property, Home and Families. It is the most important female deity of the Lusitanian Pantheon, married to Brigade, is the lunar goddess and fate. It has several natures.

BANDABRIALEACUS (BRIALEAKUS BAND, BRIELAICUI) - Another manifestation of the Band deity is the god of warrior education.

BANDERAEICUS - It's another worship of the god Bandua.

BANDIOILENAICO - This is another manifestation of the god Bandue in northern Lusitania.

BANDGA (BANDONGA) - It is an important deity in northern Lusitania. It is the feminine character of the deity, the protector of the tribe and the family, who ordains and makes the laws.

BANDUA (BANDUE, BANDUJE) - This masculine character of God is the protector of territories and localities. He is the one who orders and does to comply with the established traditional laws.

BANDUEAETOBIGUS - It's another nature of the Bandue God.

BANDUS (BANDI, BAND, BAND, BAND) - It is an important deity revered by the tribes of the Galaic federation in

northern Lusitania. It is this deity who commands and makes the laws.

NABIA (NABICA, NAVIA, NABIAE, NAVIAE) - Most important goddess in northern Lusitania. She is a fertilizing Goddess of Nature, of renewal, of waters, fountains and rivers, as well as of the woods. Married to the God Coronus.

REVA (REAE, REUA, REA, REVE AHARÁCUI) - It is a feminine manifestation of the god REVE. Your female character is Reua, your male character is Reue. She both personifies the Mother Goddess of life and death as she protects men and is the protector of worlds.

REVE (REUS, REVS, REUE, RAUUE, REO) - It is the most important deity of the original Galaic-Lusitanian supranational pantheon. He personifies as the Great Masculine Spirit of Nature who protects men and worlds.

ACTIUS- It is one of the lesser gods of Lusitania.

ALBUCELAINCUS- It is a minor deity worshiped in the heart of deep Lusitania.

ARATIBRO (ARATIBRUS) - It is a minor god worshiped by the Lusitanians.

ATURRUS - God of the underworld, worshiped in Lusitania.

BESENCLA- It is a minor deity worshiped in Lusitania.

BRIGO (BRIGUS) - God of Creation. It is a protective God and promoter of human civilization. It is the destroyer of chaos, darkness and hell, it is linked to

the creation of the cosmos. It is the symbol of racial man's victory over wild nature. It represents order, stability and happiness. Christians adopted him as St. Michael who overcomes the dragon. It is the husband of Trebaruna.

CORONO (CORO, CORONUS) -
Horned God crowned in the underground worlds, is linked to war and death. Often represented by a horse. She is the husband of Goddess Navia. Adored by the Calaicos.

COSSUE (COSUS, COSO, COSUE) -
Warrior and martial god equivalent to the Roman Consus Martiano, worshiped by the Lusitans.

COSUNEA - Martial and warrior goddess, she is the wife of the God Cosus. Deity of the tribe of the Fiduenta.

CUSUNENEAECUS (CUSUNENEOECUS) - God warrior venerated by the Calaicos.

ANDOVELICO - Celestial or solar evolutionary manifestation of the supreme healer God and the Endovelic heavens. It represents the good and is related to the elements air and fire.

ATAEGIN (ATAECIN, ATTAEGIN, ATAEGINAE, ATTEGIN, ATACIN, ATTAECIN, ADDAECIN, ADAEGIN, ADEGIN, ADECINE, ATEGIN) - Most important Goddess of southern Lusitania, She is the Reborn. She is a Triple Mother Goddess: of Nature, of Healing and Infernal. As the Goddess of fertility, she is the one who disappears in the underworld and is later reborn and bears the fruits of the earth from which life springs. Thus it follows the cycles of life and as patron of the fields stimulates

production and progress; after growth, development, death and resurrection. A summoning service was also devoted to him, formerly through certain formulas, deities were invoked to harm someone. Equivalent to the Roman Proserpina. It has several natures.

ATTEDIA - Goddess of cattle and nature to whom sacrificial rites were performed.

BROENEA (BROENEIAE, BROENEA) - Deity worshiped by southern Celtic Lusitans.

CARIA - Goddess of Celtic Lusitans.

ENDOVELICO (ENDOVELLICO, INDOVELLICUS) - Most important God in all southern Lusitania. Or at least south of the Tagus River. He is the healing God who is connected with miracles and faith, as well as medicine, health, earth, and nature, but He is also a god of the underworld and protector of the afterlife. Hence they call it the Hidden. He is the god of wisdom and the genius of the mountain. They call it The Very Good. It was also adopted by Christians as the archangel St. Gabriel patron of Portugal. It has different natures and manifestations. Often represented by a wild boar, other manifestations suggest a dove.

ENOBOLICO (INDIBILIS) - Original and infernal black manifestation of the endovelic lunar God, lord of the underworld. It is related to the elements earth and water.

HARACUI (HARACUO, AHARACUI, AHARACUO) - Deity worshiped by the southern Celtic Lusitans.

HARASE (HARASA) - Deity worshiped by the Lusitanian Celts.

PANDITI - God of culture and wisdom worshiped by the Lusitanos.

TOGAE (TOGA) - Deity worshiped locally by Celtic and Vetoos tribes of Lusitania.

VASECO - Local deity venerated by Celtic tribes of the Lusitanian Confederation.

ELOHIM (ELOHI, ELEL, ELIEL) - The One and Supreme God of the Canons or Royal People, of Ibero-Mediterranean race and of Phoenician-Semitic influence.

AELVA - Goddess venerated in the mountainous regions by the tribes of Lusitania.

AETIO (AETIUS) - God worshiped inside Lusitania.

ALVA - Deity worshiped in some localities of Lusitania.

AMPILVA - God of the woods worshiped in Lusitania.

ANA - The Great Universal Mother of the Mediterranean and pre-Indo-German peoples, also worshiped by the peoples of Lusitania.

BERECO (BERECC) - Local deity worshiped by the tribe of Ocelenses.

CORUAE - Deity worshiped by the Lusitanian mountain tribes.

CRONISNESI (CRONIENSE) - A regional deity worshiped in Lusitania.

CROUGA (GROUGEA, GROUGAI, CROUGAE, CROUGEA, CROUGIAI) - God worshiped by some mountain tribes of central Lusitania.

ERBINA (ERBINE IAEDI) - Igaeditan goddess worshiped in the countryside and countryside of Lusitania.

ICCONA (ICCONALOIMINA, EPONA) - Warrior and horse goddess, much revered by the Lusitanian tribes who live in the western mountains.

IGAEDO (IGAEDUS, IAEDI) - God worshiped by the Igaeditan Lusitans.

LAEPO (LABBO, LAEPUS, LAEBO, LAHBO) - Deity worshiped by rural mountain tribes in Lusitania.

LANEANA - Local Goddess worshiped in Lusitania.

LUCUBO (LUGUEI, LUGOVES) - Guardian god of cobblers and travelers, worshiped by many Lusitanian tribes.

LURU (LURUNI, LURUNIO) - God of the hells linked to the chthonic cults. God of death who frees the living from his body, in the sense of guidance and seeking light through darkness and chaos, is also a God of travelers, paths, waters, hunting and merchants. As a deity born of the earth is the symbol of immortality that defies the power of the tutelary gods like Band and Brigade.

MUNIS (NIMIDIS, NIMMEDUS, NUMIDI, MUNIDIS, MUNIDI, NUMINI) - Agrarian goddess worshiped by local Lusitanian tribes.

MUNITIE (MUNITIA, MUNICIA) - Lusitanian agrarian deity.

PAISICAICO (PAISICAICUS) - Local god worshiped by some Lusitanian tribes.

PEINTICIS - Local deity worshiped by Lusitanian tribes.

QUANGEIUS (QUANGEIO) - A minor deity of Lusitania.

REGONI - Local God worshiped by Lusitanian tribes.

REMETIBUS - Local deity worshiped by Lusitanian tribes.

RONCO (RONCOE, RONGO) - Divinity of the youth of northern Lusitania.

SALAMA - Deity worshiped by the Lancian mountain tribes of Lusitania.

SALAMATI - God worshiped in the eastern part (today in Spanish Extremadura) of Lusitania.

SALQIU - Warrior God of death and the lower worlds revered by the Lusitanian peoples.

SENIO - Local deity worshiped by Lusitanian tribes.

SULAE - Deity worshiped by northern Lusitans.

TABUDICO - Local deity worshiped by Lusitanian tribes.

TENCOPALA - Deity worshiped by some Lusitanian tribes.

TREBOPALA - Goddess worshiped locally by some tribe. It is the protector of the communities

TUERAEU (ARES TERAEU, TIRAECO FLAG) - Lusitanian God of the Paésuros.

URGO - God worshiped in Lusitania.

VORUS (VORDUS, VORDIUS) - God of thunder, thunderstorms and storms, and wholesome worshiped by the Lusitans in rural areas.

ASITRITA - Agrarian goddess of the locally worshiped Caluri Lusitan tribe in the border region with Hispanic peoples.

BARRAECA (REVABARAECUS, ANABARAECO) - Deity worshiped by the Lusitanos.

CANDAMIUS (CANDAMIO, CANDAMO) - God of Celtic origin. Connected to the people of the mountains.

YOUNG PEOPLE - Local God worshiped in the border Lusitania.

EDOPIO - God worshiped in Hispanic Celtiberia.

LACIPAEA - Goddess venerated by Lusitanian tribes in eastern Lusitania (today in Spanish Extremadura).

MOELIO - Lusitanian God venerated in Spanish Extremadura.

OIPAINGIA (OIPAINCIA, OIPAENGIA, DIPAINCIA, DIPAINCIAE) - Goddess of the Taporí Lusitana tribe locally venerated by Hispanic tribes from the border region.

TOGA - Goddess of the Lancian Lusitanian tribe worshiped locally by Hispanic tribes.

TRITIAECIUS - God of the Lusitanian Caluri tribe, worshiped locally by Hispanic people who live in the border region.

ABIAFELAESURRAECUS - Divinity venerated by the Bracara Calaicos.

ABNE (ABNA) - Deity worshiped locally by the Calaicos.

AEGIAMUNNIAEGUS - Deity venerated by the Bracara Calaicos.

AERNUS (AERNUS) - Powerful God of northern Lusitania. He is the God of Time and Storm and above all is the Lord of the northern winds.

ALBOCO - God worshiped locally in northern Lusitania by the Calaicos.

ALBUCELUS - God of Vaccei.

AMEIPICER - Deity worshiped by the Bracara Calaicos.

AMBIEICRI - Divinity worshiped locally by the Calaicas tribes.

AMBIOREBI - Divinity worshiped locally by the Calaicas tribes.

ANTISCREUS - Deity worshiped by the Lusitanos.

ARUS (ARO) - Lusitanian god of war equivalent to the Roman Ares.

ASECO (ASSAECUS, ASEDDIAGUS, KASSAECUS) - God worshiped locally by Lusitanian tribes.

BMERVASECUS - God revered by the Calaicos.

BORMANIA - Aquatic goddess of hot springs and fountains, she is related to the Bormanian god.

BORMANICO (BORMO, BORMANICUS) - Guardian God of the thermal waters. It is linked to water, flood, catastrophe and death. The waters have the virtue of purification, rebirth and revelation. It is a deity of the primordial ocean. Worshiped near Guimaraes.

BURI (BURICI) - Locally venerated deity of Lusitanian homes.

CABAR - Lusitanian local god worshiped by the Aristrocacia.

CABUNIAEGENIS - Deity worshiped by the Bracara Calaicos.

CAEPUS - Deity worshiped locally by some northern Portuguese tribes.

CALAICIA - Goddess much worshiped locally in northern Galicia by the Calaicas tribes.

CANDEBERO (CANDEBERONIO) - Deity worshiped locally by the Lusitanos.

CARIOCECO (CARIOCIECO, CARIOCECUS) - Lusitanian god of war, hunting, animals, mysteries and the future. Goats, horses, and prisoners were often sacrificed to this God.

DEAR (CARUS, CARIO, CARIECO, CARIENSE) - Lusitano local warrior god, equivalent to Roman Mars.

CASAICO (KASSAECO) - God worshiped locally by the Lusitanos.

CASTAECIS (CASTAECAE) - Local deity associated with the Nymphs of northern Lusitania.

CAULECES - Deity venerated by the Calaicos.

CERENAECIS - Deity worshiped by some Lusitanian tribes.

COHUE - Celtic God venerated in the north of the Calaica Confederation by tribes of Celtic origin.

COSUNEA - Goddess worshiped by the Calaicos.

CUSICELENSES - God revered by the Calaicos.

CUSUNENEOECUS (CUSUS NEMEDECUS) - God revered by the Calaicas tribes.

DEBARONI - Deity worshiped locally by some tribes of the Calaica Confederation.

DENSO - Deity worshiped locally by the Calaicos.

DERCETIUS (DISTERCIO) - Mountain deity worshiped in Bracara by the Calaicos.

DOMAECO - Divinity locally venerated by Calaicas tribes.

DOVANCIOUS - Deity worshiped locally by Lusitanian tribes.

DURBEDIC (DURBEDICUS, DURBEICUS) - God connected with water cults. It is a deity of rivers, lakes and fountains, as well as of weather and rain.

DURI (DURIUS) - Water and river god worshiped by some tribes in northern Lusitania.

IBIDONE - Deity worshiped locally by Portuguese tribes.

ISSIBAEIO - Local deity worshiped by Lusitanian tribes.

LAPITAE (LAPITA) - Local deities of the indigenous tribes of Calecia.

LARIBUS (DIS LARIBUS) - Goddess revered by the peoples of Calacia.

LAROUCO (LAROUCUS, LARAUCUS, LARAUKO) - High mountainous god worshiped in the north by some of the Calaicos tribes.

LONGOBRIGU - God worshiped in northern Lusitania by the Calaicos.

MACARIO (MACARIUS, MAGARIO) - God of nutrition and protector of nature. It is also linked to the cycles of the seasons, especially the summer. In Lusitanian mythology he is also a naturalistic God of hunting, beauty and fertility; it is an instinctive and jealous deity; Patron of weddings, young people and travelers. Equivalent to Apollo.

MANIBUS (DIBUS MANIBUS) - Infernal God worshiped by the northern Calaicos.

MARANDICO (MARANDICUS) - The highest mountainous god worshiped by some tribes of Calaicos.

MIROBIEO (MIROBIEUS, MIROBICO) - Deity worshiped by downtown Lusitanian tribes.

NAOVICO (NAUVICO, NAVICO, NAWIKO) - Worshiped deity in the north.

NENEOECUS (NEMEDECUS) - Divinity worshiped by the Calaicos.

NETACI - Divinity worshiped by the Calaicas tribes.

OCAERE - Deity worshiped locally by Lusitanian tribes.

PARAMECO (PARAMO) - God worshiped locally by the Calaicas tribes.

PICIO - Local God worshiped by Lusitanian tribes.

ROUDEAKUS - God worshiped in northern Lusitania.

SAUR - Deity worshiped in Calecia.

SENAICO - Local God venerated by Calaicas tribes.

TAMEOBRIGO (TAMEOBRIGUS) - Powerful God, protector of the sick and companion of the deep. He is also worshiped as a warrior god of war, hunting and forests of the Calaicos.

TELLUS (TELLO) - The earthly spirit of the ancient Galaic peoples.

TONGOENABIAGO (TONGE, TONG, TONGENABIAGO,

TONGOENABIACO, TONGAE, TONGOENABIAGUS, TONGOE NABIAGOI) - God of the Calaicos Brácaros, aquatic of the sources and oaths that were made to him near the sources of his invocation. It is also a fertilizing God.

TURIACO (TURIACUS, TURIAGO, COSUS TURIACUS) - Very powerful god worshiped in northern Lusitania by the Tribe of the Calaicos Grovians. He is the God of Power, he is the Warlord and the King of his adoring People.

TUROLICI - Divinity worshiped by the Calaicas tribes.

VISUCEUS - Local deity venerated in Lusitania.

ARACO (ARACUS, AROCOARANIONICEUS, ARANTONICEO) - God worshiped in the Cascais area of Lusitania.

BANDIARBARIAICUS - Deity venerated in the region of Olisipo.

MEAT (KARNEIOS, MEAT, MEAT) - God worshiped on the plains of Lusitania by peoples of Celtic origin.

COARANIONICEUS - God of horses and wind, worshiped in Olisipo.

CONIUMBRICENSES - Deity venerated near Olisipo deorige Cónia. ILURBEDA (ILURBEDAE) - Goddess worshiped locally by Celtic tribes of Lusitania.

LOUCIRI - Locally worshiped deity in the center of Lusitania wetlands.

MANDICEO - God worshiped locally in Portuguese Strenna.

MARATIS - God warrior worshiped by the upper and aristocratic classes, equivalent to Roman Mars.

MERMANDICEO (MERMANDICUS) - God venerated locally in the region of Sintra.

OCRIMIRAE - Deity worshiped locally by Portuguese tribes.

RUNESOCESIO (RUNESUS, RUNOCESIUS) - Warrior God of war and mysteries revered by the Celts of southern Lusitania.

AIRON - God of wells and fountains, worshiped in the Portuguese Lands.

ANA - Primitive agrarian goddess worshiped since ancient times in Iberia.

AQUIAE - Aquatic deity venerated by Lusitanos of Latin origin.

BEL - God of Phoenician origin worshiped by Lusitanian merchant classes, as Baal he represents the god of battles, fertility and fertility

BERO - God of Iberian origin worshiped by some Portuguese tribes.

BONCONCIO - God Hero and Warrior. Lord of the victories in the wars. The attributes of God are particularly emphasized by his devotees.

CAESARICIAECO - God venerated in Lusitania.

CARONTE - Celtic deity worshiped in the Portuguese Lands.

CERNUNOS - Horned warrior god of the Celts and Lusitanian royalty, very venerated in the eastern part of the country.

CYBELE (CIBELES, MATRI DEUM) - Mother Goddess of Eastern Origin (Thrace) very revered by the young people of Lusitanian cities.

DEVA (DIVONA) - Goddess worshiped by early Lusitanian tribes.

EBURA - Goddess of Celtic origin, represented by a yew.

EBURUS (EBURO) - Venerated Celtic God in southern Lusitania.

EPONA (EPANE) - Goddess of Celtic origin.

EQUELUBOS - Divinity of foreign origin.

ERUDINO - God worshiped in the Portuguese Lands.

EVEDUTONIUS - God of Astur origin.

FONTANO (FONTANUS) - God linked to the hot springs.

FROVIDA - Goddess worshiped by some Lusitanos.

IANA (JANAS, ANAH) - Lunar goddess of the locally worshiped hunt.

IBERUS - God of Iberian origin of the Hispanic peoples.

INNOMINATE God worshiped by some Lusitanos in northern Mesopotamia.

IOVEA (IOUEA, IOUEAI, IOVEAI, IOUEAS) - Superior deity worshiped by the Lusitania Aristrocacia, equivalent to the Roman Jupiterian Iovia.

ISCALLIS - Goddess of Celtiberian origin.

ISIDI - Oriental Deity venerated by the Lusitanos.

LANTARU - Venerated aquatic god in Iberia, equivalent to the Greco-Roman Neptune.

LIDA - Goddess linked to the seasons, especially spring.

LUGUS (LUG, LUGU, LUGGONI, LOUGEI, LUCOUBO) - God of pre-Celtic origin worshiped in Galicia by the tribes of the region.

LUZELOS - Celtic blacksmith and agrarian god worshiped by some Lusitanian populations.

MAGA (MÄGA, MACA, MACHA) - Female deity, Goddess of nature.

MATRES - Mother Goddess of Oriental origin.

MITRAS (MITHRAS, MITRA) - Eastern Deity very venerated by the Luso.

NEMESIS - Eastern deity worshiped by the Lusitanos of the coast.

NETO (NETON, NEDO, NIDA, NITA) - God warrior and avenger worshiped by the Celtic peoples of Lusitania. Revered by the warrior classes. Often represented by a wolf.

SALUS (SALFUS) - Aquatic and wholesome Goddess of Lusitanian veneration

SEGIA - Goddess worshiped by the Lusitania Aristrocacia, equivalent to the Roman Seia.

SERAPIS (SERAPIDI) - Egyptian deity very revered by the Lusitans of the cities.

TABALIENO - God of Astur origin.

TANIRA - Goddess of beauty and the arts, much revered among the Lusitanians of the most favored classes.

Malaysian Pantheon

Aftabul Ardi - A sea king. Father of Muhtabul Bahri. In some references, called Aftabul Ardi.

Ali - A king. He was said to have three regiments of fighting animals - elephants, horses and lions. Sometimes called Ali, Sheik Ali, Sheik Ali, Ali, Vali, Vali, Boe, Bous, wali, Walia-Allah, Beav or Wali.

Amir Hamza - A hero. Father of Badiu Zaman. He is said to have had many wonderful adventures. Sometimes referred to as Amir Hamza, Javanese Menak or Javanese Menak.

Arisatun - Son of Alexander the Great (Iskandar) and Syarul Baria. Occasionally called Arisatun.

adang - A ghost of the forest. Also referred to as badang.

Badiu Zamar - Son of Amir Hamza. He accompanied his father on many of his

remarkable adventures. Called Badiu Zamar.

Balam Bacham - The bridge leading from this world to Belet, the home of the dead. On occasion, known as Balam Bacham.

bela kampong - An animal ceremony to appease. The spirits avert illness and misfortune. In some accounts, known as bela kampong.

Bidasari - An epic poem telling the story of Mengindera. On occasion, referred to as Bidasari.

Bilalang - A grasshopper featured in folk tales. Occasionally identified as Bilalang, Pa Bilalang, Pa Bilalang, Pa Bilialang or Pa Bilialang.

Bisan - The spirit of camphor. This female spirit is envisaged in the form of a cicada. On occasion, known as Bisan.

bomor A medicine man. This type of sorcerer specialises in curing the sick by exorcising evil spirits. In some accounts, identified as bomor, bomoh, bomoh, pawang or pawang.

Budiman - A king. Father of Lela Muda and Naga Mas. He had a bird, Indera Bayu, as prime minister. Occasionally known as Budiman.

Bujang Sembelih - A demon said to cut the throats of human beings. In some lore, occasionally called Bujang Sembelih.

Bukit Kaca - A glass mountain reaching to the sky. Also known as Bukit Kaca.

Bukit Peraja - The mountain to which Khatib and the Bamboo Princess went

when they disappeared. Referred to as Bukit Peraja.

Chaya Bulan - A princess. She was the owner of the magical bird Indera Bayu. Called Chaya Bulan, Moonshade or Moonshade.

chinoi - The spirit said to possess a halak. During a trance. Occasionally called chinoi.

Chulan - A king of Siam. Father of Onang Kiu. He was defeated by Sulana who then married Onang Kiu. On occasion, identified as Chulan.

Datu Jinn Hitam - A demon, king of the black jinnees. In some accounts, identified as Datu Jinn Hitam.

Farasul Bahri - A sea-horse, said to be the mount of Salana. In some lore, occasionally identified as Farasul Bahri, Farasi Bahari, Farasi Bahari, hippocampus, Egyptian Sabgarifiya or Greek Hippocampus.

Halak Ghimal A chinoi - This supernatural being sits on Mat Chinoi's back and supervises the contents of his stomach. Also known as Halak Ghimal.

Hang Tuah - A hero. He and some of his friends are said to have repelled a fleet of pirates. He became a pupil of Adi Putra. Occasionally identified as Hang Tuah.

hantu - A ghost: a demon. These beings are said to capture humans and demand ransom. Also referred to as hantu.

Hantu Air - A Malaysian sea-god. Also known as Hantu Air, Hantu Ayer or Hantu Ayer.

Hantu Belian - A tiger-demon. Identified as Hantu Belian.

Hantu Kibor - A demon of graves. Sometimes identified as Hantu Kibor.

Hantu Puteri - The ghost of a young girl. She is said to appear to young men and drive them mad. Occasionally identified as Hantu Puteri.

Hantu Ribit - A storm-demon. Occasionally known as Hantu Ribit.

Hantu Rinaba - A spirit of the deep forests. Sometimes known as Hantu Rinaba.

Harimau Kramet - Ghostly tigers. Also called Harimau Kramet.

Hikayat Bayan - A book of legends and fables. In some accounts, called Hikayat Bayan.

Hikayat Hang Tuah - The story of the life and exploits of the hero Hang Tuah. In some accounts, called Hikayat Hang Tuah.

Hikayat Pandawa Jaya - The Malay version of the Mahabharata. At times, known as Hikayat Pandawa Jaya.

Jalang - Daughter of Yak Lepeh. Wife of Tak Pern. Some say that she was Tak Pern's sister. Also known as Jalang.

Jewa-Jewa - A heavenly being who intercedes with god on behalf of humans. Sometimes referred to as Jewa-Jewa, Sanskrit Deva Deva or Sanskrit Deva Deva.

Kaidu - A king of India. Father of Syarul Baria. Sometimes known as Kaidu, Kida, Kida, Indian Puru or Indian Puru.

Kesna - The Malay form of Krishna. In some references, identified as Kesna.

Lambong - The upper part of the pillar, Batu Herem. Sometimes referred to as Lambong, Batu Herem or Batu Herem. Lebai Malang - Bad luck personified: a character for whom everything he does goes. Wrong. Also known as Lebai Malang.

Lela Muda - A prince. Son of Budiman. Brother of Naga Mas. In some references, referred to as Lela Muda.

Lida Bumi - A plant. It is said that, if one puts an ear close to this plant, one can hear the earth speaking, passing on knowledge. Sometimes referred to as Lida Bumi.

Mambang Kuning - An evil spirit of the sunset. Also identified as Mambang Kuning.

Mampes - A psychopomp. This being escorts the souls of the good dead across the bridge Balan Bacham to Belet, the home of the dead. Also known as Mampes.

Mbon - A wind-spirit. One of the original nats created by Chinum Way Shun. Occasionally called Mbon.

Moyang Engko - Consort of Moyang Melur. Sometimes identified as Moyang Engko.

Naga Mas - A sea-monster. Son of Budiman. Brother of Lela Muda. In some accounts, referred to as Naga Mas.

Nila Utama - Son of Sapurba. He is said to have founded Singapore and took the name Seri Turi when he became its first ruler. Known as Nila Utama.

Pa Pandir - A stupid character who always does the wrong thing. Sometimes known as Pa Pandir.

Palan Bah - The home of the dead. Also known as Palan Bah, Island of Fruit or Island of Fruit.

pawang - A medicine man. These sorcerers act as mediums, prophets, controllers of weather, curers of sickness and are consulted before one embarks on any new project. Also commonly known as pawang, bomor, bomor or bomoh.

Penyakit - An evil spirit known as 'the sickmaker'. In some references, known as Penyakit.

Ple - A deity, companion of Karei. Also identified as Ple.

polecat - This animal is regarded as an evil. Spirit. Occasionally known as polecat.

Pusat Tasih - The undersea home of Raja Naga. In some references, known as Pusat Tasih.

Puteri Sembaran - A giantess. She is reputed to be able to feed whole tribes from her enormous breasts. Also identified as Puteri Sembaran.

Raja Angin - A wind-god. In some references, called Raja Angin.

Raja Jinn Peri - King of the fairies. In some lore, occasionally identified as Raja Jinn Peri.

Raja Naga - King of the sea-serpents. Occasionally referred to as Raja Naga.
ruwakruwak - The heron. The nest of this bird is said to have the power to

make one invisible. Occasionally referred to as ruwakruwak.

Sang Gala Raja Jin - The black king of the demons. Occasionally identified as Sang Gala Raja Jin, Sangkara or Sangkara.

Selindung Dalima - Daughter of Dewa Laksana and Seri Bunian. Also identified as Selindung Dalima.

Seri Turi - The name taken by Nila Utama when he became the first ruler of Singapore. Known as Seri Turi.

Si Jari - A midget who outwitted a reksoso. Occasionally referred to as Si Jari, Finger Man or Finger Man.

Si Raya - In Java, Malaya, etc., the spirit which controls the seas from lowwater. Mark to the middle of the ocean. Also commonly identified as Si Raya.

sumangat - The soul which, it is said, wanders. Away from the body during illness. In some accounts, referred to as sumangat, semangat, semangat, tanoana, tanoana, tondi or tondi.

sumangat negari - A guardian spirit of the town. Sometimes identified as sumangat negari.

Syarul Baria - An Indian princess. Daughter of Kaidu. Wife of Iskandar. Mother of Arisatun. In some references, identified as Syarul Baria.

Tak Pern - The supreme being. Husband of Jalang. In some accounts, Jalang was his sister. Sometimes identified as Tak Pern.

Tnong - A sun-god in the Malacca peninsula. This deity is envisaged as a dragonfly. At times, known as Tnong.

toucan Buttons made from the bill of this bird are said to detect poison. By turning black. Occasionally known as toucan.

White Deity - A sun-god, god of the noonday sun. In some lore, occasionally known as White Deity, Yellow Deity or Yellow Deity.

Yak Lepeh - Mother of Yulang. Occasionally called Yak Lepeh.

Yellow Deity - A sun-god, god of the setting sun. On occasion, referred to as Yellow Deity, White Deity or White Deity.

Yinlugen Bud - A tree-spirit. Occasionally referred to as Yinlugen Bud.

Maori Pantheon

In Māori mythology, long before the sea and land agreed on continents, Maui fished up the North Island. Before the time of Christ the people of Maui visited the northern lands called Te Tai Tokerau. Around 950 AD the leader Kupe landed with some of his people from the distant land of Hawaiki. In 1642 Dutch explorer Abel Tasman sailed around New Zealand but the land did not feel European footsteps until 127 years later when British captain James Cook came ashore.

By the beginning of the 19th century Northland's bays were giving shelter to sealers and whaling boats from many nations and the Bay of Islands town of Russell became infamous for its raucous

shore leave. With traders came muskets, with settlers came missionaries. With property came bloodshed and the need for agreement.

In 1840 at a place called Waitangi the Māori chief Hone Heke became the first of 46 to sign the founding document of bi-cultural New Zealand. More than 500 Māori leaders followed. The Maori view of creation in which all nature was seen as a great kinship tracing its origins back to a single pair, the Sky Father and the Earth Mother, was a conception which they brought with them when they came from Central Polynesia.

Ao - personification of light and the world of the living

Ārohirohi - goddess of mirages

Auahitūroa - personification of comets, and the origin of fire

Haumia-tiketike (Haumi) - god of wild or uncultivated food

Hine-nui-te-pō - goddess of night and death, and ruler of the underworld

Ika-Roa - the fish that gave birth to all the stars in the Milky Way

Ikatere - fish god; father of all sea creatures

Kiwa - divine guardian of the ocean

Kui - chthonic demigod

Mahuika - fire goddess

Makeatutara - father of Māui and guardian of the underworld

Maru - god of war

Māui - demigod and culture hero

Papatūānuku (Papa) - primordial earth mother

Pūhaorangi - celestial god

Punga - ancestor of sharks, lizard, rays and all things ugly

Ranginui (Rangi) - primordial sky father

Rehua - star god with the power of healing

Rohe - goddess of the spirit world and wife of Māui

Rongo - god of cultivated food

Rongomai - the name of a number of separate beings

Ruaumoko - god of volcanoes, earthquakes and seasons

Tama-nui-te-rā - personification of the sun

Tāne - god of forests and birds

Tane-rore - personification of shimmering air

Tangaroa - god of the sea

Tangotango - celestial goddess
Tāwhaki - supernatural being associated with thunder and lightning

Tāwhirimātea - god of weather, thunder, lightning, rain, wind and storms

Te Uira - personification of lightning

Tinirau - guardian of fish

Tūmatauenga - god of war

Tū-te-wehiwehi - father of all reptiles

Uenuku - god of rainbows

Whaitiri - personification of thunder

Whiro - lord of darkness and embodiment of evil

Mayan Pantheon

The Mayans were south of the border down Mexico way, reaching down as far as Guatemala, Honduras and El Salvador. This amazing civilisation started with the Zapotecs and included the Olmecs and Mixtecs before ending with the Toltecs. Their city Teotihuacan, preceded Mayan culture and is full of mysteries from an earlier civilisation. It seems to have suffered fire at some point, but parts of it were in use up to Aztec times. With its pyramid of the sun built over a chambered cave, this may even have been PACARI, 'The Place Of Emergence', where the Incan Gods hid during a terrible disaster.

Teotihuacan was the size of Rome, and the Mayans could have achieved Roman Empire status if it hadn't been for their aversion to getting their feathered costumes ruined by salt water. Plus all that messing about with sails and rigging just to end up somewhere with lousy cold weather. From 250 to 900 A.D. life was all plain sailing without putting out to sea.

They didn't have horses so they didn't need carts. Instead they had a river and canal system for shifting heavy goods.

And shift they did, especially when it came to moving blocks for their stepped buildings of clean-cut grandeur. Some of their cities have never been bettered, and after so many years of neglect much is still standing in Copan, Chichen-Itza, Kabah, Palenque, Exmal, Tikal and Mayapan.

Mayan culture was amazing and their skills manifold. Especially in the artistic department. They invented a very colourful style of picture-writing with glyphs, and made codex books the size of screens. Unfortunately their books were unspeakably fragile and only four precious volumes have survived the ravages of time for us to consult. Their holy book was called the Popol-Vuh. This is nothing to do with the views of the Pope, as when the inquisitorial Spaniards arrived in 1511 to inflict treachery, unremitting torture and suffering, they were 611 years too late.

The Mayan Empire had already dissipated and it was the poor old Aztecs who got the full brunt of the aggravation. The Maya are not utterly extinct, as descendents of the classical Mayan civilisation are still to be found in isolated pockets, practising modernised versions of the old beliefs.

"A" - Lord of Death, and ruler of the realm of the dead. His dwelling place is in the uttermost West, a land of the bones of His subjects. His attributes are a skull and an obsidian knife.

Acan - the Patron of drunkenness and ruler of the the art of brewing Balche, a fermented honey concoction flavored with Balche bark.

Acat - One of those referred to as a Becab, possibly the Becab of the East. He has several diverse functions, among which He is Lord of the art of Tattooing. He is regarded as a Life Spirit, and has charge over the growth and proper development of fetuses.

Ahau-Chamahez - An obscure Healer divinity, often called Lord of the Magic Tooth.

Ahluic - A merchant's God, and ruler of wealth. He is a member of a Triad, with Chac and Hobnil.

Ahmucen-Cab - A creator divinity, one who figures in several tales of earliest times, albeit with some lack of clarity as to His role. He is said to have descended from the skies, and scattered seeds and boulders over the land which had newly arisen out of the depths. This creation was erased, however, by the Becabs, who started the work anew.

Ahpuch - A God of Death, cthonic demon ruler of the Ninth Underworld Realm of Mitnal.

Ajbit - A creator divinity, one of a group of thirteen who attempted the creation of sentient creatures - from wooden models - after two previous attempts had met with failure.

Ajtzak - A creator divinity, involved in the attempt to form sentient creatures from wood.

Akna - A Goddess of motherhood and birthing, She is associated with the Becabs.

Alom - A creator divinity, one who attempted to form sentient creatures at the beginning of days. His associates in

this were Bitol, Qaholom, and Tzacol. At the time of the third creation, He became Hunahpu-Guch.

Backlum Chaam - One of the Becabs, He is Lord of male sexuality, invariably displayed with the appropriate attribute.

B'alam - The Jaguar God, dweller in the forest and Lord of the wild. He is mainly described in Quiche sources.

The B'alams - A group of four entities who are the progenitors of humankind, in Quiche tradition. They were originally Godlike in form and power, created by Gucumatz, Huracan, and Tepeu from stalks of maize to govern the four quadrants of the earth. Granted the ability to see all things, no matter how well hidden, they drew upon themselves the jealousy of other divinities, who clouded their sight and reduced them to human level. They were : B'alam Agab (Night Jaguar), B'alam Quitze (Smiling Jaguar), Iqi B'alam (Dark Jaguar), and Mahucatah (Not Right Now).

The Becabs - A set of divinities, normally regarded as being four in number. They are creator Gods, and represent the successful attempt (after previous failures) to construct the world as we know it. They have many functions, but are primarily Lords of the Winds, each seated at a corner of the world and holding up the sky. They appear as immense iguana-like entities.

They are intimately associated with a number of four-part divisions and symbolic orderings. Unfortunately, Mayan society is diverse enough that there are major inconsistencies in the various accounts of these entities; these will be noted in individual descriptions

of the four: Cauac, Ik, Kan, and Mulac. Also associated with these four are other spirits as well: Acat, Akna, Backlum Chaam, Chin.

Bitol - A creator divinity, one who attempted to form sentient creatures at the beginning of days. His associates in this were Alom, Qaholom, and Tzacol. In the third creation, He was transformed into Ixmacane.

Camalotz - Demon servitor of Alom, His name means "Sudden-Bloodletter". He aided in the destruction of the Second Creation, by beheading most of the Tsabol-People who inhabited that world.

Camazotz - Demon Bat-God inhabiting the Mayan hell, Xibalba. A blood-feeder (similar in some ways to the indigenous vampire bat), He clawed the head off of Hun Hunahpu, but was ultimately defeated and cast out of creation.

Caprakan - Demon spirit of earthquakes, Child of Gucup Cakix and brother of Zipacna. He was defeated by Hunahpu and Ixbalanque.

Cauac - One of the principal Becabs, Cauac is regarded as the Upholder of the South. He represents the beginning of the year, and the first quarter of the 260-day religious calendar cycle (the so-called Tsolk'in). His color symbol is normally red, but some authorities say it is blue, or even yellow.

Chac - An important weather divinity, Chac is Lord of the Rains, and is also associated with wells, springs, and other water sources. By extension, He has considerable authority over agriculture in general. He has oracular functions as well, and is served in such matters by a

special temple functionary. He presides over the Chacs, who may be considered as extensions of His power. He is also a member of a Triad, alongside Ah-Kluic and Hobnil. For a sense of the context of His importance, note that the Yucatan is a water-poor region: the soil does not hold rain well, and rain patterns are often unpredictable to begin with.

The Chacs - A group of four lesser weather spirits, servitors of Chac, and located at the four corners of the world. They are thereby closely associated with the Becabs as well.

Ch'en - Goddess of the Moon, and the first female entity to experience intercourse.

Chin - A death God associated with the Becabs.

Chirakan-Ixmucane - A creator Goddess, formed out of partition of four earlier creators. She is among the Thirteen divinities who attempted a new creation. Other tales speak of a Goddess with many of Her attributes, called Ixcuiname.

Cit-Bolon-Tum - A healer divinity, whose image is that of a wild boar bearing nine tusks.

Cotzbalam - Demon servitor of Alom, His name means "Crunching Jaguar". He aided in the destruction of the Second Creation, by devouring the bodies of the Tzabol-People who inhabited that world.

"E" - An agricultural divinity, evidently Patron of maize and maize produce.

Ekchuah - Earlier known as "M". An agricultural divinity, the Patron of cacao and cacao products. He also has

associations with travelers and journeys. He is often portrayed as an opponent (usually unsuccessful) of God "F".

"F" - A god of war, with some associations in human sacrifice. He often occurs in tales of conflict (usually successful) against Ekchuah (God "M").

Gucumatz - The Quiche version of Kukulcan. In Quiche tradition, He is one of thirteen creator divinities who between them shaped the world. A shapeshifter, and master of many realms, He is primarily an agrarian deity, concerned with wind and rain. His essential shape is that of a feathered serpent.

Gucup Cakix - An evil giant, who pretended to be both the sun and the moon, but was thrown down and defeated by Hunahpu and Ixbalanque. Astrologically, He corresponds to the seven primary Pleiades (and, in fact, His name means "Seven Macaw"). His children are Caprakan and Zipacna.

Hacha'kyum - An astral divinity, He created the stars by scattering sand into the sky.

Hapikern - An evil adversary-deity, He is a world-girdling serpent who is ever at war with Nohochacyum, and is fated to be slain by that God at the end of days. Note a rather startling parallel to Jormungand and a culture the Maya surely never had any contact with, the pre-Christian Scandinavians.

Hobnil - An agricultural God associated with bountiful harvests, He is a member of a Triad, alongside Ahluic and Chac.

Hun-Cane - A cthonic demon lord of the Mayan hell, Xibalba. He was defeated alongside His partner, Vukabcame, by Hunahpu and Ixbalanque.

Hunab-Ku - The supreme deity in the Mayan pantheon. Invisible, emmanent, and formless, He is the husband of Ixazalvoh and the father of Itzamnaj. To the extent that He has a definable essence, He is often referred to by the style "Eyes and Ears of the Sun".

Hunahpu & Ixbalanque - Demi-god hero twins, born in miraculous fashion from the saliva of the dead Hun Hunahpu. As adults they went on a number of adventures, defeating several sorts of evil beings, Gucup Cakix and His children Caprakan, and Zipacna chief among them. Hunahpu is, among other things, God of evening, at the commencement of which He restores to the sky those stars Zipacna has swept away.

Hunahpu-Guch - The final name of Alom, used in the third and current creation.

Hun Hunahpu & Vukubahpu - Demi-god hero twins, ensnared in Xibalba, the Mayan underworld hell. They were tricked into playing a ball game there and, losing, forfeited their lives. Camazotz hung Hun Hunahpu's head on a Calabash tree, whereupon the tree grew heavy with miraculous fruit. A young woman, Xquiq, approaching the tree, was enticed by the head to take saliva from it, and thereafter bore Hunahpu and Ixbalanque.

Hun-Nal-Ye - Earlier known as "GI". A sea God who is clearly related to, or patron of, sharks.

Huracan - A creator deity, Huracan occurs around the Caribbean Basin among many peoples. He is first and foremost a storm God, a Lord of the whirlwind, and His power and the dread of Him is felt most keenly in the seasonal cyclones which still bear His name. He associated with Gucumatz and Tepeu in the second and third creations, building sentient creatures from wood, and then from maize. He is said to have given humans the gift of fire.

"I" - A Goddess whose name is likely to be something like "Ixik", but this is not certain. She is an early Goddess of water, springs, wells, and perhaps the sea.

Ik' - One of the principal Becabs, Ik' is regarded as the Upholder of the West. He represents the last quarter of the 260-day religious calendar cycle (the so-called Tsolk'in). His color symbol is black.

Itzamnaj - A senior God, Patron of many functions and attributes. A creator and a healer deity, He can bring the dead back to life. He is a fertility Lord, and among His gifts to mankind are maize and rubber. Perhaps His chief gift though, are the arts of drawing, carving, and above all writing; thus, He is Lord of scribes and priests. The son of Hunab-Ku and consort of Ix-Chel, He is normally pictured as a toothless and gnarled but spry old man.

Itzam-Ye - The Serpent Bird, or Celestial Bird. The Way of Itzamnaj, and an important divinity in its own right. It was regarded as being seated at the top of the World Tree, able thereby to survey all of creation. A master of magick and sorcery, its image when

placed upon human structures marks them as houses of sorcery, places where the vital spells were cast to organize and protect the World.

Ixazalvoh - Consort of Hunab-Ku (in some versions of Kinich Ajaw), She is inventor and Goddess of weaving, of female sexuality, and of childbirth. She has healing functions, and She has oracular powers.

Ixchel - Earlier known as "O". Consort of Itzamnaj, She is a healer Goddess, Keeper of medicines, and Patroness of childbirth. She is also a Patroness of the weaving arts. Despite Her pleasant-sounding name (it means "Lady Rainbow"), She is normally pictured as a rather ominous-appearing gnarled old woman, with a medusa-like hairdo and a bone skirt.

Ixcuiname - Goddess of the four ages of womankind, Her name means "Four Sisters", or "Four Faces". Some tales connect Her with the four creator divinities Alom, Bitol, Qaholom, and Tzacol - in these relations She is called Chirakan-Ixmucane.

Ixmacane - The final form of the creator deity originally called Bitol.

Ixpiyacoc - A late form of Tzacol, a creator deity who, in the third creation, was split into two separate entities, Ixpiyacoc being one of them.

Ixtab - A death Goddess, ruler and Patroness of those who die by hanging.

Ix-Tub-Tun - A serpent deity who is said to spit precious stones, and is associated in some fashion with rain.

Kan - One of the principal Becabs, Kan is regarded as the Upholder of the East. He represents the second quarter of the 260-day religious calendar cycle (the so-called Tsolk'in). His color symbol is normally yellow, but some authorities say it is red.

K'awiil - Earlier known as "K". Patron of royal lineage, Kingship, and the nobility.

Kianto - A minor God whose theme is Unwelcome Influences; most notably foreigners and disease.

Kichigonai - In Quiche tradition, the creator of Day, and a God of light in general.

Kinich Ajaw - Earlier known as "G". Patron of the Numbers 4 and 14. Solar deity, the Face of the Sun. He is a healer and Patron of medicine. In some sources he is regarded as the consort of Ixazalvoh.

Kisin - An earthquake deity, brother of Nohochacyum and the Yantho Triad; He is associated closely with Usukun.

Kukulcan - He is the Yucatec Mayan version of a divinity found all over Central America; see Gucumatz for the Quiche version. Originally a Toltec God, He is primarily a creator deity, and associated with several of the creation works current in Mayan cosmology. He is probably best known today by His Nahuatl name, Quetzalcoatl. He has many forms and functions; His most typical form is that of the Feathered Serpent.

In the current creation, He seems to have invented the calendar, and instituted the laws governing human conduct. His tale

varies from culture to culture, but in essence, He is said to have journeyed to a land of the dead, there to steal bones and revivify them to create the current race of men. Authorized to rule over mankind as a just earthly King, He falls under evil spells and thereby breaks taboos. This requires him to leave the world, and he journeys across the eastern waters, vowing to return again some day. As Kukulcan, His chief center of worship was in the city-state at the modern town of Quirigua.

"L" - A God associated with darkness; perhaps a divinity or Patron of evening or night.

Manik - God of sacrifice, and purificatory suffering.

Mulac - One of the principal Becabs, Mulac is regarded as the Upholder of the North. He represents the third quarter of the 260-day religious calendar cycle (the so-called Nacon A war God, about which little else is known.

Nohochacyum - A creator-destroyer deity, His name means "Grandfather". He is a brother of the Yantho triad and Kisin. The eternal opponent of the evil world-serpent Hapikern, He will succeed at the end of days in wrapping Hapikern around Himself and smothering it, not incidentally snuffing out earthly life in the process.

Pawahtuun - Also known as "N". Patron of the Numbers 5 and 15. A calendar deity associated with the end of the year. He stands at the four corners of the sky, upholding both it and the world. He is also known to be a Patron of scribes.

Qaholom - A creator divinity, one who attempted to form sentient creatures at the beginning of days. His associates in this were Alom, Bitol, and Tzacol.

Tepeu - A creator God, one who associated with Gucumatz and Huracan in several creations, building sentient creatures from wood, and then from maize.

Tzacol - A creator deity. During the third creation, He became two separate deities, Himself and Ixpiyacoc. They then joined with Ajbit and Ajtzak to fulfill that creation.

Uc-Zip - Cthonic herald of the Vision Serpent in Xibalba.

Voltan - A God of the earth, about which little else is known.

Vukub-Cakix - A giant with emerald teeth who was fought and ultimately defeated by Hun Hunahpu and Vukubahpu in one of a series of adventures those heroes experience. Vukub-Cakix also has strong solar and lunar associations.

Vukubcane - In Quiche tradition, a demonic lord in Xibalba, the Maya hell.

Xamaniqinqu - A directional deity, Lord of the North. He is a brother of Nohochacyum, and therefore also of Yantho, Usukun, and Uyitzin.

Xecotcovach - Demon-bird servitor of Alom, His name means "Face-Gouger". He aided in the destruction of the Second Creation, by rending the eyes of the Tsabol-People who inhabited that world.

Xquiq - The woman who, accepting spittle from the severed head of Hun

Hunahpu, became thereby the mother of Hunahpu and Ixbalanque. Thus, She is a fertility and motherhood divinity.

Xumucane - A creator deity, the maker of the broth which instilled life in the maize models constructed for the third creation.

Yantho, Usukun, & Uyitzin - A triad of fraternal deities, associated in several ways with another brother, Nohochacyum. The words Yantho, Usukun, and Uyitzin mean "Good", "Bad", and "Indifferent".

Yum Caax - An agricultural God, specifically a Patron both of maize and of cacao.

Yum Camil - A demon ruler in Xibalba, the Maya hell.

The Yumbalamob - Any of a class of protector spirits. In colonial times, they were regarded as spirits tasked specifically with being the protectors and guides of Christians.

Yumchakob - An elderly, white-haired male, dwelling in the heavens and responsible for rain. He is nearly always pictured smoking a cigar. Some conflation with Kukulcan seems to have occurred, since there are a number of close parallels between the two in both image and story.

Zipacna - God of the dawn. Every morning, He attempts to destroy the stars, and succeeds in sweeping away several hundred.

Mesopotamian and Sumerian Pantheon

Mesopotamian religion refers to the religious beliefs and practices followed by the Sumerian and Akkadian (Assyrian/Babylonian) peoples living in Mesopotamia (around the area of modern Iraq) that dominated the region for a period of 4200 years from the fourth millennium to approximately the 3rd century AD. Christianity began to take root among the Mesopotamians in the 1st Century AD, and over the next 300 years the native religion largely died out.

However, it is known that the god Ashur was still worshipped in Assyria as late as the 4th Century AD and it is rumoured that Ashurism was still practiced by tiny minorities in northern Assyria (around Harran) until the 17th Century AD. Commonly thought of as a form of paganism, Mesopotamian religion was polytheistic, worshipping over two thousand different deities, many of which were associated with a specific city or state within Mesopotamia such as Sumer, Akkad, Assyria, Assur, Nineveh, Ur, Uruk, Mari and Babylon.

The peoples of Mesopotamia originally consisted of two peoples, the Semitic Akkadians (later to be known as Assyrians and Babylonians) and the Sumerians. These peoples were not originally one united nation, but members of various different city-states. In the fourth millennium BC, when the first evidence for what is recognisably Mesopotamian religion can be seen with the invention in Mesopotamia of writing circa 3500 BC, the Sumerians appeared, although it is not known if they migrated into the area in pre historic times or whether they were some of the original inhabitants.

They settled in southern Mesopotamia, which became known as Sumer, and had a great influence over the Semitic Akkadian peoples and their culture. The Sumerians were incredibly advanced, as well as inventing Writing, they also invented Mathematics, Wheeled Vehicles, Astronomy, Astrology, The Calendar and created the first City States/Nations such as Uruk, Ur, Lagash, Isin, Umma and Larsa.

In the north, in an area known as Akkad, a civilisation known as the Akkadians arose, who spoke a semitic language that was distinct from that of the Sumerians who spoke a language isolate. Gradually there was increasing syncretism between the Sumerian and Akkadian cultures and deities, with the Akkadians typically preferring to worship fewer deities, but elevating them to greater positions of power.

In circa 2300 BC the Akkadian king Sargon the Great conquered all of Mesopotamia, uniting the Akkadian and Sumerians in the world's first empire, though this Akkadian empire collapsed after two centuries.

The empire broke up into two Akkadian states, Assyria in the north, and Babylon in the south. Some time after this the Sumerians disappeared, becoming wholly absorbed into the Assyrio-Babylonian population. In around 1800 BC, the king of Babylon, King Hammurabi, conquered much of Mesopotamia, but this Babylonian empire collapsed a century later due to attacks from mountain-dwelling people known as the Kassites from Asia Minor. Also around this time, a leader named Abraham led his people, the Hebrews, out of Mesopotamia where they

appeared to have been living for many centuries.

Assyria became a major power from the 14th Century BC after throwing off the influence of the Hittites and Mitanni, and the Neo Assyrian Empire was probably the most dominant power on earth between the 10th Century BC and the 7th Century BC, with an empire stretching from Cyprus in the west to central Iran in the east, and from the Caucasus mountains in the north to Nubia and Arabia in the south, facilitating the spread of Mesopotamian culture and religion far and wide under emperors such as Ashurbanipal, Tukulti-Ninurta, Tiglath-Pileser, Sargon II, Sennacherib and Esarhaddon.

The empire fell in 608 BC with the death of Ashur-uballit II after a period of internal strife followed by an attack by a coalition of Babylonians, Medes, Scythians, Persians and Cimmerians led by Nabopolassar of Babylon. During the Neo Assyrian Empire Aramaic became the lingua franca of the empire, and also Mesopotamia proper. The last written records in Akkadian were Astrological Texts dating from 78 AD discovered in Assyria.

In the 539 BC Mesopotamia was invaded by the Persian empire, then ruled by Cyrus the Great. This brought to an end over 3000 years of Mesopotamian dominance of the near east. The Persians maintained and did not interfere in the native culture and religion and Assyria and Babylon continued to exist as entities, and Assyria was strong enough to launch a major rebellion against Persia in 482 BC. Then, two centuries later in 330 BC the Greek emperor Alexander the Great

overthrew the Persians and took control of Mesopotamia itself, bringing Hellenic influence to the region with the Seleucid Empire.

Assyria and Babylonia later came under Parthian, Roman and Sassanid Persian rule. Over the next few centuries Mesopotamia saw an inpower of Arabs, Kurds and later Turkic peoples, and people retaining native ethnicity, culture, customs and language gradually became a minority. This process was completed by the massacres of native Mesopotamians by Tamurlane in the 14th Century.

Mesopotamian religion was polytheistic, thereby accepting the existence of many different deities, both male and female, though it was also henotheistic, with certain gods being viewed as superior to others by their specific devotees. These devotees were often from a particular city or city-state that held that deity as its patron deity, for instance the god Enki was often associated with the city of Eridu, and the god Marduk was associated with Babylon.

The Mesopotamian gods bore many similarities with humans, and were anthropomorphic, thereby having humanoid form. Similarly, they often acted like humans, requiring food and drink, as well as drinking alcohol and subsequently suffering the effects of drunkenness. In many cases, the various deities were family relations of one another, a trait found in many other polytheistic religions.

Adad or Ishkur - god of storms, venerated as a supreme power especially in Syria and Lebanon

Anshur - head of the Assyrian pantheon, regarded as the equivalent of Enlil

Anu or An - god of heaven and the sky, lord of constellations, and father of the gods

Enki or Ea - god of the freshwater Abzu, crafts, water, intelligence, mischief and creation

Enlil - god of the wind and divine ruler of the Earth and its human inhabitants

Ereshkigal - goddess of Irkalla, the Underworld

Inanna or Ishtar - goddess of fertility, love, sex and war

Marduk - patron deity of Babylon who eventually became regarded as the head of the Babylonian pantheon

Nabu - god of wisdom and writing

Nanshe - goddess of social justice, prophecy, fertility and fishing

Nergal - god of plague, war, and the sun in its destructive capacity; later husband of Ereshkigal

Ninhursag - earth and mother goddess; also known as Mami, Belet-Ili, Ki, Ninmah, Nintu and Aruru

Ninlil - goddess of the air; consort of Enlil

Ninurta - champion of the gods, the epitome of youthful vigour, and god of agriculture

Shamash or Utu - god of the sun, arbiter of justice and patron of travellers

Sin or Nanna - god of the moon

Tammuz or Dumuzi - god of food and vegetation

Lesser deities Abu - a minor god of plants

Ama-arhus - Akkadian fertility goddess; later merged into Ninhursag

Amasagnul - Akkadian fertility goddess

Amathaunta - goddess of the ocean

Amurru - god of the Amorite people

An - a goddess, possibly the female principle of Anu

Asaruludu or Namshub - a protective deity

Ashnan - goddess of grain

Aya - a mother goddess and consort of Shamash

Azimua - a minor Sumerian goddess

Bau - dog-headed patron goddess of Lagash

Belet-Seri - recorder of the dead entering the underworld

Birdu - an underworld god; consort of Manungal and later syncretized with Nergal

Damgalnuna - mother of Marduk

Damu - god of vegetation and rebirth; possibly a local offshoot of Dumuzi

Druaga - an underworld god

Emesh - god of vegetation, created to take responsibility on earth for woods, fields, sheep folds, and stables

Enbilulu - god of rivers, canals, irrigation and farming

Endursaga - a herald god

Enkimdu - god of farming, canals and ditches

Enmesarra - an underworld god of the law, equated with Nergal

Ennugi - attendant and throne-bearer of Enlil

Enshag - a minor deity born to relieve the illness of Enki

Enten - god of vegetation, created to take responsibility on earth for the fertility of ewes, goats, cows, donkeys, birds

Erra - Akkadian god of mayhem and pestilence

Gaga - a minor deity featured in the Enûma Eliš

Gatumdag - a fertility goddess and tutelary mother goddess of Lagash

Geshtu-E - minor god of intelligence

Gibil or Gerra - god of fire

Gugalanna - the Great Bull of Heaven, the constellation Taurus and the first husband of Ereshkigal

Gunara - a minor god of uncertain status

Hahanu - a minor god of uncertain status

Hani - an attendant of the storm god
Adad

Hayasum - a minor god of uncertain
status

Hegir-Nuna - a daughter of the goddess
Bau

Hendursaga - god of law

Ilabrat - attendant and minister of state
to Anu

Ishum - brother of Shamash and
attendant of Erra

Isimud - two-faced messenger of Enki
Ištaran - god of the city of Der (Sumer)

Kabta - god of pickaxes and the shaping
of bricks

Kakka - attendant and minister of state
to both Anu and Anshar

Kingu - consort of Tiamat; killed by
Marduk, who used his blood to create
mankind

Kubaba - tutelary goddess of the city of
Carchemish

Kus (god) - god of herdsmen

Lahar - god of cattle

Lugal-Irra - possibly a minor variation of
Erra

Lulal - the younger son of Inanna; patron
god of Bad-tibira

Mamitu - goat-headed goddess of
destiny, who decreed the fate of the new-
borns

Manungal - an underworld goddess;
consort of Birdu

Mammetun - Sumerian goddess of fate

Mandanu - god of divine judgment

Muati - obscure Sumerian god who
became syncretized with Nabu

Mushdamma - god of buildings and
foundations

Nammu - a creation goddess

Nanaya - goddess personifying
voluptuousness and sensuality

Nazi - a minor deity born to relieve the
illness of Enki

Negun - a minor goddess of uncertain
status

Neti - a minor underworld god; the chief
gatekeeper of the netherworld and the
servant of Ereshkigal

Ngeshtin-ana - goddess of wine and cold
seasons

Nibhaz - god of the Avim

Nidaba - goddess of writing, learning
and the harvest

Namtar - minister of Ereshkigal

Nin-Ildu - god of carpenters

Nin-imma - goddess of the female sex
organs

Ninazu - god of the underworld and
healing

Nindub - god associated with the city Lagash

Ninegal - god of smiths

Ningal - goddess of reeds and consort of Nanna (Sin)

Ningikuga - goddess of reeds and marshes

Ningilin - obscure god of uncertain status

Ningirama - god of magic and protector against snakes

Ningishzida - god of the underworld
Ninkarnunna - god of barbers

Ninkasi - goddess of beer

Ninkurra - minor mother goddess

Ninmena - Sumerian mother goddess who became syncretized with Ninhursag

Ninsar - goddess of plants

Ninshubur - Queen of the East, messenger goddess and second-in-command to Inanna

Ninsun - "Lady Wild Cow"; mother of Gilgamesh

Ninsutu - a minor deity born to relieve the illness of Enki

Nintinugga - Babylonian goddess of healing

Nintulla - a minor deity born to relieve the illness of Enki

Nu Mus Da - patron god of the lost city of Kazallu

Nunbarsegunu - goddess of barley

Nusku - god of light and fire

Pabilsag - tutelary god of the city of Isin

Pap-nigin-gara - Akkadian and Babylonian god of war, syncretized with Ninurta

Papsukkal - Akkadian messenger god

Sarpanit - mother goddess and consort of Marduk

The Sebitti - a group of minor war gods
Shakka - patron god of herdsmen

Shala - goddess of war and grain

Shara - minor god of war and a son of Inanna

Sharra Itu - Sumerian fertility goddess

Shu-pa-e - astral and fertility god associated with the planet Jupiter
Shul-utula - personal deity to Entemena, king of the city of Eninnu

Shullat - minor god and attendant of Shamash

Shulmanu - god of the underworld, fertility and war

Shulsaga - astral goddess

Sirara - goddess of the Persian Gulf

Siris - goddess of beer

Sirsir - god of mariners and boatmen

Sirtir - goddess of sheep

Sumugan - god of the river plains

Tashmetum - consort of Nabu

Tishpak - tutelary god of the city of Eshnunna

Tutu - tutelary god of the city of Borsippa

Ua-Ildak - goddess responsible for pastures and poplar trees

Ukur - a god of the underworld

Uttu - goddess of weaving and clothing

Wer - a storm god linked to Adad
Zaqar - messenger of Sin who relays communication through dreams and nightmares

Mongolian Pantheon

Anakhai - A spirit of the dead, said to haunt its former home. Referred to as Anakhai.

Asan-sagan-Tengeri - A thunder-god. Sometimes referred to as Asan-sagan-Tengeri.

Ba Ja - A general who became an official in the heavenly bureaucracy. On occasion, referred to as Ba Ja.

Black Tengu - An aspect of Tengu as a malevolent. Bringer of disease. Also commonly referred to as Black Tengu, Eastern Tengu or Eastern Tengu.

Bogdo Lama - The third senior Buddhist monk, leader of the movement in

Mongolia. Occasionally identified as Bogdo Lama.

Bukchunh - One of the burkhan. In some accounts, called Bukchunh.

Buninka - A demon. Occasionally known as Buninka.

Dzajaga - A sky god. Sometimes known as Dzajaga, Dzajan, Dzajan, Dzajaga-Tengri or Dzajaga-Tengri.

Echihe - One of the burkhan. Also commonly known as Echihe.

Edji - The first woman. Consort of Torongi. In some references, referred to as Edji.

Gala-wan-tengeri - A Buriat fire-god. A god of lightning. Also referred to as Gala-wan-tengeri, Gali-edzin, Gali-edzin or Galai-khan.

Galai-khan A - fire-god. In some lore, occasionally known as Galai-khan, Gala-wan-tengeri, Gala-wan-tengeri, Gali-edzin, Buriat Gali-edzin or Buriat Gali-edzin.

Gali-edzin - A Buriat fire-god. Also identified as Gali-edzin, Gala-wan-tengeri, Gala-wan-tengeri or Galai-khan.

Galzuut - One of the 11 sons of Khori Tumed and a swan-maiden. In some accounts, identified as Galzuut.

Ganki - One of the burkhan. In some lore, occasionally referred to as Ganki.

Htukhtu - The Mongol version of Tulku. At times, referred to as Htukhtu, Khobilkhan or Khobilkhan.

Itugen - Earth-goddess and fertility-goddess. Sometimes referred to as Itugen.

Karaty-khan - A hero who killed the man-eating demon, Punegusse. Also commonly referred to as Karaty-khan, Itje, Itje, Karaty-Khan, Punegusse or Punegusse.

kere - The unicorn. Also known as kere, Chinese ch'i-lin, Chinese ch'i-lin, kirin, unicorn, Japanese kirin, Japanese kirin, ch'i-lin, Tibetan serou or Tibetan serou.

Khalbin - One of the 11 sons of Khori Tumed and a swan-maiden. Also known as Khalbin.

Khovduud - One of the 11 sons of Khori Tumed and a swan-maiden. Occasionally identified as Khovduud.

Kirinh - One of the burkhan. Also referred to as Kirinh.

Margye Pongi - A mountain. It was to this mountain that, at the end of his mission on earth, Gesar Khan returned to be purified. At times, known as Margye Pongi.

Morgan-kara - The first shaman. He was reputed to have the power of raising the dead. In some accounts, identified as Morgan-kara.

Odqan - A male fire-spirit. Also commonly known as Odqan.

Okin Trigri - Sister of Begze Sunen. Called Okin Trigri.

Otygen - An earth-goddess. In some references, identified as Otygen.

Punegusse - A man-eating demon. This demon was killed by the hero Itje. It is said that mosquitoes were created from the demon's corpse. In some lore, occasionally referred to as Punegusse, Karaty-khan, Karaty-khan or Itje.

Sarki - One of the burkhan. In some lore, occasionally identified as Sarki.

Toli - A metal mirror used by a shaman in divination. In some lore, occasionally identified as Toli.

Torongoi - The first man. Consort of Edji. Known as Torongoi.

tuk - The sacred standard of the khan. This emblem was made from nine yak tails. In some lore, occasionally called tuk.

Ukulan-Tojon - A Yakut water-spirit. At times, called Ukulan-Tojon.

Umai - A mother-goddess. Occasionally identified as Umai.

White Tengri - A benevolent aspect of Tengri. In some accounts, known as White Tengri, Western Tengri or Western Tengri.

Yal-un eke - A female fire-spirit. Occasionally called Yal-un eke.

Native American Pantheon

In ancient times North America was inhabited by a vast number of Indian tribes. In the limited space available it would be difficult to describe them all, much less discuss the differences between the deities worshipped by each tribe. The mythologies of North America are as varied and numerous as the

different Indian nations that inhabited the land.

From the Iroquois who inhabited the lush woodlands of what is now the Northeast United States to the Apache who lived in the deserts of northern Mexico, the people of each tribe had their own peculiar interpretation of the supernatural world and their place in it. Any attempt to incorporate all of the deities worshipped by these various tribes as part of a single pantheon is destined to be full of unexplained gaps and conflicting detail.

No matter where they made their homes the Indians of North America lived close to nature — probably closer than any other civilization (or more accurately group of civilizations) in any other part of the world during any period in history. Many tribes lived in temporary or portable housing such as wigwams or teepees, and spent their lives following the game herds upon which their existence depended.

Other tribes lived in more permanent hogans and adobe houses, feeding themselves through crude farming and by gathering nature's bounty. No matter how they provided for their needs, the Indians lived at nature's mercy. The game herds might roam away and hunting would become difficult, or locusts might come and destroy an entire crop of maize.

It should not be surprising that in trying to understand the mysterious forces that meant feast or famine for them, the Indians concluded that nature was full of unseen spirits that sometimes chose to aid and sometimes to ravage their lives.

The Indian world was inhabited not only by men but by an unseen magical force which abides in every aspect of nature — stones, plants, animals, even themselves. Often, this magical force took the form of spirits which were associated with certain animals or plants. Therefore, most Indian deities are associated with some form of nature, such as an animal, a manlike being or even a natural force such as a season or an aspect of weather.

In many tribes, children were named in honour of a particular spirit, in the belief or hope that the spirit would return the honour by becoming the child's supernatural guardian.

The Indian view of the supernatural was not confined to their own world. Most tribes believed in an Upper World, where the greatest spirits abided — including those that had preceded the creation of the physical world. There was also a Lower World, where (in many cases) the essence of the dead spent eternity.

In some cases, it was believed that the Upper World contained the images which descended to the physical world to become men, and in other instances, the Indians believed that the first men crawled out of deep caves leading to the Lower World. Whether they believed men had come from above, below, or had simply existed for all time, many Indians believed in a powerful deity called anything from the Great Spirit to Father the Sky, the Master of Life, the Great Mystery, or Wakonda. The Great Spirit is foremost among the spirits, and is associated with great power and beneficence.

The Great Spirit is believed to reside in the Upper World, which is normally unreachable by mortal men. Therefore, birds and other winged creatures are often used as intermediaries to this realm. Similarly, snakes and crawling things are often used as messengers to the Lower World, which is likewise unreachable except through death.

The Indians share no commonly-held belief regarding the creation of the world, and many tribes simply view the world as having always existed. However, among the tribes that do have creation myths, the world is largely assumed to have been drawn from beneath the water by some powerful spirit — though this spirit is not always thought to be the Great Spirit. Deities from the Indian pantheon are most commonly found in the Upper World and Lower World.

Aakuluujjusi - The great creator mother among the Inuit people.

Ahsonnutli - (Navajo) Chief god.

Angpetu Wi - (Dakota) The sun god.

Asgaya Gigagei - (Cherokee) God of thunder.

Asintmah - The first woman according to the Athabascans, who was responsible for the birth of animal life on earth.

Atahensic - (Iroquois) The sky goddess who fell to the earth at the beginning of creation.

Awonawilona - (Pueblo/Zuni) Chief deity.

Bikeh Hozho - (Navajo) The personification of speech, who appears

in the Navajo creation myth in human-like form.

Breath of Wind - (Iroquois) The daughter of Atahensic, and the mother of Ioskeha and Tawiscara.

Ca-the-ña - (Mohave) Goddess of love (the "Mohave Venus"). She presides over fertility in humans and animals.

Chakwaina Okya - (Zuni) Goddess of childbirth.

Coyote or Old Man - Also called Inktomi by some tribes. The "trickster" who assists in one aspect or other of some American Indian creation myths.

Dagwanoenyent - (Seneca) Personification of a whirlwind.

Deohako - (Seneca) Collective name of the three daughters of the Earth Mother. They are the guardians and spirits of corn, beans, and squash.

Djigonasee - A heroine of the Ontario Hurons, Djigonasee was the mother of the peacebringer Degganiwada, founder of the Iroquois League (Six Nations): Seneca, Cayuga, Onondaga, Oneida, Mohawk, and Tuscarora. Like many mothers of heroes, Djigonasee was a virgin when her son was born. A herald from beyond this world announced the birth.

Dzalarhons - (Haida) The volcano goddess of the Haida tribe.

Ee-loolth - (Duwamish) A mountain goddess.

Eithinoha - (Iroquois) The earth; her name means "our mother".

Escheheman - (Arapaho) Grandmother earth goddess.

Eschetewuarha - (Chamacoco) She is the Great Spirit's wife and the mother of the rain.

Estsanatlehi - (Navaho) The sky goddess, wife of the sun. The twin sister of Yolkai Estsan, wife of the moon. The "woman who recreates herself". The most respected Navajo deity. She is the mother of the twins Monster Slayer and Born for Water, who rid the earth of monsters. The first humans are said to have been created from skin rubbed from her body.

Evaki - The goddess of night and day. She had a pot with a lid; when she closed the lid the sun was left outside (night), when she took the lid off the pot, the sun could be seen (day).

Ewauna - (Coquille) Creator goddess.

Gaoh - (Iroquois) Master of the winds.

Gawaunduk - (Ojibwa) She was a young woman given in marriage to a respected elder of the tribe, who was more than three times her age. She went obediently, if unhappily, feeling her life would be less satisfying than if she had found a love-mate her own age. As the years passed and she had many children by the old man, her heart softened towards him.

When he grew sick at age 85, Gawaunduk cared for him tenderly and nursed him back to health. He recovered and lived another 15 years. Then, at 100 years old, he died quietly in his sleep. She grieved so at his grave that she died of that grief and they were buried

together. Mists that rise from spruce forests are said to be her tears as she mourns for him.

Geezhigo-Quae - (Ojibwa) She was the sky mother, a manitou (great spirit) who dwelt in the heavens and watched over her people from there. She was the creator of humanity; she created the earth by descending into the primal soup to find land under the waves and fashioning it into the hills and valleys and the mountain ranges of the earth.

Gendenwitha - (Iroquois) The morning star (means "she who brings the day"). Her story tells of the time when the great hunter Sosondowah was stalking a supernatural elk. The hunt brought him to the heavens, where the goddess Dawn trapped him as her doorkeeper. But he did not remain faithful to his duties; down on earth he saw Gendenwitha (a mortal woman) and daily left his duties to court her.

While Dawn was busy coloring the sky, the hunter was singing to his beloved: in spring as a bluebird; in summer, as a blackbird; in autumn, as a hawk. And it was as a hawk that he tried to carry Gendenwitha to heaven with him. But the jealous Dawn turned the woman into a star and set Gendenwitha just above Dawn's door, where she shines today as the morning star.

Genetaska - (Iroquois) She was a human woman so wise that squabbles among her people were brought to her for settlement. Genetaska was always impartial and fair, but one day she fell in love with a defendant and then married him. This ruined her reputation for impartiality and her "office" of mediator was abolished.

Gitche - Manitou The Great Spirit, the All-Father.

Glispa - (Navajo) She learned the healing chant (Hozoni) and its rituals from her lover, a leader of the snake people of the lower world. Back on earth, she tried to teach the song of beauty to her brother, but he was not as fast a learner as she and had trouble remembering the elaborately beautiful song. By the use of magic she finally taught him; when she returned to the lower world, the Navajo were left with the gift of healing.

Gluskap - (Algonquin) The creator force. Also Glooscap.

Godasiyo - (Tuscarora) It is said that at the beginning of time, all the people spoke the same language. The heroine Godasiyo was a chief in the biggest village. One day, Godasiyo's favorite dog gave birth to seven puppies, the last-born of which was the cutest puppy you have ever seen. This magical puppy was so cute that Godasiyo's people grew envious. They began to argue violently for possession of the dog.

Godasiyo invented canoes and ordered those of her people who were still friendly into them. She wanted them to travel to a new place, where they could establish a new village and live in peace with the adorable puppy. But even as they prepared to embark arguments began about which canoe the chief and her puppy should ride in. Godasiyo then invented an outrigger, so she could ride between the canoes.

But even this was not good enough. The migrating people reached a place where

the river divided and began to argue furiously about which way to go. During the argument, the chief and her dog were accidentally thrown into the water and drowned. But almost immediately they were reborn, she as a huge sturgeon, the puppy as a little whitefish. When the people tried to comment on this miracle, they found they could no longer understand each other. Because of the conflict over possession of a puppy, the many human languages were born.

Gunnodoyak - (Iroquois) A young hunter (mortal) who was adopted by Hino and brought up to heaven.

Gyhldeptis - (Tlingit/Haida) The Tlingit and Haida tribes of Alaska considered her a kindly forest goddess.

Hahgwehdiyu - (Iroquois) God of goodness.

Hamedicu - (Huron) The High God.

Hanghepi Wi - (Dakota) Moon god.

Hastsehogan - (Navajo) God of racing.

Hastseoltoi - (Navajo) Goddess of hunting. Wife of the war god.

Hastsezini - (Navajo) God of fire.

Heng - (Huron) The spirit of thunder.

Hino (Hinu, Heno) - (Iroquois) The sky god and the spirit of thunder. He killed the water serpent who lived in the Great Lakes.

Hisakitaimisi - (Creek) "Controller of Life".

Hotoru - (Pawnee) Wind god.

Iatiku and Nautsiti - (Acoma) The sisters who created man.

Iemaparu - (Pueblo) Corn Mother.

Igaehinvdo - (Cherokee) The sun goddess. Sister of Elihino (the earth) and Sehu (corn goddess).

Ikas - (Algonquin) Mother Earth.

Ioskeha - (Iroquois) Creator of the first man and woman.

Isakakate - (Crow) The Supreme Being.

Ite - (Oglala) Wife to Tate (the wind) and mother of the Wani (four sons who control the four seasons).

Katsinas - (Acoma) The younger children of Iatiku who had the power to bring rain and food.

Kanati - (Cherokee) The male First Ancestor.

Ketchimanetowa - (Fox) The Great Spirit.

Ketq Skwaye - (Huron) The creator; Grandmother Toad.

Kokomikeis - (Blackfoot) The moon goddess; mother of the Morning Star

Kokopeli - (Hopi) According to legend, Kokopeli (the flute player and traveling prankster) was the symbol of happiness, joy, and fertility. He would visit villages playing his flute, carrying seeds in his backpack (the "hump" he is pictured as having). Everyone would sing and dance through the night. Then, while the people slept, Kokopeli would roam the corn fields, playing his flute.

The next morning the people would awake to find the corn almost full grown and Kokopeli gone, and many of the young women of the village pregnant. One legend has it that he is responsible for the end of winter and the coming of spring. When, the story goes, Kokopeli comes playing his flute, the sun comes out, the snow melts, the green grass grows, the birds begin to sing, and all the animals gather around to hear his songs. Kokopell'Mana - (Hopi) Erotic companion of Kokopeli. She challenged the young men of the villages they visited to a foot race. When she overtook them (most of the time), she wrestled them to the ground and simulated intercourse with them.

Kokyan - (Hopi) Creator goddess; she created humans, plants, and animals.

L'etsa'aplelana - (Bella Coola) Goddess who initiates the shamans.

La'idamlulum Ku'le - (Maidu) First woman.

Le-tkakawash - (Klamath) Bird goddess.

Lennaxidaq - (Kwakiutl) Goddess of wealth and luck.

Loha - (Klamath) Beneficent goddess portrayed as a beautiful woman.

Loo-wit - (Klikitat) A fire goddess; personification of Mt. St. Helens.

Maja - (Sioux) Earth mother.

Malsum - (Algonquin) Brother of Gluskap, but a destructive force.

Mam - (Mopan) The rain god.

Mani'to - (Lenape) The Great Spirit. According to present Unami usage: Gicelemu 'kaong, usually translated "great spirit", but meaning literally, "creator".

Manu - The first man in some American Indian myths.

Masauwu - (Hopi) God of war, death, and the night.

Master of Winds - (Iroquois) God of the winds, husband of Atahensic, and father of Ioskeha and Tawiscara.

Menahka - (Mandan) Sun god.

Minnehaha - (Blackfoot) Saviour of her people from starvation. The story: The hunters of the tribe would drive a buffalo herd over a cliff; the women would cut up and collect the meat from the dead animals. This particular time the buffalo herds would turn away before going over the edge. This continued until the people were in dire straits and on the verge of starvation.

One morning Minnehaha was at the bottom of the cliff when she noticed a large herd above. In desperation she yelled out that she would marry one of them if they jumped off the cliff. Some of them jumped, others followed and soon the whole herd was over the cliff. When the rest of the tribe came to the cliff they found plenty of meat, but no Minnehaha. Her footprints showed that she had left with an old buffalo.

Nanabojo - (Chippewa) The Trickster god. Also called Winabojo.

Nanabush - (Algonquin) Also known as Manabozho, Wisaaka and Glooscap. He

is the central figure in myth and legend. His grandmother is Nokomis, the earth.

Nanah Waiya - (Choctaw) The place where the people emerged to this world; later used as a name for the creator.

Napi - (Blackfoot) Chief deity.

Nesaru - (Arikara) "The Power Above".

Nishanu - The great sky god of the Arikara tribe (Plains Indians).

Ockabewis - (Chippewa) Messenger of the gods and teacher of mankind.

Oklatabashih - (Choctaw) The survivor of the Great Flood.

Onatha - (Iroquois) The spirit of wheat; she is Eithinoha's daughter.

Oshadagea - (Iroquois) An eagle who attends Hino and lives with him in the sky, along with Keneu, another eagle attendant.

Pah - (Pawnee) Moon goddess who marries the sun. They are the creators of the first people.

Paiowa - (Yana) She and her daughter created the first Paiute people.

Pautiwa - (Hopi) Sun god.

Qakma - (Bella Coola) The first woman.

Quootis-hooi - (Chinook) The creator goddess who created people by eating thunderbird eggs.

Ragno - (Hopi) She is associated with the creation of life.

Rukko - (Mandan) The creator goddess. She makes human bodies and her male counterpart adds the souls.

Selu - (Cherokee) The female First Ancestor.

Shakuru - (Pawnee) Sun god.

Shilup Chito Osh - (Choctaw) The Great Spirit.

Sio Humis - (Hopi) Rain god.

Tarhuhiawahku - (Iroquois) The giant who holds up the heavens.

Tawa - (Pueblo) The sun kachina.

Tawiscara - (Iroquois) The evil twin brother of Ioskeha.

Tieholtsodi - (Navajo) A water monster.

Tirawa atius - (Pawnee) The supreme god.

Tobadzistsini - (Navajo) God of war.

To'nenile - (Navajo) The rain god.

Tsentsa - (Huron) The good Creator-Twin.

Tsichtinako - The female spirit of the Acoma Indian creation myth.

Tsohanoai - (Navajo) God of the sun.

Tunkan Ingan - (Dakota) Sex god.

Uchtsiti - The Acoma Indian creator of the world; Father of the Gods.

Ukat - (Yana) Goddess of good luck.

Unk - (Lakota) Goddess ancestor of all evil beings. She also created fish.

Wah-Kah-Nee - (Chinook) The Chinook people were once struck with a terrible endless winter. They were completely ice-bound with no relief in sight, and so the people began to fear for their survival for they would soon have no food. A council was called, and the elders recalled that endless winter resulted from the killing of a bird. Each person was asked if he or she had been guilty of such a crime. Everyone denied it. But the children pointed to a little girl who, crying, confessed that she had struck a bird with a stone, and it had died.

The Chinook dressed the girl in the finest garments and exposed her on a block of ice as an offering to the winter spirits. Almost immediately a thaw ensued and summer came with a rush. Now the people could gather food again. Nearly a year later, when the winter returned, the Chinook saw a block of ice containing the girl's body and fetched it to shore. Miraculously, the girl revived and afterward lived among them as a sacred being, able to walk unprotected, even barefoot, through the winter and to communicate with its spirits.

Wakan-Tanka - (Sioux) A collective union of the gods.

White Buffalo Woman - (Oglala) This sacred woman brought secret knowledge to the Oglala. It was said that she first appeared to two young men as a white-clad lady whose clothing was lavishly embroidered with porcupine quills in exquisite patterns. One of the young men was overtaken by lust, but the second recognized that she was no earthly woman.

The first, although warned, could not contain himself; he rushed open-armed toward the woman. She smiled, and a soft white cloud descended to cover their embrace. When it passed, the woman stood alone with the young man's skeleton at her feet. Smiling, she told the second man that the dead man had been awarded just what he sought. She instructed the man to return to his village and set his people to building a huge sacred tent.

Then she entered the village, and the people were enraptured by her presence. Walking seven times around the central fire, she spoke to them, giving them a bag containing a sacred pipe and teaching them the ceremonies that went with these objects. She reminded them of the mysteries of their mother, the earth. Urging them always to honor her, she disappeared in the shape of a white buffalo.

Windigo - (Whitiko, Weendigo, Witigo, Wehtiko) (Ojibwa, Chippewa, Algonquin) A race of giant cannibals who feed upon other human beings in the winter when food is scarce.

Winonah - (Ojibwa) She was the daughter of the great goddess Nokomis. Winonah was a virgin mother who was raped four times by the same manitou or spirit. It happened that she was in the forest picking berries one day, and overtaken with a need to urinate, she forgot the warning that women should never face west while making water. When the manitou saw her vagina, he took form and had intercourse with her immediately. Through this spirit-union, she not only acquired magical powers of fertility and longevity, but also gave birth to four heroic sons.

Wisagatcak - (Cree) The Trickster god.

Yebaad - (Navajo) The female leader of the gods.

Yeba Ka - (Navajo) The male leader of the gods.

Yeitso - (Navajo) The child of the sun. A giant in Navajo legend.

Yolkai Estsan - (Navajo) The sister of the turquoise-sky goddess Estsanatlehi, she was a Navaho moon goddess. Called "white shell woman" because she was made from abalone, Yolkai Estsan ruled the dawn and the ocean; she was also creator of fire and maize.

Norse Pantheon

The Norse pantheon included Norway, Denmark and Sweden. The Vikings who were Swedes travelled mostly eastwards, and the Danes and Norwegians travelled mostly westwards. (The Swedes also ventured into Finland, which was not too impressed and mostly preferred its own Gods.) And Iceland came into the equation and did its own Viking things from 800 AD.

Something which helped enormously was that all these people spoke the same Norse language, and would have known their own Kingdoms under the names of Danmark, Vastergotland, Ostergotland and Svealand. Colonies and footholds were established all over the place, from Greenland to England - where their heritage includes Norfolk and Humberside with many Norse-named villages in between. So Norse mythology went everywhere within reach.

Teutonic and especially Norse cosmology claimed that the universe consisted of nine different worlds or realms. Each formed a sector defined by the roots of Yggdrasil, the Ash tree that provides the framework of all reality. Each world could be accessed by any of the others with attendant difficulties; most indwellers tended their own concerns and left the wandering to heroes, wizards, and Gods.

Alfheim - The Realm of the Alfar in English the Elves. It was sometimes called Ljossalfheim the home of the bright elves. This was a region of forest and meadow, sea and islands; a pleasant and sunny place where dwelt the Elven peoples. They don't seem to have been drastically different than Humans; perhaps somewhat taller, much more nobly proportioned and fair to look upon, certainly longer lived. Jotunheim lies in the East, Muspellheim is South, Niflheim is North, and Alfheim is in the West beyond the seas.

Asgarð - The home and realm of the Æsir Gods located high up in the branches of the World-Tree, and not unexpectedly the most difficult of access - the only entry seems to have been across Bifrost the rainbow and one had to get past Heimdall the sentry as well. Within this divine region were many halls and bright dwellings, usually roofed in precious metals. The geography and nature of the region was not much otherwise specified beyond off-hand suggestions that it comprised a Nordic style paradise: tall mountains, bright sunlight, crisp and bracing air, green forests and meadows.

Hel - An underworld region; black, frigid, fetid, dreary and toxic. It is both

the name of the land and the name of its ruler the Goddess Hel, Queen of the Dead. This region seems to have been the final destination of most of humanity; only heroes gained admittance to Valhalla, in Asgarð. About the best that can be said of the place is that the dead seem not to have been tortured and tormented but rather they seem to have been assigned to drag out their destinies until Ragnarok, when they would be freed (in a sense) to fight with Hel's legions against the Gods and heroes.

Jotunheim - The Realm of the Giants or more particularly the Frost-Giants. The Jotunar were an archaic race of humanoids arising out of the primeval Ice at the beginning of days. They are portrayed in Nordic poetry and religious writing as being almost wholly evil and dedicated to the destruction of the Aesir Gods and mankind. Giant seems to be used to describe everything from beings larger than worlds (such as Ymir), down to Trolls and Ogres not much larger than men.

Nevertheless it should be noted that there is Giant blood among the Aesir, some Giantesses being considered quite attractive and marriageable. Jotunheim itself seems to have been a land much like its inhabitants; a vast and frigid reach of taiga forest, fen, glacier, and lifeless, stony mountains.

Midgarð - The world of mankind within a Nordic context, Northern Europe and the surrounding seas. A varied landscape of oceans, fjords, mountains, forests, meadows, and islands.

Muspellheim - A southern land of fire, desert, and dryness, the Realm of the Fire-Giants. Like their close cousins the

Frost-Giants, Surt's Folk were huge humanoids who were inimicable enemies of Mankind and the Gods. They do not loom large in Nordic tales, it being suggested that they bide their time in their distant land until the day of Ragnarok when their King, Surt, will lead them in final battle.

Niflheim - A northern land of fog, pack ice, glacier, and tundra. Inhabited by demons, spirits of the dead, and dragons, it is closely connected to Hel containing within its borders the entrance into that underground abode.

Svartalfheim - Another underground Realm, this was inhabited by the Svartalfar, the Dark Elves (English Drow), a euphemism used to refer to the Dwarven race. They burrowed underground, and most dwell there still. Regarded as being generally hostile to mankind and the Gods, and despised as being of grotesque and vile appearance it was nevertheless conceded that they had no peers in the working of metal, crafting of devices, and cutting of stone and gems. The Dwarves are responsible for any number of fabulous creations usually obtained at great cost.

Vanaheim - The elder home of the Vanir, the other race of Divinities; located like Asgarð, high up in the World-Tree. The Vanir seem to have been more concerned with fertility, land-use, magic and craft, as opposed to the Æsir obsession with warfare and personal heroism. Originally the two fell into early and calamitous conflict; a series of devastating wars is hinted at. Eventually, though, the two groups seem to have reached an accord, and hostages were exchanged to insure fidelity.

Freyr, Freyja, Njord, and possibly Uller were Vanir among the Aesir. Gullveig was an important Vanir opponent. The Realm of Vanaheim seems to have not been much described, beyond suggestions of a lovely, rather bright Elven sort of region.

The Nine Heavens - As an additional bit of lore, the Norse also recognized nine skies, or heavens, in a parallel to the Nine Worlds discussed above. From the nearest to the earth, to the highest and most inaccessible, they are described thusly: 1). Vindblain, Heidthornir, or Hregg-Mimir (Wind-Dark, Cloudy-Bright, or Storm-Mimir). 2).Andlang (Extended). 3).Vidblain (Wide-Dark). 4).Vidfedmir (Wide-Embracer) 5).Hriod (Coverer). 6).Hlyrnir (Twin-Lit). 7).Gimir (Fiery, or Dazzling). 8).Vet-Mimir (Winter-Mimir). 9).Skatyrnir (Rich-Wetter).

Aarvak - horse of sun

Aege - sea god that was enemy of aesir, then became their ally and holds feasts for them

Alfadur - Supreme Being; creates new heaven after Ragnarok; possibly same as Odin

Alfhild - goddess that dressed as man to avoid marrying King Alf

Alsvider - moon horse

Alsvin - Sun horse

Andrimnir/Andrimne - Cook of gods

Angeyja - water goddess; personification of waves

Annar/Anar - husband Nott; father Jord

Arvakr - Sun horse

Askafroa - wife of ash tree, its spirit, malicious

Audhumla - Cow that nursed Ymir

Baldr/Balder/Baldur - Son Odin, god of light; killed by Hodur

Beyggvir - Attendant Frey

Beyla - elf Attendant Frey

Bil - Child Mani; waning moon

Bragi - God of poetry

Brock - Boastful dwarf, brother Sindri

Brunhild - Leader of valkyries

Dag - Day

Dellinger - husband Nott, father Dag

Einmyria - Daughter Loki & Glut

Eira/Eir - Physician goddess

Eisa - Daughter Loki & Glut

Elde - Servant of Aegir

Elli - Wrestled Thor

Farbuti - father of Loki

Fasolt - Fafnir's brother; killed by him

Fenrir - Offspring Loki, wolf, bit off Tyr's hand

Fialar - Cock that sounds Ragnarok
Fiorgyn - Mother Frigga

Flosshilda - In Wagner, a guardian of Nibelung hoard

Forseti - Justice god

Freki - Wolf at Odin's feet

Frey - Brother of Freya

Freya//Freyja Vanadis - love/beauty, magic goddess; sister of Frey; owns shapeshifting cloak, turns Ottar into boar

Frigg/Frigga - Supreme goddess; wife of Odin; served by huldra-folk (nymphs)

Fulla/Abundia - Attendant of Frigga (possibly her sister)

Funfeng - Servant Aegir

Garm - Blood-dog of underworld

Gefjon/Gefion - Maid in Frigga's palace, cares for unwed dead

Gerda - Wife of Frey, for whom he gave up his sword

Geri - One of Odin's wolves

Glaur - wife of the moon or the mother of moon and sun by Mundilfari

Gna - Messenger of Frigga; travels through fire & air

Gullinbursti - Boar of Frey

Gulltopp - Heimdall's horse

Gunlod - Wife Odin, mother Bragi & Skadi

Hagen - Son mortal & sea goblin, kills Sigurd

Hati - Wolf that pursues sun and moon

Haugbonde - nature spirit, guardian of farms

Heidrun - She-goat giving milk in Valhalla

Heimdall - God guardian against giants; watches Bifrost with trumpet Gjallarhorn to announce Ragnarok

Hela - Mistress of Hel

Hermod - Son Odin, recalled Balder from Hel

Hiuki - Child Mani; waxing moon

Hlin - Attendant Frigga; goddess consolation

Hlora - Heat god that cares for Thor

Hodur - Blind man that killed Balder

Hoenir - Odin's brother; sent to Vanaheim

Hordeshyrde - dragon

Hraesvelg - giant eagle or winter god in eagle plumes

Hugi - Man of Utgard-Loki, won footrace; Thought

Hugin - One of Odin's ravens

Huld - troll woman

Ithunn/Idun/Iðunn - Wife of Bragi, kept apples of youth

Jord/Jörð - Earth goddess

Jormundgand/Jörmungandr - sea monster; the Midgard Serpent; encircles the world, living in the ocean depths; will die killing Thor

Karl - god of peasants; son of Amma & Heimdall; husband of Snor

Kvasir - wisdom god, teaches mankind

Lofn - Attendant of Frigga, mild, love goddess

Logi - Man of Utgard-Loki, cook

Lorelei - Siren maiden/water nymph

Lorride - daughter Thor & Sif

Mani - moon god; daughter of Mundilfari; marries Glaur

Margygr - ugly mermaid

Menglad - goddess of healing; Freya?

Modgud - woman that guards bridge of Hel

Munin - One of Odin's ravens

Naglfari - husband of Nott; father of Aud

Nanna - Wife of Balder

Narve - Son Sigyn & Loki

Nehallennia - goddess of plenty; possibly sea goddess

Nerthus - sea/fertility/peace goddess; sister of Njord

Nidhogg - Serpent of Niflheim feeding on Yggdrasil

Njord - God of sailors	Smiera-Gatto - household spirit; Butter Cat
Nip - Mother Nanna	Snorta - Virtue goddess
Odin - King of gods; called Allfather; personification of air or spirit of the universe; god of wisdom and victory; appears as tall man in his fifties; gives up eye to drink from Mimir's Well	Sol - Sun
Odur - Sunshine; Husband of Freya	Suttung - Brother Gilling, tosses dwarves to sea
Rán - Mermaid, sea goddess, wife Aegir	Svadilfari - Horse helps mountain giants
Ratatosk - Squirrel of Yggdrasil	Svanhit - Valkyr
Rinda - Goddess of frozen earth, wife Odin, mother Vali; possibly a giantess	Svasud - ancestor of summer
Saehrimnir - Boar gods feast on	Syn - Attendant Frigga, truth
Saeming - Son Niord & Skadi, first king Norway	Tharapita - war god, servant Thor
Saga - Goddess of history	Thor - Thunder god; son of Jord and Odin; great size and strength; loses temper; left in care of Vingnir and Hlora
Schrimnir - Boar cooked nightly in Valhalla	Thora - Daughter king Hakon; wife Helfrat
Sif - Wife Thor	Thrud - daughter Sif, wooed by dwarf Alvis
Sjøorm - sea serpent	Tyr - God of battle (from earlier Tiwaz)
Skadi - Wife of Niord, winter goddess	Uller/Vulder - Winter god, son Sif
Skirnir - Frey's messenger, won the god's sword	Urd - Norn of past
Skoll - Wolf that pursues sun and moon	Vali - God of eternal light, son Odin & Rinda
Skrimsl - sea serpent	Vali - Son Sigyn & Loki (diff from Odin's son)
Skuld - Norn of future	Valtam - Father Vegtam
Sleipnir - Odin's horse, 8-legged	Vara - Oath goddess
	Ve - Brother Odin (holy)

Vedfolnir - Falcon that sits on Yggdrasil

Verdandi - Norn of present

Vidar/Víðarr - Silent god, son Odin, survives Ragnarok

Vili - Brother Odin, helped slay Ymir (will)

Vindsual - son of Vasud; father of winter

Vingnir - Winged god that cares for Thor

Vithafnir - giant cockerel

Vjofn - Attendant Frigga, creates love
Vor - Faith goddess

Wingi - Messenger of Gudron

Wyrd - Mother of Norns; personification of fate

Ossetian Pantheon

The mythology of the Ossetian people of the Caucasus region contains several gods and supernatural beings. The religion itself is believed to be of Sarmatian origin, but contains many later elements from Christianity, and the Ossetian gods are often identified with Christian saints. The gods play a role in the famous stories about a race of semi-divine heroes called the Narts.

Huycau - The chief of the gods. Identified with the Christian (or Muslim) God.

Uastyrdzhi (Saint George) - The patron of males and travellers, and the

guarantor of oaths. Main patron of North Ossetia-Alania.

Uacilla (Saint Elijah) - Also spelled Wasilla. God of rain, thunder and lightning. As protector of the harvest he is known as Хоры Уацилла (Hory Uacilla, "Uacilla of the wheat"). Anyone struck by lightning was considered chosen by the god and, if they survived, a sheep was sacrificed in their honour. His festival was celebrated in the summer with the sacrifice of a lamb and a bull and the drinking of specially brewed beer. On that day women baked bread in silence as a mark of reverence.

Safa - God of the hearth chain. The most important domestic deity for Ossetians.

Donbetyr - Lord of the waters. His name is a fusion of the Ossetian don (meaning water) and Saint Peter. He uses his chain to drag down those who unwarily go swimming too late to his realm at the bottom of the sea. He has many beautiful daughters, comparable to the Rusalki of Slavic mythology. Up to the 19th century, his day was celebrated on the Saturday following Easter by young girls.

Tutyr - Lord of the wolves. Identified with Saint Theodore of Tyre.

Fælværa - The name is possibly a conflation of Saints Florus and Laurus. Fælværa was the protector of sheep and his festival was celebrated before sheep-shearing in September. He only has one eye. He is often the enemy of Tutyr.

Æfsati - The protector of wild animals, especially deer, wild boars and mountain goats.

Kurdalægion - The heavenly smith. A close friend of the Narts.

Satana - Mother goddess, mother of the Narts.

Saubarag - the god of darkness and thieves, identified with Satan.

Huyændon Ældar - Lord of the fish. A great magician and a spirit who behaves like an earthly chief ("ældar"). His name means "Lord of the Strait" (according to Abaev, this is most probably the Cimmerian Bosphorus, the modern Strait of Kerch).

Barastyr - also transliterated Barastaer or Barastir) is the ruler of the underworld who assigns arriving dead souls to either paradise or his own realm.

Aminon - Gatekeeper of the underworld.

Alardy - Lord of smallpox, who had to be placated.

Kurys - is a dream land, a meadow belonging to the dead, which can be visited by some people in their sleep. Visitors may bring back miraculous seeds of luck and good fortune, sometimes pursued by the dead. Inexperienced souls may bring back fever and sickness instead. Gershevitch (with V.I. Abaev) compares the name Kurys to the mountain Kaoris in Yasht 19.6 (Avestan *Karwisa), which might indicate that the name is a spurious remnant of origin legends of Airyanem Vaejah of the Alans.

Abadin A supreme deity. In some references, referred to as Abadin, Mighty Father or Mighty Father.

Abibaal A god of Byblos. At times, identified as Abibaal.

Adonis - A god of Byblos. Occasionally called Adonis, Syrian God, Syrian God or Adonis.

Aer - A primaeval creator-deity: the spiritual. Force of the universe. He appears in various creation legends as the son of Omichle and Pothos who fathered Otos on his sister Aura; the consort of Chaos with whom he produced Kolpia and Pothos; or as consort of Ether with whom he produced Oulomus. Some accounts say that he was the offspring of Uranus. Sometimes identified as Aer.

Al Ait - A fire-god. Sometimes called Al Ait.

Alethai - Devotees of the fire-god, Al Ait. Occasionally identified as Alethai.

Anhyt - A war-goddess. She is sometimes equated with Anat. In some lore, occasionally known as Anhyt, Anat, Anat, Allat, Anahit, Anahita, Anaitis, Anata, Anath, Anta, Aphrodite, Ashtareth, Athtarath, Athtart, Attart, Hanatu, Queen of Heaven, Syria Dea, Anaitis, Anthat, Ashtoreth, Ashtoroth, Astarat, Astarte, Athirat, Athtar(a)t, Yabamat Liimmim, Babylonian Ishtar, Egyptian, Anthrathi, Antit, Phoenician Antaeus, Phrygian Cybele, Sumerian Inanna or Baalat.

Aquqim - Fabulous horned beings, like Baal. Himself, used by El in his fight.

Phoenician Pantheon

With Baal. In some references, known as Aquqim, Okelim or Okelim.

Astarte - A Phoenician fertility-goddess. Goddess of shepherds. The Greek name for Ashtaroth. Consort of El. Consort and mother of Baal. She was adopted by the Egyptians as the daughter of Ptah or Ra and became a consort of Seth. In this role she is depicted naked on horseback. In Arabia, Astarte became the god Athar and the goddess Sams. She is sometimes depicted as a cow or as a woman with a cow's head, or identified with Ilat or Ishtar.

In some references, referred to as Astarte, Anat, Anat, Allat, Anahit, Anahita, Anaitis, Anata, Anath, Anta, Aphrodite, Ashtareth, Athtar, Atthart, Attart, Hanatu, Queen of Heaven, Syria Dea, Anaitis, Anthat, Ashtoreth, Ashtoroth, Astarat, Athirat, Athtar(a)t, Yabamat Liimmim, Babylonian Ishtar, Egyptian, Anthrathi, Antit, Phoenician Antaeus, Anthyt, Phrygian Cybele, Sumerian Inanna, Baalat, Ashtart, Ashtart, Astarte, Astarot, Astarot, Ashtaroth, Astaroth, Astaroth, Inanna, Inanna, Inana, Innana, Innin, Innini, Inninina, Ishtar, Nana, Ninanna, Nininni, Ninni, Ninsinna, Innin(ina), Nana, Nin(in)ni, 'sky lady', Akkadian Ish(t)ar or Babylonian Nina.

Auchthon - A sky-god. An early name for Ouranos. Also called Auchthon, Epigeus, Epigeus, Ouranos, Ouranos, Ouranos, Ourannus, Greek Uranus, Epigeus; Greek Uranus or Epigeus; Greek Uranus.

Aun - A fish-god. Husband of Derceto(Atargatis). Also referred to as Aun.

Baal-Addir - The god of Byblos. A name of Baal as 'powerful'. Also commonly identified as Baal-Addir.

Baal-Biq'ah - A weather-god. Titular deity of Baalbek. Occasionally identified as Baal-Biq'ah.

Baal-Brathy - A local mountain-god. Occasionally called Baal-Brathy.
Baal-Hammon - Baal as a fertility-god at Carthage. Occasionally known as Baal-Hammon, Roman Frugifer, Roman Frugifer, Bebellahamon or Bebellahamon.

Baal-Hermon - A mountain-god. In some lore, occasionally called Baal-Hermon.

Baal-Malage - A local god. In some accounts, referred to as Baal-Malage.

Baal-Melkart - A god of Tyre and later of Carthage. In some references, identified as Baal-Melkart.

Baal-Qarnain - A Punic god. A name for Baal-Hammon as a horned. God. On occasion, identified as Baal-Qarnain.

Baal-Sapan - An Ugarit mountain-god. Consort of Pidray. Father of Tly. In some references, called Baal-Sapan, Baal-Sapon, Baal-Sapon, Canaanite Baal-Sapon or Canaanite Baal-Sapon.

Baal-Tamar - Lord of the tree of life (the palm). On occasion, called Baal-Tamar.
Baau - A goddess. Wife of Kolpia. Mother of Aion and Protogonos. In some accounts she was worshipped as a heifer. At times, called Baau, Bau, Bau, Baba, Nirutu, Nirutu, Sumerian Baba, Sumerian Baba, Gula, Ishtar, Niritu or Niritu.

Baitulos - The home of God. Known as Baitulos.

Balmarcodes - A deity, lord of the dance. In some accounts, identified as Balmarcodes, Syrian Hadad, Syrian Hadad, Adad or Idurmer.

Ben Dagon - Son of Dagan. Also identified as Ben Dagon.

Berouth - An early mother-goddess. Consort of Elioun. Mother of Ouranus and Gaea. Also commonly called Berouth, Beruth, Beruth, Beouth or Beouth.

Chaos - A primaeval creator deity. Consort of Aer. Progenitor of Kolpia and Pothos. Sometimes called Chaos, Hun-tun, Hun-tun, Chaos, Emperor of the Centre, Hu, Shu, T'ai Chi or Hu.

Chousorus - Son of Oulomus. He engendered the primaeval egg from which came Ouranos and Gea. Also known as Chousorus, Chousoros or Chousoros.

Chrysor - A sea-god: the first sailor. He is said to have invented fishing tackle. Also commonly known as Chrysor, Diamichius or Diamichius.

Elibaal - A god of Byblos. Sometimes identified as Elibaal.

Elioun - An early god. Consort of Berouth, some say. Father of Ouranus and Gea. Also identified as Elioun, Greek Hypsistus or Greek Hypsistus.

Eshmun Astarte - An androgynous deity. Sometimes referred to as Eshmun Astarte.

Ether - A primordial first principle. Together with the other principle, Aer, it produced Oulomos, a precursor of the gods. Sometimes referred to as Ether, Zeus, Zeus, Aether, Ahura Mazda, Aktaios, Basileus, Dios, Dyaus, Ether, King of Men, Lord of the Sky, Lykaios, Maimaktes, Meilichios, Olympios, Polieus, Zio, Aether, Agoraios, Alastor, Apomyios, Boracus, Boulaios, Cloud-Gatherer, Dictaeus, Eleutherios, Ephestios, Gamelios, Herkeios, Horios, Kataibates, Keraunos, Khesios, Lord of the Sky, Marnos, Me(i)lichios, Nephelegeretes, Nicophoros, Ombrios, Panomphaean, Pater, Phratrios, Pilar, Pistios, PolieusSabazios, Sabazius, Soter, Talaios, Tele(i)os, Thunderer, Tritos, Xenios, Zagreus, Zan, Egyptian Amon, Etruscan Tinia, Hindu Dyaus, Lycian Cragus, Persian Ahura Mazda, Roman Diu-pater, Jupiter, Q're or Tyndareus.

Flame - Offspring of Genos and Genea. Also commonly called Flame.

Gea - An earth-goddess. Consort of Ouranos. She and Ouranos were hatched from the primordial egg produced by Chousorus. In some lore, occasionally referred to as Gea, Geb, Geb, Gae, Great Cackler, Great Chatterer, Keb, Nile Goose, Qeb(eb), Qebk, Seb or Greek Cronus.

Genea - Child of Protogonos and Aion. Sister and consort of Genos. Identified as Genea.

Genos - Offspring of Protogonos and Aion. Brother and consort of Genea. Father of Flame, Fire and Light. Sometimes identified as Genos.

Hyposouranios - A giant. Son of Fire. Brother of Ousoos. He was said to be the first being to construct towns. Also referred to as Hyposouranios, Upsouranios or Upsouranios.

Ishi - An early light-god. Referred to as Ishi.

Janim - A sea-god. In some accounts, after being defeated by Baal-Sagan, he was given Astarte for his wife in consolation. Occasionally identified as Janim.

Khoser-et-Hasis - A sea-god. He fought Baal with the aid of Leviathan, Suffete and Zabel. Also known as Khoser-et-Hasis, Bn-Ym or Bn-Ym.

Kinnar - A god of music. On occasion, called Kinnar, Kinnur or Kinnur.

Light Child - Offspring of Genos and Genea. In some lore, occasionally identified as Light Child.

Melk-Ashtart - An androgynous deity. Referred to as Melk-Ashtart.

Mikal - A local god: a name for Moloch. Occasionally called Mikal, Moloch, Moloch, Makkal, Mukal, Malcam, Malek, Malik, Melech, Melek, Milcom, Milkom, Mlk, Molech, Molek(h), Moloc or Molokh.

Muth - A god of death. Known as Muth, Canaanite Mot or Canaanite Mot.

Nirutu - A mother-goddess. She is depicted as part woman, part serpent. Sometimes called Nirutu, Baau, Baau, Bau, Sumerian Baba or Niritu.

Omichle - The primaeval darkness. This principle merged with Pothos to produce the physical force (Aura) and spiritual force (Aer) of the universe. In some accounts, identified as Omichle, Omicle or Omicle.

Ophioneus - A sea-dragon overcome by Zas. Occasionally referred to as Ophioneus, Canaanite Tannin or Canaanite Tannin.

Otos - Son of Aer and Aura. Known as Otos, Otus, Otus or Otos.

Oulomus - A being produced by Aer and Ether. Progenitor of Chousorus. Also referred to as Oulomus, Oulomos or Oulomos.

Ousous - A creator-god, a giant fire-deity. Brother of Hyposouranios. He and his brother were said to be the inventors of mankind. Occasionally called Ousous.

Si'a - A minor goddess. In some accounts, known as Si'a.

Suffete - of the River A river-beast. This animal fought on the side of Khoser-et-Hasis in his battle with Baal. Occasionally identified as Suffete of the River.

Taaut - A deity said to have invented writing. In some references, referred to as Taaut, Egyptian Thoth or Egyptian Thoth.

Zabel - of the Sea A sea-beast. This animal was used by Khoser in his fight with Baal. On occasion, identified as Zabel of the Sea.

Zeus Demaros - Son of Ouranos and Gea. In some accounts, called Zeus

Demaros, Demares, Demares, Demaros or Demaros.

Pop Culture Pantheon

Over the years a numerous amount of psychic energy has been created and this energy has turned media ideas and images into a pantheon. These gods aren't the real deal, more the media image of them. Feel free to create your own mythology around them.

Bruce - God of YeeAh fighting. Yes, that Bruce Lee. Popular among Kung Fu devotees, followers of Bruce defend others with their cool Kung Fu moves. Bruce Lee is the most devastating killing maniac that ever roamed cinema. Also he is Asian, which makes his kicking abilities rise a total of over 100,000%.

Bruce Lee has the amazing ability to regenerate and somehow make a million dollars no matter how corny and laughable his loud fighting screams are when he's beating the shit out of unconvincing yet quite lovable eye-patch wearing American allies. And he's coming for YOU next! Lee is the only known person to have beaten Chuck Norris and to have made him cry.

Chuck - God of ass kicking. The neglect of his often-working father led the young Chuck Noriss to take up martial arts, and he found he was a natural at it. Some would say supernatural. Upon reaching adulthood he relocated to some random town in Kansas to "kick the shit out of some skeet." He then entered into karate tournaments in an attempt to garner income, and won several consecutively, though the other contestants did not survive.

This attitude led him to create his own form of martial arts called Kik Uras. Chuck claimed he could easily beat up any Asian that came around the place until he got the tar beaten out of him by Bruce Lee. Humiliated he then sold his soul to the devil for his rugged good looks and unparalleled martial arts ability.

Immeadietly after the transaction was finalized, Chuck roundhouse kicked the devil in the nuts and took his soul back. The devil, who appreciates irony, couldn't stay mad and admitted he should have seen it coming. He then landed the lead role of Walker Texas Ranger but before each filming he had to be injected with five times the lethal dose of elephant tranquilzer.

This was to limit his strength and mobility, in an attempt to lower the fatality rate of the actors he fights. To this day Walker holds the world record for most fatal accidents during a single season, most caused by severe head trauma. A blind man once stepped on Chuck Norris' shoe. Chuck replied, "Don't you know who I am? I'm Chuck Norris!"

The mere mention of his name cured this man's blindness. Sadly the first, last, and only thing this man ever saw, was a fatal roundhouse delivered by Chuck Norris. Chuck Norris is currently suing NBC, claiming Law and Order are trademarked names for his left and right legs. Since ascending to godhood Chuck has visited various planets in the solar systems; that's why there are no signs of life anymore.

Cthulhu - God of whatever he damn well likes. Popular among gamers, Cthulhu encourages his minions to screw

with peoples minds whenever possible. He is far more fond of psychological damage than physical damage. Unfortunately a media disconnect has happened and rather than the horrific visage that Cthulhu was supposed to have he instead appears as a soft plush Cthulhu toy to his followers.

Cthulhu performed relatively well in his early schooling, achieving good marks in most subjects especially surprising his geometry teachers. Fellow students would often tease the young Cthulhu. These students would soon find themselves plagued by dreams of non-euclidean angles and eldritch titans from beyond sanity. All but one of these children took their own lives; the final one was hit by a bus before he had a chance.

Cthulhu himself went on to university where he completed a fine arts degree in ancient civilizations, mythology and archaeology. His marks were exemplary with reviewers often commenting his knowledge exceeded that of modern science as if he were present for the events. When approached on the issue Cthulhu himself asserts he was asleep in R'lyeh at the time. Cthulhu completed his PhD entitled the Great Old Ones and Feminist Theory for which he received numerous accolades but unfortunately he ate his faculty advisor and for some mysterious reason was unable to find anyone willing to take her place. Thus he was unable to graduate. The university in question burnt to the ground soon after.

The Easter Bunny - God of children, rabbits and eggs. The Easter Bunny leaves baskets of treats (including Easter eggs and assorted chocolates) on Easter

morning for good children. Sometimes children leave out carrots for him, and god help anyone who doesn't. Easter Bunny, also know as Free-range Easter Hare, or Rabbit a la Pascha, was the poor son of a merchant, a rabbit living in desperate times. He had to quit school in order to help his father in supporting for his 187 brothers and 139 sisters.

After the tragic death of his parents by getting stepped on by Santa Claus, the Easter Bunny went mad, and killed all the humans in his village, to feed to his brothers and sisters. He then fled to the east where at some point he gained his supernatural abilities. He eventually started up the organization Godless Idiots Who are Definitely Going to Hell or PETA. The bunny is incredibly fast and has bragged of having near lightspeed abilities. The Bunny and Santa are sworn enemies.

Elvis - God of grooviness. Yes, over the years Elvis has gotten so much attention that the media image of him has gained deific powers. Followers report seeing him in his gaudy Las Vegas clothing. Oh yeah!

Godzilla - God of chaos and change. Godzilla followers are urged to cause destruction for its own sake but also to fight and defend their home towns against even worse threats. Daikaiju Gojira also known by his on-screen moniker Godzilla was a giant radioactive mutant dinosaur, and is one of Japan's foremost film stars. On the screen, Godzilla was known for his legendary acting range: he could play anything from an evil giant mutant dinosaur to a benevolent giant mutant dinosaur to an anti-heroic giant mutant dinosaur - and everything in between.

One day the Japanese government for reasons known only to them decided to use Godzilla's family's house as a test site for nuclear weapons, killing all within with the exception of Godzilla who instead grew to 50 meters tall and gained super powers. Godzilla made a promise to have his revenge on humankind. Naturally, this revenge would take the form of constantly attacking the same four major Japanese cities, while leaving the rest of the world completely unharmed. However, if space aliens or another, more evil monster were to surface, Godzilla would defend human kind from said threat, so that later, he could continue destroying humankind, even after just saving them. Yes, I know, the whole thing's very complicated.

Marilyn - Goddess of Sex. "I'm not interested in money. I just want to be wonderful." Followers of Marilyn Monroe have to be the centre of attention and value their sexuality above all else. Marilyn is sexier than anyone you've ever met in 3D. She parlayed sexiness into a career. Cue cards for every shot? Forty-one takes for a single scene where all Marilyn does is answer the front door and sign for a package?

Acting at its best. Marilyn became aware of her sexiness after junior high school. She noticed that the elapsed time between when men looked at her face and then to her bosom was getting shorter and shorter. She also noticed that whenever she left her panties at home and climbed trees that all the boys would give her their lunch money--teachers, principal, and school bus driver included. It didn't matter that she didn't finish the eighth grade, men were not

listening to what she was saying anyway.

In 1959, the United States Census Bureau estimated that at any given moment sixteen thousand males were thinking about her while putting the Kleenex kids through college. There has been much speculation on why Monroe was considered to be so attractive. Her secret was always seeming and talking like she was just about to have an orgasm, as if every man watching her could tip her over the edge at any moment they chose.

Santa Claus - God of children and toys. Santa Claus is a kindly, round-bellied, merry, bespectacled man in a red suit trimmed with white fur with a long white beard. On Christmas Eve he rides in his flying sleigh lifted by reindeer from house to house to loot the joint.. er I mean give presents to children. To get inside the house, he teleports down the chimney and lands in the fireplace. During the rest of the year he lives together with his wife Mrs. Claus and his slaves.. I mean Elves who serve as his toy production staff. His home is the North Pole.

As a VERY young man, he attended St John's College, Oxford. While at university Santa Claus was officially declared a stalker on account of telling everyone that "I know when you are asleep, when you are awake, when you are bad, and when you are good." Upon graduation he decided to try his hand at business. However the only venture capitalists he could convince with his idea of sliding down people's chimneys to eat cookies and hand out gifts were polar bears in the North who had gotten rich by investing the fish business.

Despite all logic, the polar bears are continuing to get a very high return on their investment. The corporation became known as North Pole Incorporated.

Santa can only be killed with silver bullets, kryptonite, a wooden stake through the heart, and Easter Bunny bites. When fighting Santa, try to avoid fireplaces and snow; he gains a regeneration power when is next to a fireplace, and a +2 Mana bonus when walking on snow. Also note that he has a special ability that allows him to climb up small chimneys very quickly.

He can cast huge snowballs or burning Christmas presents which cause 4d20 damage to all characters in the area. Santa currently owns a franchise of sweat-shops in China and is wanted by the FBI for breaking into people's houses. Santa and the Easter Bunny are sworn enemies.

Primordial Pantheon

The primordial deities are the first entities or beings that came into existence. These deities are a group of gods from which all others descend. Although generally believed to be the first gods produced from Chaos, some mention a pair of deities who were the parents of the group. These deities represent various elements of nature. Chaos has at times been considered, in place of Ananke, the female consort of Chronos.

The primordial gods are depicted as places or realms. The Primordials were the first race of beings and deities that came into existence, predating the Titans and Gods. They were astronomical in

size and their appearances were elemental and cosmic, bit similar to the Titans, though they bore a more humanoid appearance. The Primordial deities are the first entities or beings born in existence. They form the very fabric of the universe and as such are immortal. These deities are a group of gods from which all the other gods descended.

They preceded the Titans, the descendents of Gaia and Uranus. They are also the children of Chaos the formless void who created the universe. The Primordials include;

Aether (Aither) - The Protogenos of the mists of light which fill the upper zones of air. His element lay beneath the arch of heaven's dome, but high above the airs of the mortal realm.

Ananke - The Protogeonos of inevitability, compulsion and necessity. She was the mate of Chronus (Time) and like him was an incorporeal, serpentine being who twisted circling around the whole of creation.

Chaos (Khaos) - The Protogenos of the lower air. She filled the gap between the bright mists of the heavenly aither and the floor of the earth. From Chaos were descended the other airs: Erebus (darkness), Nyx (night), Aether (light), Hemera (day); as well as the birds. Only late classical writers describe Khaos as a primeval mixture of the elements.

Chronos (Khronos) - The Protogenos of time was the very first being to emerge at creation self-formed. He was a three-headed, incorporeal being with serpentine tail, who circled the whole of

creation, entwined with his consort Ananke.

Erebus (Erebos) - The Protogenos of the mists of darkness. His dark element was sunk into the hollows of the earth, and encircled the dismal realm of the underworld.

Eros - The Protogenos of generation. He was known as Phanes or Protogonos, distinguishing him from the younger Eros, Aphrodite's son. He was one of the first beings to emerge at creation, and caused the universe to procreate.

Gaea (Gaia) - The Protogenos of the earth. Mother Earth emerged at the beginning of creation to form the foundation of the universe. Gaea was one of the few Protogenoi to be depicted in anthropomorphic form, however even as such she was shown as a woman partially risen from the ground, inseparable from her native form.

Hemera - The Protogenos of the day, rose up from the ends of the earth to scatter the dark mists of night, spread across the heavens by her mother Nyx, and reveal to the earth below the bright shining blue of the Aether, her protogenic consort.

Hydros - The Protogenos of water. Together with the earth he formed the primeval Mud. Hydros was usually equated with the earth-encircling, fresh-water Titan Oceanus.

Nesoi - The Protogenoi of the islands. Their rocky forms were broken from the earth by Poseidon and cast into the sea.

Nyx - The Protogenos of night, Nyx drew the dark mists of her consort,

Erebus, across the heavens at night, cloaking the bright light of the heavenly aether. Her anthropomorphic form was of a woman clothed in star-spangled mantle.

Oceanus (Okeanos) - The Protogenos of the great earth-encircling, fresh-water river Oceanus. From his flow every river, spring and rain-bearing cloud was sprung. His anthropomorphic form was that of a horned man with the tail of a serpentine fish in place of legs.

Ourea - The Protogenoi of the mountains. Their rocky forms were born of Gaea the Earth.

Phanes - The Protogenos of generation, the creator-god. He was sprung from a silver egg, the seed of creation, at the beginning of time, and set the universe in order. Phanes was also named Eros or simply Protogonos (the First Born). According to some Zeus swallowed him whole to gain supremacy over the universe.

Physis - The Protogenos of nature. "Mother Nature" was one of the first beings to emerge at creation. She was related to both Gaea and Tethys.

Pontus (Pontos) - The Protogenos of the sea. He sprung from Gaea the Earth at the beginning of creation, when the elements of the universe were set in their proper order.

Tartarus (Tartaros) - The Protogenos of the great stormy pit which lay beneath the roots of the earth. He was the anti-heaven: just as the dome of heaven arched high above the earth, Tartarus arched beneath her. The Titans were imprisoned in his depths.

Tethys - The Protogenos of the flow of fresh-water. She was an aspect of all-nourishing Mother Nature. From Tethys and her husband Oceanus the rivers, springs and clouds drew their waters.

Thalassa - The Protogenos of the sea or sea's surface. She was born of Aether (light) and Hemera (day). Mixing with the deep waters of Pontus (sea) Thalassa spawned the schools of fish.

Thesis - The Protogenos of creation. She was similar to Tethys, Mother Nature's great nurse.

Uraus (Ouranos) - The Protogenos of the solid dome of heaven, whose form stretched from one horizon to the other. He sprung forth from Gaea the Earth at the beginning of creation. Later his son Cronus, seized and castrated him, as he descended to consort with Mother Earth.

Non Greek primordials;

Abzu - the Ocean Below, the name for fresh water from underground aquifers; depicted as a deity only in the Babylonian creation epic Enûma Eliš

Æfsati (Æфсати). The protector of wild animals, especially deer, wild boars and mountain goats.

Alardy (Аларды). Lord of smallpox, who had to be placated.

Amanor or Vanatur (same god with different names) - Amanor was the deity of Armenian new year. His feast, Navasard (New year), was held at the end of July. His temple was located in Bhagavan.

Aminon (АМИНОН). Gatekeeper of the underworld.

Anahit - The goddess of fertility and birth, and daughter or wife of Aramazd, Anahit is identified with Artemis and Aphrodite. "Great Lady Anahit", one of the most loved and honored Armenian goddesses, was often sculptured with a child in her hands, and with a particular hair style of Armenian women. Temples dedicated to Anahit were established in Armavir, Artashat, Ashtishat. A mountain in the Roman district of Sophene was thought to be Anahit's throne (Ator Anahta).

Anshar - god of the sky and male principle

The Apkallu - seven demigods created by the god Enki to give civilization to mankind

Ara 'Ara the Beautiful' - the god of spring, flora, agriculture, sowing and water. He is associated with Osiris, Vishnu and Dionysus, as the symbol of new life.

Aramazd - The father of all the gods and goddesses, Aramazd created the heavens and the earth. The first two letters in his name, "AR", are the Armenian root for sun, light, and life. Worshiped as a sun-god, Aramazd was considered to be the source of earth's fertility. His feast Am'nor, or New Year, was celebrated on March 21 in the old Armenian calendar. Aramazd's main sanctuary was one of the principal cult centers of Ancient Armenia.

Aray - A little-known war god.

Asag - monstrous demon whose presence makes fish boil alive in the rivers

Astghik - Goddess of love, beauty and water, wife or lover of Vahagn and often sculptured without clothes. Her temple in Ashtishat was called "the room of Vahagn", where she met her lover. Astghik is still honored nowadays by Armenians worldwide by the Vartavar feast where people celebrate by Water fights.

Atiratu - (Ilu's wife).

Atja - The god of thunder, also called Bajanolmmal, Dierpmis or Hovrengalles, which means "Thor-man".

Attaru - (God of Fertility: sky god).

Barastyr (Барастыр, also transliterated Barastaer or Barastir) is the ruler of the underworld who assigns arriving dead souls to either paradise or his own realm.

Barsamin - God of sky and weather, probably derived from the semitic god Baal Shamin.

Beaivi or Biejje - The great Goddess of the Sun, mother of human kind.

Bieggagallis - The god of the storms, father of human kind, consort of Beaivi.

Bieggolman - God of the summer winds.

Biegkegaellies - God of the winter winds.

Biejjeniejte - Goddess of healing and medicine; her name means "Daughter of the Sun" or "Maiden of the Sun", and she was especially helpful against sicknesses caused by her mother, the sun.

Donbetyr (Ossetic: Донбетыр). Lord of the waters. His name is a fusion of the Ossetian don (meaning water) and Saint Peter. He uses his chain to drag down those who unwarily go swimming too late to his realm at the bottom of the sea. He has many beautiful daughters, comparable to the Rusalki of Slavic mythology. Up to the 19th century, his day was celebrated on the Saturday following Easter by young girls. The edimmu - ghosts of those who were not buried properly

Fælværa (Фæлвæра). The name is possibly a conflation of Saints Florus and Laurus. Fælværa was the protector of sheep and his festival was celebrated before sheep-shearing in September. He only has one eye. He is often the enemy of Tutyr.

Haddu/Hadadu - (Storm god). "thunderer".

Hayk - Legendary archer and forefather of the Armenian people, Haik slew the Titan Bel. Haik was identified with the Sun-god Orion.

Huyændon Ældar (Хуыæндон Æлдар). Lord of the fish. A great magician and a spirit who behaves like an earthly chief ("ældar"). His name means "Lord of the Strait" (according to Abaev, this is most probably the Cimmerian Bosphorus, the modern Strait of Kerch).

Hууцау (Ossetic: Хуыцау). The chief of the gods. Identified with the Christian (or Muslim) God.

Humbaba - guardian of the Cedar Forest

Ilu - "god" (Sky god, head of pantheon)

Ipmeláhchi/Ipmil/Jipmel (trans. Heaven Father) - "God" ; possibly this was a late lative name of the Christian God, but it could also have been a name to include all good deities

Jabbmeaaakka - Goddess of death and queen of the underworld and the kingdom of death.

Juoksahkka - The protector and guardian of children; "The woman with an arrow".

Kishar - goddess of the earth and female principle

Kotys ("Cotys", "Cottyto", "Cottytus"), a goddess worshipped with much revelry by Thracian tribes such as the Edonians in the festival Cotyttia. A cult of Cottyto existed in classical Athens. According to Greek sources her priests were called baptes or "washers" because their pre-worship purification rites involved bathing. Her worship included midnight orgies (orgia). Her name is believed to have meant "war, slaughter", akin to Old Norse Höðr "war, slaughter".

Kurdalægon (Курдалæгон). The heavenly smith. A close friend of the Narts.

Kurys (Digor Burku) is a dream land, a meadow belonging to the dead, which can be visited by some people in their sleep. Visitors may bring back miraculous seeds of luck and good fortune, sometimes pursued by the dead. Inexperienced souls may bring back fever and sickness instead.

Gershevitch (with V.I. Abaev) compares the name Kurys to the mountain Kaoiris

in Yasht 19.6 (Avestan *Karwisa), which might indicate that the name is a spurious remnant of origin legends of Airyanem Vaejah of the Alans.

Lahamu - first-born daughter of Abzu and Tiamat

Lahmu - first-born son of Abzu and Tiamat; a protective and beneficent deity

Lamashtu - a malevolent being who menaced women during childbirth

Lieabolmmai - God of the hunt, the god of adult men.

Lusitanian mythology is the mythology of the Lusitanians, the Indo-European people of western Iberia, in the territory comprising most of modern Portugal, Extremadura and a small part of Salamanca.

Lusitanian deities heavily influenced all of the religious practices in western Iberia, namely also in Gallaecia. They mingled with Roman deities after Lusitania was conquered.

Maadteraahka - Mother of the tribe, Goddess of women and children, she who gives humans their body; women belonged to her, and boys belonged to her until they were declared men. Maadteraahka is popular among modern sami feminists.

Maadteraajja - The father of the tribe, husband of Maadteraahka; while his wife gives humans their body, he gives them their soul; and thus, they are born.

Mano, Aske or Manna - The god of the Moon.

Mihr - The god of light, heaven and sun. He was the son of Aramazd, the brother of Anahit and Nane. His main worship was located in Bagaharich. The pagan temple of Garni was dedicated to him.

Mubpienålmaj - "The evil one"; possibly the Christian god of evil, but also a name that included all the evil deities.

Mummu - god of crafts and technical skill

Nane - The daughter of Aramazd, Nane was considered the goddess of war, motherhood and wisdom. Her cult was closely connected with that of Anahit, and her temple was located in Gavar, near Anahit's temple.

Oksaahka - The former of the fetus; she shaped the fetus in the mother's womb and gave humans their gender. She was the sister of Juoksahka.

Pazuzu - king of the demons of the wind; he also represented the southwestern wind, the bearer of storms and drought

Rabisu - an evil vampiric spirit

Raedic, Väraldarade or Waralden Olmai - The main god, the great creator of the world; he was, however, passive, some say even sleeping, and not very included in active religion.

Raedicahkka - Wife of Raedic.

Rana Niejta - Daughter of Raedic. "Rana" was a popular name of Sami girls.

Raediengiedte - Son of Raedic.

Ruohtta - The god of sicknesses and therefore also a death-god. He was depicted riding on a horse.

Saaraahka - The Goddess of fertility, menstruation, love, sexuality, pregnancy and childbirth. Saaraahka was the most important female god; she is sometimes sister of Juoksahka and Oksaahka, sometimes they are a trinity of the same Goddess.

Sabazios, the Thracian reflex of Indo-European Dyeus, identified with Heros Karabazmos, the "Thracian horseman". He gained a widespread importance especially after the Roman conquest. After Christianity was adopted, the symbolism of Heros continued as representations of Saint George slaying the dragon (compare Uastyrdzhi/Tetri Giorgi in the Caucasus).

Safa (Сафа). God of the hearth chain. The most important domestic deity for Ossetians.

Sami shamanism is a Sami polytheistic religion. Though it varied considerably from region to region within Sápmi, it commonly emphasized ancestor worship and animal spirits, such as the bear cult.

Šamšu - "sun" (Sun goddess: but Šamaš is a male god).

Satana (Сатана). Mother goddess, mother of the Narts.

Saubarag (Саубараг or Сау бараджи дзуар, "black rider"), the god of darkness and thieves, identified with Satan.

Spandaramet - The god of the dungeon and the kingdom of the dead, he was identified with the Greek god Hades.

Stallon - The feared giant of the woods.

Tiamat - primordial goddess of the ocean

Tir - God of wisdom, culture, science and studies, he also was an interpreter of dreams. He was the messenger of the gods and was associated with Apollo. Tir's temple was located near Artashat.

Tjaetsieálmaj - The men of water.

Tsovinar - Also called Nar, she was the goddess of rain, sea and water, though she was actually a fiery being who forced rain to fall.

Tutyr (Тутыр). Lord of the wolves. Identified with Saint Theodore of Tyre.

Uacilla (Уацилла; "Saint Elijah"). Also spelled Wasilla. God of rain, thunder and lightning. As protector of the harvest he is known as Хоры Уацилла (Hory Uacilla, "Uacilla of the wheat"). Anyone struck by lightning was considered chosen by the god and, if they survived, a sheep was sacrificed in their honour. His festival was celebrated in the summer with the sacrifice of a lamb and a bull and the drinking of specially brewed beer. On that day women baked bread in silence as a mark of reverence.

Uastyrdzhi (Уастырджи; "Saint George"). The patron of males and travellers, and the guarantor of oaths. Main patron of North Ossetia-Alania.

Vahagn - The third god of the Armenian Pantheon, Vahagn is the god of thunder and lightning, and a herculean hero noted for slaying dragons. He was also worshiped as a sun-god and a god of courage. Vahagn's main sanctuary was located in the Ashtishat (a region in ancient Armenia). Vahagn was also a

god of war to whom Armenian kings and warlords would pray before engaging in battle.

Warilju - "moon" (Moon god)

Zibelthiurdos (also "Zbelsurdos", "Zibelthurdos"): a god recognized as similar to the Greek Zeus as a wielder of lightning and thunderbolts.

Zu - divine storm-bird and the personification of the southern wind and the thunder clouds.

Roman Pantheon

As a rule the Romans were not myth-makers, and the myths they had were usually imported. The Roman gods were utilitarian, like the practical Romans themselves. These gods were expected to serve and protect men, and when they failed to do so their worship was curtailed. Most of the contents of Roman myths were copied from the Greeks (and changed to suit their needs).

As their empire grew, they incorporated aspects borrowed from the Egyptians and from the religions of Asia Minor and the Middle East. They made minor changes again to suit their religion and lifestyle and Latinized the names.

Divine narrative played a more important role in the system of Greek religious belief than among the Romans, for whom ritual and cult were primary. For example, if one were to ask a Greek about Demeter, he might reply with the well-known story of her grief at the abduction of Persephone by Hades. An archaic Italian, by contrast, would say that Ceres had an official priest called a flamen, who was junior to the flamens of

Jupiter, Mars, and Quirinus, but senior to the flamens of Flora and Pomona.

He might say that she was grouped in a triad with two other agricultural gods, Liber and Libera. And he might even be able to rattle off all of the minor gods with specialized functions who attended her: Sarritor (weeding), Messor (harvesting), Convector (carting), Conditor (storing), Insitor (sowing), and dozens more. Thus the archaic Roman "mythology", at least concerning the gods, was made up not of narratives, but rather of interlocking and complex interrelations between and among gods and humans.

At the head of the earliest pantheon were the so-called Archaic Triad of Jupiter, Mars, and Quirinus, whose flamens were of the highest order, and Janus and Vesta. According to tradition, the founder of Roman religion was Numa Pompilius, the Sabine second king of Rome, who was believed to have had as his consort and adviser a Roman goddess or nymph of fountains and prophecy, Egeria.

The Etruscan-influenced Capitoline Triad of Jupiter, Juno and Minerva later became central to official religion, replacing the Archaic Triad – an unusual example within Indo-European religion of a supreme triad formed of two female deities and only one male. The cult of Diana was established on the Aventine Hill.

Although Roman religion was not based on scriptures and exegesis, priestly literature was one of the earliest written forms of Latin prose. The books (*libri*) and commentaries (*commentarii*) of the College of Pontiffs and of the augurs

contained religious procedures, prayers, and rulings and opinions on points of religious law.

Although at least some of this archived material was available for consultation by the Roman senate, it was often *occultum genus litterarum*, an arcane form of literature to which by definition only priests had access. Prophecies pertaining to world history and Rome's destiny turn up fortuitously at critical junctures in history, discovered suddenly in the nebulous Sibylline books, which according to legend were purchased by Tarquin the Proud in the late 6th century BC from the Cumaean Sibyl.

The gods represented distinctly the practical needs of daily life, as felt by the Roman community to which they belonged. They were scrupulously accorded the rites and offerings considered proper. Thus, Janus and Vesta guarded the door and hearth, the Lares protected the field and house, Pales the pasture, Saturn the sowing, Ceres the growth of the grain, Pomona the fruit, and Consus and Ops the harvest.

Even the majestic Jupiter, the ruler of the gods, was honored for the aid his rains might give to the farms and vineyards. In his more encompassing character he was considered, through his weapon of lightning, the director of human activity and, by his widespread domain, the protector of the Romans in their military activities beyond the borders of their own community. Prominent in early times were the gods Mars and Quirinus, who were often identified with each other.

Mars was a god of war; he was honored in March and October. Quirinus is thought by modern scholars to have been the patron of the armed community in time of peace. The 19th-century scholar Georg Wissowa thought that the Romans distinguished two classes of gods, the *di indigetes* and the *di novensides* or *novensiles*: the *indigetes* were the original gods of the Roman state, their names and nature indicated by the titles of the earliest priests and by the fixed festivals of the calendar, with 30 such gods were honored with special festivals; the *novensides* were later divinities whose cults were introduced to the city in the historical period, usually at a known date and in response to a specific crisis or felt need. Arnaldo Momigliano and others, however, have argued that this distinction cannot be maintained.

Early Roman divinities included a host of so-called "specialist gods" whose names were invoked in the carrying out of various specific activities. Fragments of old ritual accompanying such acts as plowing or sowing reveal that at every stage of the operation a separate deity was invoked, the name of each deity being regularly derived from the verb for the operation. The relation of these to the *di indigetes* is unclear; see *indigitamenta*.

The absorption of neighbouring local gods took place as the Roman state conquered the surrounding territory. The Romans commonly granted the local gods of the conquered territory the same honors as the earlier gods of the Roman state religion. In addition to Castor and Pollux, the conquered settlements in Italy seem to have contributed to the Roman pantheon Diana, Minerva,

Hercules, Venus, and deities of lesser rank, some of whom were Italic divinities, others originally derived from the Greek culture of Magna Graecia.

In 203 BC, the cult object embodying Cybele was brought from Pessinus in Phrygia and welcomed with due ceremony to Rome, centuries before the territory was annexed formally. Both Lucretius and Catullus, poets contemporary in the mid-1st century BC, offer disapproving glimpses of her wildly ecstatic cult. In some instances, deities of an enemy power were formally invited through the ritual of *evocatio* to take up their abode in new sanctuaries at Rome.

Communities of foreigners (*peregrini*) and former slaves (*libertini*) continued their own religious practices within the city. In this way Mithras came to Rome and his popularity within the Roman army spread his cult as far afield as Roman Britain. The important Roman deities were eventually identified with the more anthropomorphic Greek gods and goddesses, and assumed many of their attributes and myths.

Abeona - a goddess who protected children the first time they left their parents' home, safeguarding their first steps alone

Abundantia - divine personification of abundance and prosperity

Acca Larentia - a diva of complex meaning and origin in whose honor the Larentalia was held

Acis - god of the Acis River in Sicily

Adeona - goddess who protected children as they returned home

Aerecura - goddess possibly of Celtic origin, associated with the underworld

Aequitas - divine personification of fairness

Aesculapius - the Roman equivalent of Asclepius, god of health and medicine

Aeternitas - goddess and personification of eternity

Aius Locutius - divine voice that warned the Romans of the imminent Gallic invasion

Alemonia or Alemona - goddess responsible for nourishing the unborn child

Angerona - goddess who relieved people from pain and sorrow

Angitia - goddess associated with snakes and Medea

Anna Perenna - early goddess of the "circle of the year", her festival was celebrated March 15

Annona, the divine personification of the grain supply to the city of Rome

Antevorta - goddess of the future and one of the Camenae; also called Porrina

Apollo - god of poetry, music, and oracles, and one of the Dii Consentes

Aura, often plural Aerae, "the Breezes"

Aurora - goddess of the dawn

Averruncus - a god propitiated to avert calamity

A Bacchus from Roman Spain, 2nd century
Bacchus - god of wine, sensual pleasures, and truth, originally a cult title for the Greek Dionysus and identified with the Roman Liber

Bellona or Duellona - war goddess

Bona Dea - goddess of fertility, healing, virginity, and women

Bonus Eventus - divine personification of "Good Outcome"

Bromius - an epithet, Greek in origin, of Bacchus, god of wine

Bubona - goddess of cattle

Caca - an archaic fire goddess and "proto-Vesta the sister of Cacus

Cacus - originally an ancient god of fire, later demoted to a giant.

Caelus - god of the sky

Camenae - four goddesses with various attributes including fresh water, prophecy, and childbirth. There were four of them: Carmenta, Egeria, Antevorta, and Postvorta.

Candelifera - goddess of childbirth, particularly of bringing the newborn into the light

Cardea - goddess of health, thresholds and after being assigned by Janus, door hinges and handles.

Carmenta - goddess of childbirth and prophecy, and assigned a flamen minor. The leader of the Camenae.

Carmentes - two goddesses of childbirth: Antevorta and Postvorta or Porrima, future and past.

Carna - goddess who presided over the heart and other organs

Ceres - goddess of the harvest and mother of Proserpina, and one of the Dii Consentes

Cinxia - goddess of marriage; name occurs as an epithet of Juno

Clementia - goddess of forgiveness and mercy

Clitunno - god of the Clitunno River

Cloacina - goddess who presided over the system of sewers in Rome; identified with Venus

Collatina - goddess of hills

Concordia - goddess of agreement, understanding, and marital harmony

Conditor - god invoked at the sowing of crops, assistant to Ceres

Consus - chthonic god protecting grain storage

Convector - god invoked at the carting-in of crops from the field, assistant to Ceres

Cuba - goddess of infants who was invoked by mothers to help their babies sleep

Cunina - the protectress of infants in cradles

Cupid - Roman god of love. The son of Venus, and equivalent to Greek Eros

Cura - goddess of care and concern who created humans from clay

Cybele - a goddess of caverns and mountains, walls and fortresses, nature, wild animals

Diana Nemorensis on a denarius
Dea Dia - goddess of growth

Dea Tacita (The Silent Goddess) - goddess of the dead; later equated with the earth goddess Larenta

Decima - minor goddess and one of the Parcae (Roman equivalent of the Moirae). The measurer of the thread of life, her Greek equivalent was Lachesis

Dei Lucrui - early gods of wealth, profit, commerce and trade

Devera or Deverra - goddess who ruled over the brooms used to purify temples in preparation for various worship services, sacrifices and celebrations; she protected midwives and women in labor

Diana - goddess of the hunt, the moon, virginity, and childbirth, twin sister of Apollo and one of the Dii Consentes

Diana Nemorensis - Local version of Diana

Dius Fidius - god of oaths, associated with Jupiter

Disciplina - personification of discipline

Discordia - goddess of discord. Greek equivalent is Eris

Dis Pater or Dispater - god of wealth and the underworld

Domiduca - goddess of protecting children on the way back to their parents' home

Domiducus - god who brought brides to their husbands' houses.

Domitius or Domidius - god who kept wives in their husbands' homes

The Gallo-Roman horse goddess
EponaEdusa - goddess of nourishment who guarded over children as they learned to eat solid foods

Edesia - goddess of food who presided over banquets

Egeria - water nymph/goddess, later considered one the Camenae

Empanda or Panda - goddess of generosity and charity

Epona - protector of horses, donkeys, mules

Fabulinus - god of children, the god responsible for teaching children to speak

Falacer - obscure god. He was assigned a flamen minor.

Fama - goddess of fame and rumor.

Fascinus - phallic god who protected from evil supernatural influences

Fauna - goddess of vegetation. Also a title of other vegetative goddesses such as Bona Dea, Ops, and Terra.

Faunus - god of flocks.

Faustitas - goddess who protected herd and livestock

Febris - goddess who protected people against fevers and malaria

Fecunditas - goddess of fertility.

Felicitas - goddess of good luck and success.

Ferentina - patron goddess of the city Ferentinum, Latium, protector of the Latin commonwealth.

Feronia - rural goddess of woods and fountains.

Fessonia - goddess who relieved weariness

Fides - goddess of loyalty

Flora - goddess of flowers, was assigned a flamen minor

Fornax - goddess of hearths and ovens

Fontus - god of wells and springs

Forculus - god of doors

Fortuna - goddess of luck

Fraus - goddess of treachery. Her Greek equivalent was Apate

Fulgora - personification of lightning.

Furrina - goddess whose functions are mostly ; may be associated with water. One source claims she was a goddess of robbers and thieves. She was assigned a

flamen minor. Name could also be Furina.

Glycon - snake god. His cult originated in Macedonia.

Gratiae - Roman term for the Charites or Graces

Hercules - god of strength, whose worship was derived from the Greek hero Heracles

Hermaphroditus - an androgynous god (Greek)

Hermus - a river god with a sanctuary at Sardis

Hespera - goddess of dusk

Hilaritas - goddess of rejoicing and good humor

Honos - god of military honours, chivalry and as once source claims, military justice

Hora - Quirinus' wife

Hostilina - goddess who presided over the ears of crops becoming even

Imporcitor - god invoked at the harrowing of fields, assistant to Ceres

Indiges - the deified Aeneas

Insitor - god invoked at the sowing of crops, assistant to Ceres

Intercidona - minor goddess of childbirth; invoked to keep evil spirits away from the child; symbolised by a cleaver

Inuus - god of fertility and sexual intercourse, protector of livestock

Invidia - goddess of envy or jealousy

Iris - goddess of the rainbow (Greek)

Jugatinus - god of mountain ranges

Juno - Queen of the Gods and goddess of matrimony, and one of the Dii Consentes

Jupiter - King of the Gods and the storm, air, and sky god, father of Venus, and one of the Dii Consentes; was assigned a flamen maior

Justitia - goddess of justice

Juturna- goddess of fountains, wells, and springs

Juventas - goddess of youth

Lactanus or Lactans - god that made the crops prosper or "yield milk"

Larentina - an underworld goddess

Lares - household gods

Laverna - patroness of thieves, con men and charlatans

Levana - goddess of the rite through which fathers accepted newborn babies as their own

Letum - personification of death

Liber - a god of male fertility, viniculture and freedom, assimilated to Roman Bacchus and Greek Dionysus

Libera - Liber's female equivalent, assimilated to Roman Proserpina and Greek Persephone.

Liberalitas - goddess or personification of generosity

Libertas - goddess or personification of freedom

Libitina - goddess of death, corpses and funerals

Lima - goddess of thresholds

Limentinus - god of lintels

Lua - goddess to whom soldiers sacrificed captured weapons, probably a consort of Saturn

Lucina - goddess of childbirth. The name occurs as a surname of Juno.

Luna - goddess of the moon

Lupercus - god of shepherds; a name for the Greek god Pan.

Lympha, often plural lymphae, a water deity assimilated to the Greek nymphs

Mana Genita - goddess who presided over burials, mother or leader of the manes

Manes - the souls of the dead; came to be seen as household deities

Mania - goddess of the dead and ruler of the underworld, wife of Mantus. Not to be confused with the Greek figure of the same name.

Mantus - god of the dead and ruler of the underworld, husband of Mania.

Mars - god of war and father of Romulus, the founder of Rome, lover of Venus, and one of the Dii Consentes, was assigned a flamen maior

Mater Matuta - goddess of dawn and childbirth; also seen as patroness of mariners

Meditrina - goddess of healing, introduced to account for the festival of Meditrinalia

Mefitis or Mephitis - goddess and personification of poisonous gases and volcanic vapours.

Mellona or Mellonia - goddess of bees and beekeeping

Mercury - messenger of the gods and bearer of souls to the underworld, and one of the Dii Consentes

Messia - a harvest goddess

Messor - god invoked at the harvesting of crops, assistant to Ceres.

Minerva - goddess of wisdom, war and the arts, and one of the Dii Consentes

Mithras - god worshipped in the Roman empire; popular with soldiers

Molae - daughters of Mars, probably goddesses of grinding of the grain.

Moneta - minor goddess of memory, equivalent to the Greek Mnemosyne. Also used as an epithet of Juno.

Mors - personification of death and equivalent of the Greek Thanatos.

Morta - minor goddess of death and one of the Parcae (Roman equivalent of the Moirae). The cutter of the thread of life, her Greek equivalent was Atropos.

Murcia or Murtia - a little-known goddess who was associated with the myrtle, and in other sources was called a goddess of sloth and laziness (both interpretations arising from false etymologies of her name). Later equated with Venus in the form of Venus Murcia.

Muta - goddess of silence

Mutunus Tutunus - god of fertility

Neptune velificans on a 3rd-century mosaic
Naenia - goddess of funerary lament

Nascio - personification of the act of birth

Necessitas - goddess of destiny, the Roman equivalent of Ananke

Nemesis - goddess of revenge (Greek)

Nemestrinus - god of woods and forests

Neptune - god of the sea, earthquakes, and horses, and one of the Dii Consentes. Greek Equivalent is Poseidon.

Nerio - ancient war goddess and the personification of valor

Neverita - wife of Neptune; their quarrels caused sea storms.

Nixi, also di nixi, dii nixi, or Nixae - goddesses of childbirth, called upon to protect women in labour

Nodutus - god who made knots in stalks of wheat

Nona - minor goddess, one of the Parcae (Roman equivalent of the Moirae). The spinner of the thread of life, her Greek equivalent was Clotho.

Nox - goddess of night, derived from the Greek Nyx.

Obarator - god invoked at the ploughing of fields, assistant to Ceres

Occator - god invoked at the harrowing of fields, assistant to Ceres.

Orchadis - minor god responsible for the olive groves, an attendant of Ceres.

Ops or Opis - goddess of fertility

Orbona - goddess of children, especially orphans. She granted new children to those who had become childless

Orcus - a god of the underworld and punisher of broken oaths

Palatua - obscure goddess who guarded the Palatine Hill. She was assigned a flamen minor.

Pales - deity of shepherds, flocks and livestock

Parcae - personifications of destiny (Nona, Decima, and Morta)

Partula or Parca - goddess of childbirth; determined the length of pregnancy.

Patelana - goddess of opening husks of grain

Paventia - goddess who comforted frightened children

Pax - goddess of peace; equivalent of Greek Eirene.

Pellonia - goddess who warded people off their enemies

Penates or Di Penates - household gods

Picumnus - minor god of fertility, agriculture, matrimony, infants and children

Picus — Italic woodpecker god with oracular powers

Pietas - goddess of duty; personification of the Roman virtue pietas.

Pilumnus - minor guardian god, concerned with the protection of infants at birth

Pluto - Pluto a name given to him by the Romans from Greek myths, he is the King of the Dead, and of the underworld.

Poena - goddess of punishment

Pomona - goddess of fruit trees, gardens and orchards; assigned a flamen minor

Porus - god and personification of plenty

Porrina - goddess of the future. Also called Antevorta. One of the Carmentes and the Camenae

Portunes - god of keys, doors, and livestock, he was assigned a flamen minor.

Postverta or Prorsa Postverta - goddess of childbirth and the past, one of the two Carmentes (other being Porrina)

Potina - goddess of children's drinks

Priapus - localised god of the shade; worship derived from the Greek Priapus

Promitor - minor agricultural god, responsible for the growth and harvesting of crops; attendant of Ceres.

Proserpina - Queen of the Dead and a grain-goddess, the Roman equivalent of the Greek Persephone

Providentia - goddess of forethought

Pudicitia - goddess and personification of chastity, one of the Roman virtues. Her Greek equivalent was Aidôs.

Putia - goddess of pruning vines and bushes

Quirinus, Sabine god identified with Mars; Romulus, the founder of Rome, was deified as Quirinus after his death. Quirinus was a war god and a god of the Roman people and state, and was assigned a flamen maior.

Quiritis - goddess of motherhood. Originally Sabine or pre-Roman, she was later equated with Juno.

Redarator - minor god of agriculture, associated with the second ploughing

Robigo or Robigus, a god or goddess who personified grain disease and protected crops

Roma - personification of the Roman state

Rumina - goddess who protected breastfeeding mothers

Runcina - minor goddess of agriculture, associated with reaping and weeding.

Rusina - protector of the fields or farmland (also known as Rurina)
Rusina|Rusor - a minor agricultural god and attendant of Ceres

Sol Invictus, or Christ depicted in his guise
Salacia - goddess of seawater, wife of Neptune

Salus - goddess of the public welfare of the Roman people; came to be equated with the Greek Hygieia

Sancus - god of loyalty, honesty, and oaths

Saritor or Sarritor - god of hoeing and weeding, assistant to Ceres

Saturn - a titan, god of harvest and agriculture, the father of Jupiter, Neptune, Juno, and Pluto

Secia - a harvest goddess

Securita or Securitas - goddess of security, especially the security of the Roman empire

Segetia - an agricultural goddess

Semonia - goddess of sowing

Sentia - goddess who oversaw children's mental development

Setia - an agricultural goddess

Silvanus - minor god of woodlands and forests

Sol Invictus - sun god

Somnus - god of sleep; equates with the Greek Hypnos.

Soranus - a god later subsumed by Apollo in the form Apollo Soranus.

Sors - god of luck

Spes - goddess of hope

Spiniensis - minor agricultural god; prayed to when removing thorny bushes

Stata Mater - goddess who protected against fires. Sometimes equated with Vesta

Statanus - god also known as Statulinus or Statilinus. Presided over the child's first attempt to stand up. Along with his wife Statina protected the children as they left home for the first time and returned.

Statina - goddess who, along with her husband Statanus, protected the children as they left home for the first time and returned.

Sterquilinus ("manure") - god of fertilisation. Also known as Stercutus, Sterculius, Straculius, Struculius.

Strenua or Strenia - goddess of strength and endurance

Suadela - goddess of persuasion, her Greek equivalent was Peitho

Subigus - god of the wedding night

Summanus - god of nocturnal thunder

Tellumo - male counterpart of Tellus

Tempesta - goddess of storms

Terra Mater or Tellus - goddess of the earth and land

Terminus - the rustic god of boundaries
Tiberinus - river god; deity of the Tiber river.

Tibertus - god of the river Anio, a tributary of the Tiber

Tranquillitas - goddess of peace and tranquility

Trivia - goddess of crossroads and magic, equated with Hecate

Tutelina - a harvest goddess

Ubertas - minor agricultural goddess, who personified fruitfulness of soil and plants, and abundance in general.

Unxia - minor goddess of marriage, concerned with anointing the bridegroom's door. The name occurs as a surname of Juno.

Uranus - god of the sky before Jupiter (Greek)

Vacuna - ancient goddess who protected the farmers' sheep and was later identified with Nike - Goddess of Victory and worshipped as a war goddess.

Vagitanus - minor god of children, guardian of the infant's first cry at birth

Vallonia - goddess of valleys

Vediovus or Veiovis - obscure god, a sort of anti-Jupiter, as the meaning of his name suggests. May be a god of the underworld

Venilia or Venelia - sea goddess, wife of Neptune or Faunus

Venti - the winds, equivalent to the Greek Anemoi. North wind: Aquilo(n) or Septentrio; South wind: Auster; East wind: Vulturnus; West wind: Favonius; North west wind: Caurus or Corus.

Venus - goddess of love and beauty, mother of the hero Aeneas, and one of the Dii Consentes

Veritas - goddess and personification of the Roman virtue of veritas or truth.

Verminus - god of cattle worms

Vertumnus, Vortumnus or Vertimnus - god of the seasons, and of gardens and fruit trees

Vervactor - deity of the first ploughing, assistant to Ceres

Vesta - goddess of the hearth and the Roman state, and one of the Dii Consentes

Vica Pota - goddess of victory and competitions

Victoria - goddess of victory

Viduus - god who separated soul and body after death

Virbius - a forest god, the reborn Hippolytus

Viriplaca - goddess of marital strife

Virtus - god or goddess of military strength, personification of the Roman virtue of virtus

Voltumnus - god of water, was assigned a flamen minor. Not to be confused with Vultumnus.

Volumna - goddess of nurseries
Voluptas - goddess of pleasure

Volutina - goddess of the envelopes of the follicles of crops

Vulcan - god of the forge, fire, and blacksmiths, husband to Venus, and one of the Dii Consentes, was assigned a flamen minor

Sami Pantheon

Sami shamanism is a Sami polytheistic religion. Though it varied considerably from region to region within Sápmi, it commonly emphasized ancestor worship and animal spirits, such as the bear cult.

Mano, Aske or Manna - The god of the Moon.

Atja - The god of thunder, also called Bajanolmmai, Dierpmis or Hovrengalles, which means "Thor-man".

Beaivi or Biejje - The great Goddess of the Sun, mother of human kind.

Bieggagallis - The god of the storms, father of human kind, consort of Beaivi.

Bieggolman - God of the summer winds.
Biegkegaellies - God of the winter winds.

Biejjenniejte - Goddess of healing and medicine; her name means "Daughter of the Sun" or "Maiden of the Sun", and she was especially helpful against sicknesses caused by her mother, the sun.

Jabbmeaaakka - Goddess of death and queen of the underworld and the kingdom of death.

Ipmeláhcechi/Ipmil/Jipmel (trans. Heaven Father) - "God" ; possibly this was a late lative name of the Christian God, but it could also have been a name to include all good deities

Juoksahkka - The protector and guardian of children; "The woman with an arrow".

Lieabolmmai - God of the hunt, the god of adult men.

Maadteraahka - Mother of the tribe, Goddess of women and children, she who gives humans their body; women belonged to her, and boys belonged to her until they were declared men. Maadteraahka is popular among modern sami feminists.

Maadteraajja - The father of the tribe, husband of Maadteraahka; while his wife gives humans their body, he gives them their soul; and thus, they are born.

Mubpienálmaj - "The evil one"; possibly the Christian god of evil, but also a name that included all the evil deities.

Oksaahka - The former of the fetus; she shaped the fietus in the mother's womb and gave humans their gender. She was the sister of Juoksahka.

Raedie, Väraldarade or Waralden Olmai - The main god, the great creator of the world; he was, however, passive, some say even sleeping, and not very included in active religion.

Raedieahkka - Wife of Raedie.

Rana Niejta - Daughter of Raedie. "Rana" was a popular name of Sami girls.

Raediengiedte - Son of Raedie.

Ruohtta - The god of sicknesses and therefore also a death-god. He was depicted riding on a horse.

Saaraahka - The Goddess of fertility, menstruation, love, sexuality, pregnancy and childbirth. Saaraahka was the most important female god; she is sometimes sister of Juoksahka and Oksaahka, sometimes they are a trinity of the same Goddess.

Stallon - The feared giant of the woods.

Tjaetsieålmaj - The men of water.

Scottish Pantheon

A Cholla mo Rùn - A musical legend that credits the Scottish bagpipes with the power of speech. Sometimes identified as A Cholla mo Rùn.

Auld Hornie - The Scots version of Old Hornie, the Devil. Occasionally identified as Auld Hornie.

Crodhmarra - In Scottish lore, fairy cows. These animals are said to yield three times as much milk as normal cows. Occasionally referred to as Crodhmarra.

Cu Sith - In Scottish lore, a fairy dog. This animal was said to be green and as big as an ox, but was rarely seen. Occasionally known as Cu Sith.

Estmere - A hero. He killed a prince who was threatening King Asland and won

the king's daughter for his wife. Also known as Estmere.

Fir Chlis - The Aurora Borealis which was regarded as being made up of the souls of fallen angels. In some references, known as Fir Chlis, Merry Dancers, Merry Dancers, Nimble Men or Nimble Men.

Fomhair - Mountain giants, controllers of fate. Gods of death. Occasionally known as Fomhair, Famhair, Famhair, Fomhairean, Fomhairean, Irish Fomoire, Irish Fomoire or Foawr.

fuath - A malevolent spirit. These spirits were regarded as the parents of brollachans. In some lore, occasionally called fuath.

Galdragon - A sorceress: a witch. Identified as Galdragon.

Gentle Annie - An ugly hag, demon of the south-west wind. At times, called Gentle Annie.

Glashan - A spirit. Sometimes referred to as Glashan.

gruacach - A monster: an ogre: a brownie: a household goddess: an Otherworld wizard. On occasion, identified as gruacach, gruagach, gruagach, Hairy One, The, Hairy One, The, The Hairy One or The Hairy One.

Gunna - Spirits that search for scraps of food such as bones. In some lore, occasionally referred to as Gunna. henky A troll of the northern islands. Known as henky.

hobyah - A cannibal goblin. On occasion, referred to as hobyah, Turpy or Turpy.

Isabel - A queen rescued from the underworld. By Orfeo. Also commonly identified as Isabel.

Kennaquhair - An imaginary place. At times, identified as Kennaquhair.

Land o' the Leal - The happy home of spirits: heaven. Occasionally called Land o' the Leal.

Little Gude - The devil. Occasionally identified as Little Gude, Satan, Satan, Lord of Fire, Lord of the Underworld, Old Bendy, Old Driver, Old Gentleman, Old Gooseberry, Old Hangie, Old Harry, Old Hornie, Old Ned, Old Nick, Old One, Old Poker, Old Scratch, Old Serpent, Prince of Darkness, Sathan, Sathanas, Nick, Sathan(as), The Adversary, Arab shaitan, Ethiopian shaytan, Scottish Auld Hornie, Cloutie or Yazid.

Loch Garten Monster - A flesh-eating monster, part bull, part horse. Also identified as Loch Garten Monster.

Loch Ness Monster - A monster purported to be living in Loch Ness. Also identified as Loch Ness Monster, Nessie or Nessie.

Nickneven - A spirit in the form of an old hag. In some references, referred to as Nickneven.

Orfeo - A musician. He travelled to the underworld to rescue the queen, Isabel. Occasionally called Orfeo, English Orpheo, English Orpheo, Orpheus, Greek Orpheus, Greek Orpheus or Orpheo.

Pict - A dwarf living underground. Sometimes identified as Pict.

Red-cap - A malevolent castle goblin. He is said to dye his cap in human blood. On occasion, referred to as Red-cap, Red-cowl or Red-cowl.

riverhorse - A water sprite. On occasion, known as riverhorse.

seelie court - Benevolent fairies. Also referred to as seelie court.

selkie - One of the sea-spirits, a seal race of the Orkneys. In some lore, occasionally called selkie, roane, roane, sea-spirit, seal-maiden, sea-spirit, sea-spirit, sea-spirit, silkie or silkie.

shellycoat - A water goblin. Known as shellycoat.

Shony - A sea-god of the Hebrides. Also known as Shony, Shoney or Shoney.

shoopiltee - The name for the kelpie in Shetland. Known as shoopiltee, Orkney tang(ie) or Orkney tang(ie).

sluagh - A fairy race, souls of the dead, seen fighting in the sky. Sometimes called sluagh.

spaeman - A diviner: prophet. Also identified as spaeman, spaer or spaer.

spaewives - Witches: fairies: female soothsayers. At times, called spaewives.

taish - An apparition of the dying: secondsight. Sometimes known as taish, taisch or taisch.

Tam - A hero who killed the Loch-wife. In some lore, occasionally identified as Tam.

tangie - A water spirit of the Orkneys in the form of a sea-horse or a man draped with seaweed. Occasionally known as tangie, tang, tang, Scottish kelpie, Scottish kelpie, eac uisge, glaistyn, Shetland shoopiltee or Shetland shoopiltee.

tarb uisge - The Scottish version of the water-bull. In some references, called tarb uisge.

trow - A dwarf goblin of the hills and sea. Sometimes referred to as trow, drow, drow, Scandinavian troll or Scandinavian troll.

unseelie court - Malevolent spirits or fairies. Called unseelie court.

urisk - A supernatural being: a brownie. Sometimes identified as urisk, glaistig, glaistig, glaistyn or Urisk.

Wallace - A storm-demon. This being is said to throw large rocks. In some references, called Wallace.

wirricow - A hobgoblin. Occasionally referred to as wirricow, worricow, worricow, worrycow or worrycow.

Yirdswine - A beast, said to live in graveyards, which eats corpses. In some accounts, known as Yirdswine.

Semitic Pantheon

Allatum A goddess of the underworld. In some accounts, identified as Allatum, Carthaginian Allatu, Carthaginian Allatu, Allat, Ereshkigal, Sumerian Ereshkigal, Sumerian Ereshkigal or Allatu.

Au-Aa A deity. Sometimes identified as Au-Aa.

Baal-Lebanon A storm-god. Also commonly known as Baal-Lebanon.

Balshameme A thunder-god. Also commonly referred to as Balshameme, Baalsamame, Baalsamame, Balsamem, Balsamem, Balshamin, Balshamin, Balshim or Balshim.

Gad A god of good fortune in Canaan and Phoenicia. In some references, identified as Gad.

Idurmer A god of rain and thunder. Also identified as Iduermer, Ilumer, Ilumer, Babylonian Adad, Babylonian Adad, Enlil, Hadad, Ishkur, Mer, Assyrian Mer, Assyrian Mer, Adad, Sumrian Enlil, Sumrian Enlil, Syrian Hadad, Syrian Hadad or Balmarcodes.

Ilmaqah A moon-god. Occasionally referred to as Ilmaqah.

ilu - A word for a supernatural being such. As a demon, god or spirit.

Kesil - A giant: the constellation Orion. He tried to reach the heavens but god tied him up and put him in the sky as Orion. When he disappears below the horizon, he is said to be spending part of the year in She'ol. In some accounts, he is equated with Gibbor or Nimrod.

Occasionally known as Kesil, Gibbor, Gibbor, Arab Al Jabbar or Nimrod.
Mlk-Amuklos A hero-god. Also known as Mlk-Amuklos.

Serim Mythical hairy, goat-like beings. Living in desert areas: satyrs. On occasion, referred to as Serim, Sahirim,

Sahirim, Se'irim, Se'irim, se'irim or se'irim.

Slavic Pantheon

There is only fragmentary and scattered information about the myths and legends of the Slavs, and it is not possible to trace the history of their religion or to reconstruct the whole Slavic pantheon. Nevertheless, there were certain common beliefs among most pre-Christian Slavs.

It is generally thought that the earliest Slavic religious beliefs were based on the principle that the whole natural world is inhabited and directed by spirits or mysterious forces. Later, particularly in areas where the Slavs had a more organized cultural life and were integrated with foreign peoples, the spiritual beliefs became less rustic, and the vague spirits of nature were anthropomorphized into divinities with special powers and functions.

The supreme god of the East and South Slavs was Perun, god of lightning and thunder. Because he controlled the elements of nature, his aid and protection were strongly evoked at seed time and harvest. Until the end of the 10th century an idol of Perun existed in Kiev. Svarog, a god known to most Slavic peoples, was regarded as the father of the chief deities.

Among his sons were Dazhbog, god of the sun, and Svarazic, god of fire. Two important gods of Slavic religion were Byelobog (or Byelun) the White God and Chernobog the Black God. These two, who represented the opposing forces of good and evil reflected the Slavic belief in the dualistic nature of the

universe. Various myths and ritualistic data however reveal the cults of many other gods and lesser divinities including the worship of earth goddesses.

Rod - The birth-giver, creator of all existent. Supreme god, according to some theories

Dažbog - Sun god, possibly a culture hero and a source of wealth and power

Jarilo - God of vegetation, fertility and spring; also associated with war and harvest

Morana - Goddess of harvest, witchcraft, winter and death

Perun - God of thunder and lightning

Živa - Goddess of love and fertility

Svarog - God of fire, sometimes described as a smith god

Svetovid - God of war, fertility and abundance

Triglav - Three-headed god

Veles - God of earth, waters, and the underworld

Zaria - Goddess of beauty

The Zorya - Three (or two) guardian goddesses that represent the morning, evening and midnight stars

Belobog - The White God; speculated to be a god of light and sun

Berstuk - Evil Wendish god of the forest

Chernobog - The Black God; speculated to be the opposite number of Belobog

Dodola - Goddess of rain, sometimes believed to be the wife of Perun

Dogoda - Polish spirit of the west wind, associated with love and gentleness

Dziewona - Virgin goddess of the hunt; equivalent of the Roman goddess Diana, or Greek goddess Artemis

Dzydzilelya - Polish goddess of love, marriage, sexuality and fertility

Flins - Wendish god of death

Hors - God of the winter sun, healing, survival, and the triumph of health over illness

Ipabog - God of the hunt

Juthrbog - Wendish moon god

Karewit - Wendish protector of the town of Charenza

Krsnik - Fire god

Kupalo - God of fertility

Koliada - Goddess of the sky, responsible for the sunrise

Lada - Folkloric goddess of harmony, merriment, youth, love and beauty, constructed by scholars during the Renaissance

Marowit - Wendish god of nightmares

Marzyana - Polish goddess of the grain

Matka Gabia - Polish goddess of the home and hearth

Mokosh - Goddess connected with female activities such as shearing, spinning and weaving

Myesyats - God of the moon

Oynyena Maria - Polish fire goddess who assists Perun

Oźwiena - Goddess of echo, gossip, fame and glory

Peklenc - God of the underground and a divine judge

Percunatel - Polish goddess, purported to be Perun's mother

Pereplut - Goddess of drink and changing fortunes

Podaga - Wendish god of weather, fishing, hunting and farming

Porewit - God of the woods, who protected lost voyagers and punished those who mistreated the forest

Radegast - Possibly a god of hospitality, fertility and crops

Rugiewit - Local personification of Perun, worshipped by members of the Rani in Charenza

Siebog - God of love and marriage; consort of Živa

Siliniež - Polish woodland god for whom moss was sacred

Stribog - God and spirit of the winds, sky and air

Sudice - The Fates of Polish mythology, who meted out fortune, destiny, judgement and in some cases, fatality, when a child was born

Sudz - Polish god of destiny and glory

Tawals - Blessing-bringing god of the meadows and fields

Varpulis - God of storm winds and companion of Perun

Zeme - Goddess of the earth

Zirnitra - Dragon god of sorcery

Zislbog - Wendish moon goddess; also known as Kricco, goddess of the seed

Złota Baba - Polish goddess known as the "Golden Woman"

Żywie - Goddess of health and healing

Ala - Demons of bad weather

Baba Yaga - A witch-like character who eats small children and lives in a house which stands on chicken feet

Bagiennik - Water demons who lived in lakes and rivers

Bannik - A bathhouse spirit with the ability to predict the future

Bies - An evil spirit

Blud - An evil spirit who causes disorientation

Boginki - Polish spirits who were said to steal babies and replace them with Odmience

Dola - Protective spirits who embody human fate

Domovoi - Household spirits

Drekavac - A creature believed to come from the soul of a dead unbaptised child
German - A male spirit associated with rain and hail

Karzełek - Mine-dwelling beings that protect miners

Kikimora - Female household spirit, sometimes said to be married to the Domovoi

Koschei - An evil being who cannot be killed because his soul is hidden separate from his body

Leshy - Woodland spirits who protect wild animals and forests

Likho - A one-eyed embodiment of evil fate and misfortune

Polevik - Field spirits who appear either at noon or at sunset

Polunocnica - "Lady Midnight", a demoness said to frighten children at night

Pscipolnitsa - "Lady Middy"; a noon demon who roamed the fields and struck down workers with heatstroke

Raróg - Creature who turns himself into a whirlwind

Rusalka - Often-malevolent female ghosts, water nymphs, succubi or mermaid-like demons that dwelled in waterways

Shishiga - Female creature who harasses people and brings misfortune to drunkards

Skrzak - A flying imp

Stuhać - A demonic, mountain-dwelling creature

Topielec - Malevolent spirits of human souls that died drowning

Vampir - A revenant that feeds on the blood of the living

Vila - Fairy-like spirits

Vodyanoy - A male water spirit

Zduhać - A man with extraordinary supernatural abilities

Alkonost - A legendary bird with the head and chest of a woman

Bukavac - A six-legged monster with gnarled horns who lived in lakes and attacked during the night

Cikavac - A winged animal that would fulfill its owner's wishes and enable its owner to understand the animal language

Firebird - A magical glowing bird which is both a blessing and bringer of doom to its captor

Gamayun - A prophetic bird with the head of a woman

Psoglav - A demonic creature described as having a human body with horse legs, and dog's head with iron teeth and a single eye on the forehead

Simargl - The father of Skif, founder of Scythia; often portrayed as a large dog with wings

Sirin - A creature with the head and chest of a woman and the body of a bird

Zmey - A dragon-like creature

Syrian Pantheon

Amurru - An Amorite mountain-god. Consort of Asherah. An aspect of Adad. Also known as Amurru, Amor, Amor, Cupid, Martu, Martu, Hadad, Hadad, Dad, Dadda, Dadu, Dad(da), Kurgal, Babylonian Adad or Phoenician Balmarcodes.

Arsa A goddess of fate. Sometimes referred to as Arsa, Arab Rusa or Arab Rusa.

Asherah - A goddess. Consort of Amurru. In some lore, occasionally known as Asherah, Atirat, Atirat, Canaanite Asertu, Ilat, Ilat, Lady of Byblos, Lady of Byblos, Asherah, Hathor, Mother of the Gods, Mother of the Gods, Dôn, Neith, Teteoinnan, Don, Tetetoinnan, Queen of the Sea, Queen of the Sea or Asherah.

Atargatis - A mother-goddess and goddess of vegetation, originally known. As Derceto. Consort of Aun or Hadad. Mother of Semiramis by Oannes. She was born in the form of an egg, floating in the Euphrates, which was pushed ashore by a fish. In one story she fell into the sea and was changed into a fish; her daughter was changed into a dove. As Atargatis Derketo she was a fishgoddess, half woman, half fish. In some accounts she is equated with Anat. Sometimes called Atargatis, Atar, Atar,

Atarate, Atarate, Atargate, Atargate, Atergatis, Atergatis, Atharate, Atharate, Attar, Attar, Dercetis, Dercetis, Derceto, Derceto, Derketo, Derketo, Atar(g)ate, Atar(g)ate, DeaSyria, DeaSyria, Syrian Goddess, Syrian Goddess, Astarte, Dea Syria, Syria Dea or Greek Aphrodite.

Combalus - A fertility-god. He is said to have rejected the love of the earth-goddess and castrated himself. Sometimes identified as Combalus.

Osiris - A corn-god assimilated into the Egyptian pantheon. Also referred to as Osiris, Asari, Asari, sacred birds, sacred birds, birds, Ainu Ahura Mazda, Amaterasu, Apollo, Athena, Helius, Hermes, Mercury, Mithra, Nyx, Tammuz, Zas Arawn, Artemis, China, Fukurokuju, Kwannon, Lares, Mannanan, Perseus, Shou Shen, Thoth Apollo, Asclepius, Angerbode Brac, Cronus, Odin, Saturn, Yama Juno Aphrodite, Astarte Ararjatis, Ataragatis, Hachiman, Venus Dusara, Jupiter Egypt Apollo, Baba, Brahma, Dionysus, Egypt, Eros, Epona, Hera, Horus, Iris, Juno, Kaltesh, Mars, Ops, Seb, Thoth, Vishnu Isis Apollo, Here, Tethys Zoastrianism Asclepius, Inara Ketu, Minerva Brahma, Lakshmi, Sarasvati Apollo, Melkarth Asclepius, Noah, Odin Saturn Aphrodite, Venus Hera, Sweden Aphrodite, Isis Aphrodite, Venus Aztecs, Maya Apollo, Ares Heracles, Isis, Izanagi, Izanami Ares Triptolemus Amaterasu, Serapis, Serapis, Egyptian Apis, Un, Un, Aun, Unbu, Unbu, Osiris, Unno, Unno, Uno or Uno.

Thai Pantheon

Ajalpal - A king. Son of Anomatan and Manikesara. Father of Dasha-ratha. In some accounts, known as Ajalpal,

Ajalpala, Ajalpala, Ajapal, Aja, Aja or 'unborn'.

Ananta Nakhon - A city, home of Sison. Occasionally referred to as Ananta Nakhon.

Ananta Thewi - A goddess of good luck. Consort of Phra Sao. Sometimes known as Ananta Thewi, Sanskrit Ananda or Sanskrit Ananda.

Anomatan - A king. Son of Narayana. Father of Ajalpal. Consort of Manikesara. He is said to have been born from the lotus with no mother. On occasion, known as Anomatan.

Athityarat - A king. He built a shrine to Buddha on the spot where, according to a white raven, a sacred object was buried. When the building was finished, a bowl of fruit rose out of the earth. Occasionally identified as Athityarat, Aditya-Raja or Aditya-Raja.

Diamond Buddha - A statue of the Buddha carved from a large diamond. This figure is said to have been carved by a mystery man from a single large stone that appeared when a pumpkin metamorphosed. Sometimes referred to as Diamond Buddha, Sujata, Sujata or Suchada.

Djao Thraya - A goddess of the River Menam. Referred to as Djao Thraya.

elephant-tiger - A mythical animal, an elephant with a tiger's head. In some accounts, referred to as elephant-tiger.

Hirantayaksa - The Thai version of Hiranyaksha. In some lore, occasionally known as Hirantayaksa.

Hom - Sister of Phrom. Her sister found the son of Kong abandoned in the forest and gave the child to Hom who reared him, calling him Phan. At times, referred to as Hom.

In Lao read - A princess. Wife of Kham Daeng. She took the form of a golden hind to lure the king, Kham Daeng, into a wonderful palace built inside a mountain and became his wife. Also commonly called In Lao.

Kham Daeng - A king. On a hunting trip, he was lured into a wonderful palace inside a mountain, by a hind that turned into In Lao, a beautiful maiden. He stayed with her and was never seen again. At times, identified as Kham Daeng, Golden Prince or Golden Prince.

Khrut - The Thai version of Garuda. On occasion, called Khrut, Gallus, Gallus, cock, Galon, Galon, Krut, Krut, Garuda, Garuda, Agni, Devourer, Garutmant or Suparna.

Khun Kan - One of the Three Great Men. In some lore, occasionally referred to as Khun Kan.

Khun Ket - One of the Three Great Men. In some accounts, referred to as Khun Ket.

khuna - Paradise. Sometimes identified as khuna.

khwan - The soul which, it is said, can leave. The body and return. In some lore, occasionally referred to as khwan, windjan, windjan, Indonesian badi or Indonesian badi.

Kinnara - A monster, half man, half bird. At times, known as Kinnara, Kimpurusha, Kimpurusha or Kinnara.

Kong - A king. It was prophesied that a son of his would kill him so he abandoned the baby in the forest where it was found by the old woman Phrom and reared by her younger sister, Hom. When the boy, who they called Phan, grew to man-hood, he killed Kong and seduced his own mother who, too late, recognised her own son. Also identified as Kong.

Kuna - A king. He offended the spirits of the forest by hunting elephants within their precinct and, when he died, they made him a tree-spirit, living in a tree. On occasion, identified as Kuna.

Kupera - A god of wealth. Also identified as Kupera, Buddhist Kubera, Buddhist Kubera, Kompira, Kovero, Kuwera, Indonesian Kuwera, Indonesian Kuwera, Kubera, Japanese Kompira or Japanese Kompira.

Ma Muang - A mango-goddess. Sometimes identified as Ma Muang.

Machanu - A god, guardian of a lake in Patal. Machanu is described as being half god, half fish, and his role is to supervise the souls of the dead who must cross his lake to enter the underworld realm of Patal. Occasionally identified as Machanu.

Maiyarab - King of the underworld realm, Patal. Sometimes referred to as Maiyarab.

Manikesara - Wife of Anomatan. On occasion, identified as Manikesara.

Menam - A sacred river. Sometimes referred to as Menam, Maenam or Maenam.

Mountain Spirit - A female spirit of the mountains. It is said that the spirit is that of a princess who died when the bridge she was crossing collapsed. She now demands payment from those who travel that route. In some references, referred to as Mountain Spirit.

Narayana - The Thai version of Vishnu. Father of Anomatan. Narayana is said to have had ten incarnations which differ somewhat from those attributed to Vishnu in the Indian version. The list includes the fish Matsya, the tortoise Kurma, the boar Varaha, the man-lion Narasinha, Krishna (Kresna) and the mortal Rama. The dwarf Vamana defeats the demon Tavan instead of the king Bali; Parasurama is replaced by the ascetic Sanyasi; a buffalo and a nymph complete the list which has no entry for Kalki, the incarnation yet to come.

Panyasa-Jataka - The Thai version of the Jatakas. Occasionally referred to as Panyasa-Jataka.

Patal - The underworld. This realm, ruled by Maiyarab, can be reached by sliding down inside the hollow stalk of the lotus. On occasion, known as Patal, Patali, Patali, Hindu Patala or Hindu Patala.

Phan - His father abandoned his son as a baby, hoping to frustrate a prophecy that the son would kill the father. The child was found by Phrom who handed the boy to her sister Hom to be reared. He was given the name Phan and, when he reached manhood, killed his own father and slept with his own mother who, too

late, realised that Phan was her son. In some references, known as Phan.

phi - A spirit of the dead. Also known as phi, Burmese nat, Burmese nat, neq, thi, Pakistani neq, Pakistani neq or nat.

Phra In - A god of wealth and king of the gods. It is said that, to reward the people for good living, he created three wells from which they could obtain anything steal, he sent two giants who erected a huge column, the radiation from which restored nationwide virtue but eventually the people reverted to their old ways and Phra In sorrowfully had the pillar removed.

He appears at the Songkran festival to indicate future trends. If he is armed, the year ahead will be turbulent, a torch signifies hot weather, a pot foretells rain and a wand indicates peace. Referred to as Phra In, In, In, Hindu Indra, Hindu Indra, Amoghasiddhi, Preas Eyn, Shakra, Tung Wang Kung, Venda, Verethragna or Wei-t'o.

Phra In Suen - The name for Shiva in Thailand. At times, referred to as Phra In Suen.

Phra Men - A sacred mountain. Sometimes referred to as Phra Men.

Phra Naret - The name for Lakshmi in Thailand. Also referred to as Phra Naret, Lakshmi, Lakshmi, Indira, Ksirabdhitanya, Laksmi, Lotus, Mahalakshmi, sacred birds, Dakshina, Devi-Seri, Devi-Shri, Dharani, Empress of the Sea, Gajadevi, Haripriya, Jaladhi-ja, Karisini, Ksama, Lokamata, Lotus, Mahasarasvati, Matrirupa, Padma(vati), Radha, Rohini, Rukmini, Sadana, Shri, (Sri) Laksmi, Sita, Sri(-devi), Tulsi,

Vaishnavi, Vriddhi, Buddhist Maya or East Indies Dewi-Shri.

Phra Sao - A god of ill-fortune, ruler of the planet Saturn. Consort of Ananta Thewi. Occasionally referred to as Phra Sao.

Phrom - An old woman. She found the son of Kong when he was abandoned. Also called Phrom.

Phrom-Kuman - A prince. Having received instructions in a dream, the young prince captured a white elephant which he rode in battle when he defeated the forces of Khmer. In some lore, occasionally called Phrom-Kuman, Boy-God or Boy-God.

Phroo - The Thai version of Bharata. Sometimes known as Phroo.

Pu Lang Seung - One of the Three Great Men. Sometimes called Pu Lang Seung.

Ramakien - The story of Hanuman's visit to the underworld realm, Patal. Occasionally called Ramakien, Ramakirti or Ramakirti.

Ramasoon - A thunder-god. Also identified as Ramasoon.

Saksit - The realm of the spirits. Occasionally known as Saksit.

Satrud - The Thai version of Satrugna. Also referred to as Satrud.

Sommonacodum - A saviour god. Sometimes known as Sommonacodum.

Then Lo - Grandfather of the king of the Thens. He entertained the Three Great Men when they went to the sky, kingdom of the Thens. Also commonly identified as Then Lo.

Then Teng - One of the sky-lords. After the flood waters had receded, he came to earth to teach the new race the arts of agriculture. In some accounts, referred to as Then Teng.

thi - A spirit of the dead. Occasionally identified as thi, Burmese nat, Burmese nat, neq, phi, Pakistani neq, Pakistani neq or nat.

Tipaka - A flying horse owned by Sison. Occasionally referred to as Tipaka.

Typanon - A dancing angel holding. A thunderbolt. Identified as Typanon.

windjan - The soul of the individual which leaves the body at death. Sometimes called windjan, khwan, khwan or Indonesian badi.

Witsanukam - A supreme god, architect of the gods. In some lore, occasionally referred to as Witsanukam.

Thracian Pantheon

Paleo-Balkan mythology includes the religious practices of the Dacians, Thracians, and Illyrians. Known Thracian deities include:

Sabazios - the Thracian reflex of Indo-European Dyeus, identified with Heros Karabazmos, the "Thracian horseman". He gained a widespread importance especially after the Roman conquest. After Christianity was adopted, the symbolism of Heros continued as representations of Saint George slaying the dragon (compare Uastyrdzhi/Tetri Giorgi in the Caucasus).

Zibelthiurdos (also "Zbelsurdos", "Zibelthurdos") - a god recognized as

similar to the Greek Zeus as a wielder of lightning and thunderbolts.

Kotys ("Cotys", "Cottyto", "Cottytus") - a goddess worshipped with much revelry by Thracian tribes such as the Edonians in the festival Cotyttia. A cult of Cottyto existed in classical Athens. According to Greek sources her priests were called baptes or "washers" because their pre-worship purification rites involved bathing. Her worship included midnight orgies (orgia). Her name is believed to have meant "war, slaughter", akin to Old Norse Höðr "war, slaughter".

Several Thracian deities show close analogy to the Greek cult of Dionysus, Orpheus and Persephone (the Dionysian Mysteries):

Bendis - was a Thracian goddess of the moon and the hunt whom the Greeks identified with Artemis, and hence with the other two aspects of formerly Minoan goddesses, Hecate and Persephone.

Zalmoxis - identified by some with the thunder-god Gebeleizis, an important god of the Dacians and Thracians.

Derzelas (also "Darzalas") - was a chthonic god of health and human spirit's vitality.

Kogaionon - was the name of a holy mountain of the Dacians.

Tibetan Pantheon

Abhijaraja - A Buddhist physician-god. He is depicted with long ear lobes. In some references, identified as Abhijaraja.

Abominable Snowman - A mythical monster of the Himalayas. The monster is said to resemble a human being covered with long hair and with feet pointing to the rear. In some accounts, identified as Abominable Snowman, kang-mi, kang-mi, ladni, ladni, abominable snowman, Meti, Meti, Mi Go, Mi Go, Mirka, Mirka, shukpa, shukpa, sogpu, sogpu, temu, temu, yeti, yeti, meti, meti, mi-go, mi-go, mirka, mirka, femladni or femladni.

Adidharma - A primaeval Buddhist goddess. Also commonly referred to as Adidharma, Adhidharma, Adhidharma, adidharma, adhidharma or adhidharma.

Akasagarbha - A Buddhist sky-god. The twelfth bodhisattva. Occasionally known as Akasagarbha, Akasha, Akasha, Khagarbha, Khagarbha, Japanese Kokuzo or Japanese Kokuzo.

Anangopa - A Lamaist sorcerer. On occasion, identified as Anangopa.

Asokottamasri - A Buddhist god of medicine. Occasionally called Asokottamasri.

Balancho - One of the Five Lands. This realm was the home of giants who lived for over 500 years, herding cattle. Also referred to as Balancho, Balang Cho or Balang Cho.

Bardol Thodol - A group of Buddhist goddesses. This group is made up of four Doorkeepers, eight Htamenmas, eight Kerimas and twenty-eight Wangchugmas. On occasion, known as Bardol Thodol.

Dud - Forest-dwelling demons. These beings, armed with axes, were early

precursors of the human race. Next came the Srin. Also identified as bDud. bDul Nygal - King of the demons. Sometimes known as bDul Nygal.

Beg-Tse - A Buddhist and Lamaist war-god. One of 8 dharmapalas. Also commonly identified as Beg-Tse, Cam-srin, Cam-srin, Begze Sunen, Hindu Karttikeya, Sanskrit Beg-Tse, Mongolian Begze Sunen or Mongolian Begze Sunen.

Bhikshana - A Lamaist sorcerer. In some accounts, called Bhikshana.

bKur-dmam-rgyalmo - Consort of dBangpo-rygabzhin. Mother of Dongrub, Donldan and Donyod. Identified as bKur-dmam-rgyalmo.

Bon - A form of shamanistic nature. Worship, the pre-Buddhist religion of Tibet. Occasionally known as Bon.

Bon Po - Buddhists priests still practising. Shamanistic magic. On occasion, known as Bon Po.

Bowa - Demons said to dance round the spirits of the dead. Sometimes known as Bowa.

bTsan - Demons of the air. These beings are said to ride red horses and use bows and arrows to kill lone travellers. Occasionally called bTsan, bCan or bCan.

bTsan-po - The king, regarded as the ruler of the bTsan. Occasionally known as bTsan-po.

Cam-srin - A Buddhist god of war. Occasionally referred to as Cam-srin, Beg-Tse, Beg-Tse, Mongolian Begze

Sunen, Begze Sunen, Begze Sunen, Tibetan Beg-Tse, Hindu Karttikeya, Hindu Karttikeya, Sanskrit Beg-Tse or Sanskrit Beg-Tse.

Candali - A Buddhist-Lamaist goddess. One of 8 gauris. Sometimes called Candali.

Cauri - A Buddhist-Lamaist goddess. One of 8 gauris. Identified as Cauri. ch'o-je - A group of sorcerers regarded as incarnations of fiends. On occasion, referred to as ch'o-je, ch'o-kyon or ch'o-kyon.

Chak-dor-den-pa - The second of the celestial bodhisattvas. Called Chak-dor-den-pa.

Champaka - A Lamaist sorcerer. In some accounts, referred to as Champaka.

Chikha - A period of after death transition. Sometimes referred to as Chikha, Cihuacoatl, Cihuacoatl, Ciuacoatl, Ciuateotl, Serpent Woman, Snake Woman, Ilamatecuhtli, Temazcalteci, Teteoinnan, Tona(n)tzin, Chikha Bardo, Chikha Bardo, Bardo or Bardo.

Chonyid Bardo - A 14-day transitional after-death. Period during which visions. Occur. On occasion, known as Chonyid Bardo, Bardo Thodol, Bardo Thodol, Sidpa Bardo or Tibetan Book of the Dead.

chorten - A funeral monument. Such monuments are erected over the graves of lamas, saints, etc. and models are sold as amulets. Also known as chorten, mch'od-r-ten or mch'od-r-ten.

Chos-rgyal Phyi-sgrub - A god of the dead. Also referred to as Chos-rgyal

Phyi-sgrub, Sanskrit Yama or Sanskrit Yama.

Cunda - A Buddhist goddess, literature deified. An aspect of Vairocana. Sometimes known as Cunda, Candra, Candra, Chandra, Cunti, Cunti, Vairocana, Vairocana, Brahma, Mahavairocana, Mahavairochana, Vairochana, Grahamatrika, Kun-Rig, Mahasahapramardani, Mahavairoc(h)ana, Samantabhadra, Sitapatra, Sitatara, Usnisavijaya, Hindu Brahma or Japanese Dainichi.

dah-dar - A divining arrow used by sorcerers. In some lore, occasionally referred to as dah-dar.

Dalai Lama - The chief Buddhist monk. This man, the spiritual head of Tibetan Buddhists, is regarded as the incarnation of the bodhisattva, Padmapani. On the death of one leader a successor (a boy) is chosen by divination and becomes leader at the age of eight. Sometimes known as Dalai Lama, Grand Lama, Grand Lama, Living Buddha or Living Buddha.

Dam-c'an-rdo-rje-legs-pa - Chief of the demons, overcome by Padmasambhara. Also called Dam-c'an-rdo-rje-legs-pa, Dam-chen-dorje-le-pa-dor-le or Dam-chen-dorje-le-pa-dor-le.

dar-dar - An arrow used in demon-worship. In some accounts, known as dar-dar.

Darika - A Lamaist sorcerer. He was said to be able to fly like a bird. At times, called Darika.

dBan-mgon The Buddhist lord of the night. Sometimes referred to as dBan-mgon, Wang-gon, Wang-gon, wang-gon or wang-gon.

dBangpo-rgyabzhin - Ruler of the gLing-chos heaven, sTang-lha. Consort of bKur-dman-rgyalmo. Father of Dongrub, Donldan and Donyod. Sometimes identified as dBangpo-rgyabzhin.

dGun-ayi-rgyal-mo - The Tibetan version of the Buddhist Hamantadevi. Sometimes called dGun-ayi-rgyal-mo.

Dharmakirtisagaraghosa On occasion, referred to as Dharmakirtisagaraghosa.

Dhupa - A Buddhist-Lamaist mother goddess. One of the astamataras. At times, known as Dhupa, bDug-spos-ma or bDug-spos-ma.

Dinsangma - One of the 5 Long-Life Sisters. Occasionally called Dinsangma.

dMu - Demons. In some accounts, identified as dMu, Lha, Lha, Hindu Deva, rMu, rMu, lha or lha.

dMu-bDud Kam-Po Sa-Zan - A Bon sky god. At times, known as dMu-bDud Kam-Po Sa-Zan.

dMu-rgyal - Early ancestors of the race. These were the first beings to employ ritual and magic. They were followed by the 'dre. At times, identified as dMu-rgyal.

Dmyal-wa - The Tibetan version of the Hindu. Hell, Naraka. Also known as Dmyal-wa.

Do-man - A collection of mystic writings used as a charm. In some lore, occasionally called Do-man.

Donldan - Son of dBangpo-rgyabzhin and bKur-dman-rgyalmo. Brother of

Dongrub and Donyod. Sometimes identified as Donldan.

Donyod - Son of dBangpo-rgyabzhin and bKur-dman-rgyalmo. Brother of Dongrub and Donldan. Occasionally called Donyod.

Doorkeepers - A group of 4 Buddhist goddesses, part of the Bardo group. Also commonly called Doorkeepers.

dor-le A Buddhist demon. Also identified as dor-le.

Dosangma - One of the 5 Long-Life Sisters. In some accounts, called Dosangma.

Dpe-dkar - A god. Referred to as Dpe-dkar.

Dra Minyan - One of the Five Lands. This realm was regarded as the home of the dead. Also called Dra Minyan.

'dre - Early ancestors of the race. These people abandoned the great forests to live on bare mountain slopes. Next came the Ma-sang. At times, identified as 'dre.

Dri-chab-ma - The Tibetan name for Gandha. Occasionally called Dri-chab-ma.

drilbu - A prayer bell. The lamas use this bell to drive away evil spirits and attract good ones. Occasionally referred to as drilbu.

Drug - A god. On occasion, called Drug, Druj, Druj, Angra Mainya, Drauga, Drug, Drugh, Durugh or 'deceit'.

Dzamo - One of the Five Lands. This was said to be the land of the living. Also called Dzamo.

Eight Glorious Symbols - Religious symbols in Tibet. These symbols, often seen on some types of prayer-flag, are listed as: Conch-shell trumpet, Golden fish, Lotus, Lucky diagram, Umbrella, Vase, Victorious banner and Wheel. In some lore, occasionally called Eight Glorious Symbols.

Five Lands - The countries making up the universe. The centre was occupied by Rirab Lhunapo, a mountain, which extended some 3,000 miles above and below the earth's surface. The surrounding lands, floating in the primordial ocean, were Balancho, Dra Minyah, Dzamo and Lo Phag. In some lore, occasionally referred to as Five Lands.

Five Sisters of Long Life - Sister-goddesses of the Himalayas. In some lore, occasionally identified as Five Sisters of Long Life, Sisters of Long Life, Sisters of Long Life, Long Life Sisters, Miyolangsangma, Miyolangsangma, Tashi Tseringma or Tashi Tseringma.

Ge-lug-pa - A Buddhist sect worshipping. Vajradhara, founded by Atisa. Also referred to as Ge-lug-pa, Kadam-pa or Ka-dam-pa.

gelong - A Buddhist monk. Occasionally referred to as gelong.

ghan-po slob-rgyas - A form of prayer-flag. Occasionally identified as ghan-po slob-rgyas, da-cha, da-cha, cho-pen, dar-ich'og, gLan-po stob-rgyas, gyal-tsan dsemo, lung-rta or dar-lch'og.

gLan-po stob-rgyas - A form of prayer-flag. In some lore, occasionally referred to as gLan-po stob-rgyas, da-cha, da-cha,

cho-pen, dar-Ich'og, ghan-po slob-rgyas, gyal-tsan dsemo, lung-rta or dar-lch'og.

gNan - Evil spirits which live in rocks, water or trees and bring disease. Sometimes referred to as gNan, gNyan or gNyan.

gnod-sbyin - Black demons. These beings, armed with bows and arrows, were precursors of the human race. Next came the bdud. Occasionally called gnod-sbyin.

Gombo - A leader of the demons. He is regarded as a manifestation of Shiva. Called Gombo.

'gong-po' - Early ancestors: miracle-workers. In some accounts, referred to as 'gong-po', klu-rgyal-po or klu-rgyal-po.

Gri-bdog - 10 demons armed with knives. Sometimes referred to as Gri-bdog, Di-do, Di-do or Gri-bdog.

gSan Sgrub - A Bon god. He was merged with Yama in Lamaism. Occasionally referred to as gSan Sgrub.

gSang-ba - Bon deities. In some references, referred to as gSang-ba.

gShen-Rabs - The supreme god in the Bon pantheon. Sometimes called gShen-Rabs, gShen-Rap, gShen-Rap, Mi Bo, Mi Bo, Mi-bo or Mi-bo.

gShin-rje - The Tibetan name for Yama as one of the Drag-gshed. Also commonly referred to as gShin-rje, Yama, Yama, Yama, Universal King, Chinese Yen-lo (Wang), Yen Wang, Tibetan Chos-rgyal, Phyi-sgrub, Emma-O or Ten Yama Kings.

gShin-rje gsed - The Tibetan name for Yamantaka as one of the Drag-gshed. In some references, called gShin-rje gsed.

gSun-gi-rgyal po - King of speech. One of the Panchmaharajas. Sometimes identified as gSun-gi-rgyal po, Sung-gi-gral-po, Sung-gi-gral-po, Klu-dban, Klu-dban, Lu Vang or Sun-gi-rgyal-po.

Gur-Gyi Mgon-Po - A Buddhist god of tents. A form of Mahakala. Also commonly known as Gur-Gyi Mgon-Po.

Guru-kam-balu - A headless monk. In some references, identified as Guru-kam-balu.

gyal-tsan dsemo - A form of prayer-flag. Occasionally called gyal-tsan dsemo, da-cha, da-cha, cho-pen, dar-Ich'og, ghan-po slob-rgyas, gLan-po stob-rgyas, lung-rta or dar-lch'og.

Gyalin - King of the realm of demi-gods. At times, known as Gyalin.

Hod-srum - The Tibetan name for Kashyapa the manushibuddha. Occasionally referred to as Hod-srum, O-Sung, O-Sung, Kashyapa or Hod-srum.

Htamenmas - A group of 8 goddesses. These beings, shown as holding corpses and skeletons, are also depicted as having the heads of animals or birds. On occasion, identified as Htamenmas, Pharmen-ma, Pharmen-ma or Htamenamas.

Hwashan - A Chinese priest expelled from Tibet. By Padmasambhava. Sometimes identified as Hwashan.

Indrabhuti - A king. A Lamaist sorcerer. Father of Lashmikara. Also commonly called Indrabhuti.

K'an-po - Head of a monastery, said to be in direct communication with the saints. In some references, known as K'an-po, K'an-mo, K'an-mo, femaleK'an-mo or femaleK'an-mo.

Kalakala - A Lamaist sorcerer. Also commonly called Kalakala.

Kanakha - A Lamaist sorceress. Sister of Kanakhala and Mekhala. In some accounts, referred to as Kanakha.

Kanakhala - A Lamaist sorcerer. Brother of Kanakha and Mekhala. Occasionally referred to as Kanakhala.

Kanchenjunga - 5 brothers who became the spirits of sacred mountains. At times, identified as Kanchenjunga.

Kanta - A Lamaist sorcerer. Also commonly known as Kanta, Kantali or Kantali.

Karnari - A Lamaist sage. Sometimes known as Karnari.

Khen-Ma - A Buddhist goddess controlling earthly demons. She is depicted with eight wrinkles in her face and riding a ram. Sometimes known as Khen-Ma, Khon-Ma or Khon-Ma.

Khen-Pa - A Buddhist god controlling heavenly demons. He is depicted with white hair and riding a white dog. Also commonly referred to as Khen-Pa.

Khumbu'i Yulha - Patron deity of the sherpas. This deity lives on the Himalayan peak Khumbila. Sometimes identified as Khumbu'i Yulha, Home

God of the Khumbu or Home God of the Khumbu.

Khyung - Winged deities of the Bon. At times, identified as Khyung, Hindu Garuda, Hindu Garuda, Khyung-Gai mGo-Can or Kruth.

Khyung-Gai mGo-Can - A local Buddhist god, leader of the Khyung. Sometimes referred to as Khyung-Gai mGo-Can, Hindu Garuda, Hindu Garuda, Khyung or Kruth.

King Hor - A king who abducted Brug Ma. She was rescued from his clutches by Gesai whom she married. In some lore, occasionally referred to as King Hor, Hor, Hor or Hor Nubuti.

Kirava - A king. A Lamaist sorcerer. Also called Kirava.

klu - Ancestors of the race. Miracle-workers. In some references, called klu.

Kokili - A king. A Lamaist sorcerer. On occasion, identified as Kokili.

Kor-wa-ji - The Tibetan name for Krakucchanda. Referred to as Kor-wa-ji.

Kukkuri - A disciple of the Buddha who converted a number of Lamaist Sorcerers. Also commonly identified as Kukkuri, Krishnachari or Krishnachari.

Kun-Rig - A form of Vairocana with 4 heads. Also identified as Kun-Rig, Vairocana, Vairocana, Brahma, Mahavairocana, Mahavairochana, Vairochana, Cunda, Grahamatrika, Mahasahapramardani, Mahavairoc(h)ana, Samantabhadra, Sitapatra, Sitatara, Usnisavijaya, Hindu Brahma or Japanese Dainichi.

Kuntu bXan Po - The creator god of the Bon pantheon. Identified as Kuntu bXan Po, Kun-tu-bzan-Po, Kun-tu-bzan-Po, Buddhist Samantabhadra, Buddhist Samantabhadra, Fugen, P'u Hsien, Taoist P'u Hsien, Taoist P'u Hsien, Japanese Fugen, Japanese Fugen, P'u Hsien or Samantabhadra.

adni - A female yeti. At times, called ladni, abominable snowman, abominable snowman, kang-mi, Meti, Mi Go, Mirka, shukpa, sogpu, temu, yeti, meti, mi-go, mirka, temu or femladni.

Lakshmikara - A Lamaist sorceress. Daughter of Indrabhuti. Sometimes identified as Lakshmikara.

Lam-bstan - The Tibetan version of Panthaka. Also identified as Lam-bstan.

lama - A senior monk. Occasionally called lama, Inara, Inara, Inar, Inaras, Innara, Lama, Inar(as) or Lama.

lCogpo - The ruler of the underworld, Yog-klu. In some lore, occasionally identified as lCogpo, lJogspo or lJogspo.

lha-so - The land of the gods: heaven. Also known as lha-so.

lha-tho - Shrines erected to the lha, regarded as the home of these spirits. In some accounts, known as lha-tho.

lhamayin - Demons or elementals. On occasion, identified as lhamayin.
Living Buddha - The Dalai Lama. On occasion, identified as Living Buddha, Dalai Lama, Dalai Lama or Grand Lama.

Lo-ma-gyon-ma - The Tibetan version of Parna-Savari. Also known as Lo-ma-gyon-ma.

Lobsangma - One of the 5 Long-Life Sisters. Also identified as Lobsangma.

Luipa - A Lamaist sorcerer. One of the Mahasiddhas. He is depicted seated, holding a skull cap and with a rope round his body. Sometimes referred to as Luipa, Minanatha, Minanatha, Lohipada, Luipa or Matsyendra.

lung-rta - A form of prayer-flag. In some lore, occasionally known as lung-rta, dacha, da-cha, cho-pen, dar-Ich'og, ghan-po slob-rgyas, gLan-po stob-rgyas, gyal-tsan dsemo or dar-lch'og.

Ma-Bajan - Mother of 'Brug-ma'. Also referred to as Ma-Bajan.

Ma-lha - A local god of longevity and good fortune. Sometimes referred to as Ma-lha.

Ma-mo - Female demons. These black she-devils are reputed to be the cause of disease. Referred to as Ma-mo.

Ma-p'am-pa - The Tibetan version of Asita. Occasionally called Ma-p'am-pa, Me-phem-pa or Me-phem-pa.

Machi-pal Lha-mo - A Buddhist goddess. Chief of the Long-Life Sisters, some say. Known as Machi-pal Lha-mo, Sri, Sri, dPan-idan Lhamo, Lho-Mo, (dpal-iden) Lha Mo, Lhamo, Shri, Shru or Sridevi.

Mahacinatara - A Buddhist goddess. An aspect of Akshobhya. Also commonly known as Mahacinatara, Ekajata, Ekajata, Akajata, Blue Tara, Tara, Tibetan Ral-cgig-ma, Tara, Tara, Kuan Yin, Queen of Heaven, Queen of Knowledge, Tarini, Arya-Tara, Bhrkuti-Tara, Dhanada, Janguli, Jayatara,

Padmatara, Pandaravasini, Parnassavari, Prajna(paramita), Sitatara, Sukla-Tara, Syamatara, Vajratara, Vasya-Tara, Vidjyarajni, Chinese Kuan Yin, Tibetan Dolma, sGrol-ma, Green Tara, Red Tara, Tara Amba or White Tara.

Mahamaya - One of the Yi-dam. In some references, called Mahamaya, Maya, Maya, Mahamaya, Maya Bunin, Mayadevi, Maia, Maya-Bunin, Tara or Hindu Lakshmi.

Mala - A Buddhist mother-goddess. One of the astamataras. Sometimes referred to as Mala.

Manibhadra - A Lamaist sorceress. She was said to be able to fly like a bird. In some references, referred to as Manibhadra, Manivara, Manivara or Manibhadra.

Mar-pa - A magician, disciple of Atisa, tutor of Milarapa. On occasion, known as Mar-pa.

Mekhala - A Lamaist sorceress. Sister of Kanakha and Kanakhala. In some lore, occasionally called Mekhala.

Minanatha - The name for Matsyendra in Tibet. Occasionally referred to as Minanatha, Lohipada, Lohipada, Luipa, Luipa, Matsyendra, Matsyendra, Matsyendranatha, Matysendranatha, Nepalese Avolokiteshvara or Tibetan Luipa.

Nach-un - An incarnation of Bi-har acting. As oracle and sorcerer to the government. Also known as Nach-un, Bihar, Bihar, Bi-har, Pe-har, Pe-kar, Pehar, Pekar, Pelear, Tin-le-gyal-po, Yon-tan-rgyal-po or Tin-legyal-po.

Nag-pa - A sorcerer. These men wear tall conical hats, a sash of bones and a magical mirror on the chest, engaging demons in battle. Also known as Nag-pa. Nagabodhi - A Lamaist sorcerer. In some lore, occasionally referred to as Nagabodhi.

naljor-pa - Ascetics who, it is said, acquire magic. Powers. Also referred to as naljor-pa.

Nan-Sgrub - A Lamaist god of death. Also known as Nan-Sgrub.

Naropa - A magician, tutor of Mar-pa: one of the Mahasiddhas. Also called Naropa.

Nor-lha - A local god of longevity and wealth. On occasion, known as Nor-lha.

Nrtya - A Buddhist mother-goddess. One of the astamataras. She is depicted as green with two or four arms. On occasion, identified as Nrtya, Gar-ma, Gar-ma, Tibetan Gar-ma or Tibetan Gar-ma.

P'yag-na-rdo-rje - The Tibetan name for Vajrapani. Also referred to as P'yag-na-rdo-rje.

Pachari - A Lamaist sorcerer. Sometimes referred to as Pachari.

Padma-mkhah-Ngro - The Tibetan name for Padmdakini. Also commonly identified as Padma-mkhah-Ngro.

Pan Chhan Rin-po Chhe - The first Tashi Lama, deified as an incarnation of Amitabha. Also commonly referred to as Pan Chhan Rin-po Chhe.

Panaha - A Lamaist sorcerer. He owned a pair of magic shoes which could

transport him rapidly to wherever he wished to go. Referred to as Panaha.

Panchen Lama - The second senior leader of Tibetan Buddhists. He is regarded as an incarnation of Amitabha. In some accounts, referred to as Panchen Lama, Tashi Lama or Tashi Lama.

Pe-kar - A fiend. Patron of sorcerers. Occasionally called Pe-kar, Bihar, Bihar, Bi-har, Pe-har, Pehar, Pekar, Pelear, Tin-le-gyal-po, Yon-tan-rgyal-po, Tin-legyal-po or Nach-un.

Phags-skyes-po - The Tibetan name for Virudhaka as guardian of the south. Also known as Phags-skyes-po.

Pho-lha - A local god of longevity and wealth. In some lore, occasionally called Pho-lha.

Phyi-Sgrub - A Lamaist god. A form of Yama. Also identified as Phyi-Sgrub, Yama, Yama, Yama, Universal King, Chinese Yen-lo (Wang), Yen Wang, Tibetan Chos-rgyal, gShin-rje, Phyi-sgrub, Emma-O or Ten Yama Kings.

Pukkasi - A terrible Lamaist goddess. One of the gauri. Sometimes called Pukkasi, Parna-Savari, Parna-Savari, Parnasabari, Parnassavari, Pishashas or TibetanLo-ma-gyon-ma.

Putali - A Lamaist sorcerer. He used his powers to change a painting that showed a demon trampling a god underfoot so that their positions were reversed. In some references, known as Putali.

Ral-cgig-ma - The Tibetan version of Ekajata. In some lore, occasionally referred to as Ral-cgig-ma.

Ratnasambhava - A Lamaist tutelary god. In some references, known as

Ratnasambhava, Ratnaheruka, Ratnaheruka or Ratnasambhava.

Red Devil Tiger - A demon with the head of a horse on a human body. On occasion, known as Red Devil Tiger, Red Tiger Devil or Red Tiger Devil.

Red Tara Kurukulla - as an aspect of Tara. Wife of Kamadeva. In some accounts she is equated with Rati. Occasionally identified as Red Tara, Kurukulla, Kurukulla, Hindu Rati, Astabhujia-Kurukulla, Tara, Tara, Kuan Yin, Queen of Heaven, Queen of Knowledge, Tarini, Arya-Tara, Bhrkuti-Tara, Dhanada, Ekajata, Janguli, Jayatara, Mahacinatara, Padmatara, Pandaravasini, Parnassavari, Prajna(paramita), Sitatara, Sukla-Tara, Syamatara, Vajratara, Vasya-Tara, Vidjyarajni, Chinese Kuan Yin, Tibetan Dolma, sGrol-ma, Blue Tara, Green Tara, Tara Amba or White Tara.

Red Tiger Devil - A Bon deity. On occasion, identified as Red Tiger Devil, Red Devil Tiger or Red Devil Tiger.

rGyal-po - Early ancestors of the race: miracle. Workers: fiend-kings. Identified as rGyal-po, klu, klu, 'gong-po or rgyal-po.

Rimpoche - A title given to a tulku. On occasion, called Rimpoche, Guru Rimpoche, Guru Rimpoche, Tulku, Tulku or Trulku.

Rinpochhe - A name for Padmasambhava in Tibet. Also identified as Rinpochhe, Lo-pon, Lo-pon, Padmasambhava, Padmasambhava, Tibetan Lo-pon, sLobdpon, sLob-dpon, sLob-dpon, Lo-pon, Lo-pon, or Guru.

rLun-rta - The Tibetan name for Vayuvrat. Also commonly identified as rLun-rta, Lung-ta, Lung-ta or Vayuvrat.

rTa-mgrin - A Lamaist deity. One of the Drag-gshed. A name for Hayagriva. In some accounts, identified as rTa-mgrin, Tandim, Tandim, Hayagriva, Hayagriva or rTa-mgrin.

Sa-bdag - A spirit of the soil or fresh water. Guardian of the house or the temple. Also referred to as Sa-bdag.

Sadaksari - An aspect of Avalokiteshvara. This form of the bodhisattva is said to incarnate in each Dalai Lama. Sometimes referred to as Sadaksari, Sadaksari Lokeshvara or Sadaksari Lokeshvara.

Sakara - A Lamaist sorcerer. Sometimes called Sakara.

Samudra - A Lamaist sorcerer. In some lore, occasionally identified as Samudra.

Sarada Devi - A Buddhist-Lamaist fertility-goddess and goddess of autumn and vegetation. An attendant of Sridevi. On occasion, identified as Sarada Devi.

Sarvabhaksha - A Lamaist sorcerer. Sometimes known as Sarvabhaksha.

serou - The unicorn. In some references, called serou, tso'po, tso'po, unicorn, kee or kee.

Shambhala - A land in the north, home of spiritual wisdom. Sometimes known as Shambhala.

Shang-lha - A local god of good fortune. In some lore, occasionally identified as Shang-lha.

Showa - A deer-god. Occasionally known as Showa.

Sidpa Bardo - An after-death period, seeking rebirth. In some references, known as Sidpa Bardo, Bardo Thodol, Bardo Thodol, Chonyid Bardo or Tibetan Book of the Dead.

Sikhin - A Buddhist god of medicine. One of the sMan-bla. At times, known as Sikhin.

Sinhanada - A Buddhist god of medicine. An aspect of Avalokiteshvara. One of the sMan-bla. In some accounts, identified as Sinhanada.

Sipe Gyalmo - A Bon mother-goddess. She is depicted with three eyes and six arms, riding a red mule. Occasionally referred to as Sipe Gyalmo, Sipe Gyalmo or Sipe Gyalmo.

sKui-i-rgyal-po - One of the Panchmaharajas. King of the body. He is depicted riding a white lion. On occasion, called sKui-i-rgyal-po.

sMan Bla - one of the Buddhas of medicine. In some references, identified as sMan Bla.

srin - Early inhabitants of Tibet. These beings, armed with catapults and slings, were the precursors of the human race. Next came the lha. Also commonly called srin.

Srin-po - A class of deity: ghouls: vampires. In some lore, occasionally known as Srin-po.

srungma - A group of Bon deities assimilated into the Buddhist pantheon. On occasion, identified as srungma.

Sung-ta - A horoscope used in fortune-telling. Sometimes called Sung-ta.

Suparikirtitanamasri - A Buddhist god of medicine. One of the sMan-Bla. In some accounts, identified as Suparikirtitanamasri.

Svaraghosaraja - A Buddhist god of medicine. One of the sMan-Bla. Also known as Svaraghosaraja.

Tam-chhen - A demon. Also known as Tam-chhen.

Tamdrin Dorje - A Bon guardian god. Also commonly referred to as Tamdrin Dorje.

Tamjin - A horse-faced demon. Husband of Dorje, some say. Occasionally identified as Tamjin.

Tan-gyur - Commentaries on the Kah-gyur. In some accounts, known as Tan-gyur.

Tan-ma - 12 furies, ruled by Ekagata, riding. Wild animals. Sometimes called Tan-ma, bStan-ma or bStan-ma.

Tanjur - A sacred book. Also referred to as Tanjur, Tan-gur, Tan-gur, Kanjur, Kanjur or Kah-gyur.

Teli - A Lamaist sorcerer. Also known as Teli.

Thab-Iha - A Bon hearth-god. Sometimes identified as Thab-Iha.

Thinggishatsangma - One of the Five Long Life Sisters. In some lore, occasionally referred to as Thinggishatsangma.

Tsan-rgyal - A demon king. In some accounts, called Tsan-rgyal, bStan-rgyal, bStan-rgyal, Tsen-gyal or Tsen-gyal.

Tse-ring Chhe-nga - 5 sisters, of Mount Everest. They are depicted in flowing robes and holding various fertility symbols. Occasionally identified as Tse-ring Chhe-nga.

Tshe-gon - The Buddhist lord of life. In some references, referred to as Tshe-gon, Tse-mgon or Tse-mgon.

Tshog-shing - A family tree of the gods in order of rank. On occasion, called Tshog-shing.

Tsun-gyi-rgyal-po - One of the Panchamaharajas. King of accomplishments or magic. He rides a white elephant. At times, known as Tsun-gyi-rgyal-po, Thok-chho, Thok-chho, Thahog-chos-rgyal-po, Thok Chho or Thok Chho.

Tulku - The physical body conjured up by a Buddha or a bodhisattva: a phantom. Also identified as Tulku, Trulku, Trulku, Rimpoche, Rimpoche or Guru Rimpoche.

Udhili - A Lamaist sorcerer. He was tutored by Karnari and was reputed to be able to fly. Also called Udhili.

Vyali - A Lamaist sorcerer. Occasionally known as Vyali.

Weng Cheng - The original name of White Tara. Sometimes referred to as Weng Cheng.

Yab - The Buddhist male principle: eternity. Sometimes referred to as Yab,

Chinese Yang, Chinese Yang, In, Yang, Japanese In, Japanese In, Yang or Yang. Yeces mGon-po - A Buddhist guardian of knowledge. An aspect of Mahakala. At times, known as Yeces mGon-po, Mahakala, Mahakala, Tibetan Gon-Po Nag-Po or Mgon-po.

Yog-klu - The underworld, ruled by Icogpo, in the world gLing. Occasionally identified as Yog-klu.

Yogambara - A Buddhist god. An aspect of Vajradhara. Consort of Digambara. In some accounts, identified as Yogambara.

Yul-khor-srung - The Tibetan name for Dhritarashtra. (Dhartarashtra) as guardian of the east. Occasionally referred to as Yul-khor-srung, Dhartarashtra, Dhartarashtra, Dhr(i)taras(h)tra, Chinese Ch'ih Kuo, Japanese Jikoku, Javanese Dresterata, Taoist Mo-li Ch'ing, Tibetan Dri-za, Yul-khor-bsrun or Yul-khor-bsrun.

Yul-lha - Local gods, of which there are 8. Classes. On occasion, called Yul-lha.

Yum - The Buddhist female principle: time. Sometimes called Yum, Chinese Yin, Chinese Yin, In-Yo, Um, Yo, Japanese Yo, Japanese Yo or Yin.

Zampu - The Tree of Life which grows on the sacred mountain, Himavan. On occasion, identified as Zampu, Hindu Jambu, Hindu Jambu, Jambutri Shring, Zambu, Siberian Zambu or Jambu.

Zhang Thung - A mythical land. The realm was said to be the home of Shenrab Miwo. Also commonly known as Zhang Thung.

Voodun Pantheon

The term Voodoo (Vodun in Benin; also Vodou or other phonetically equivalent spellings in Haiti; Vudu in the Dominican Republic) is applied to the branches of a West African ancestor-based religious tradition with primary roots among the Fon-Ewe peoples of West Africa, in the country now known as Benin, formerly the Kingdom of Dahomey, where Vodun is today the national religion of more than 7 million people.

In addition to the Fon or Dahomeyan tradition which has remained in Africa, there are related traditions that put down roots in the New World during the days of the transatlantic African slave trade. Besides Benin, African Vodun and its descendent practices may be found in the Dominican Republic, Puerto Rico, Cuba, Brazil, Ghana, Haiti and Togo. The word Vodun is the Fon-Ewe word for spirit. The more or less pure Fon tradition in Cuba is known as La Regla Arara. In Brazil, the Fon tradition among former slaves has given rise to the tradition known as Jeje Vodun.

The majority of the Africans who were brought as slaves to Haiti were from the Guinea Coast of West Africa, and their descendants are the primary practitioners of Vodou (those Africans brought to the southern US were primarily from the Kongo kingdom). One of the largest differences however between African and Haitian Vodou is that the transplanted Africans of Haiti were obliged to disguise their Iwa (sometimes spelled Loa) or spirits as Roman Catholic saints, a process called syncretism. Most experts speculate that this was done in an attempt to hide their pagan religion from their masters who had forbidden them to practice it.

In addition to combining the spirits of many different African and Indian nations, pieces of Roman Catholic liturgy have been incorporated to replace lost prayers or elements; in addition images of Catholic saints are used to represent various spirits or *mistè* (mysteries, actually the preferred term in Haiti), and many saints themselves are honoured in Vodou in their own right. This syncretism allows Vodou to encompass the African, the Indian, and the European ancestors in a whole and complete way.

The most historically important Vodou ceremony in Haitian history was the Bwa Kayiman or Bois Caïman ceremony of August 1791 that began the Haitian Revolution, in which the spirit Ezili Dantor possessed a priestess and received a black pig as an offering, and all those present pledged themselves to the fight for freedom.

This ceremony ultimately resulted in the liberation of the Haitian people from their French masters in 1804, and the establishment of the first black people's republic in the history of the world. Haitian Vodou grew in the United States to a significant degree beginning in the late 1960s and early 1970s with the waves of Haitian immigrants fleeing the Duvalier regime, taking root in Miami, New York City, Chicago, and other major cities.

In Haitian Vodou, spirits are divided according to their nature in roughly two categories, whether they are hot or cool. Cool spirits fall under the Rada category, and hot spirits fall under the Petwo category. Rada spirits are familial and mostly come from Africa, Petwo spirits

are mostly native to Haiti and are more demanding and require more attention to detail than the Rada, but both can be dangerous if angry or upset.

Neither is good or evil in relation to the other. Everyone is said to have spirits, and each person is considered to have a special relationship with one particular spirit who is said to own their head, however each person may have many *lwa*, and the one that owns their head, or the *met tet*, may or may not be the most active spirit in a person's life in Haitian belief.

In serving the spirits, the Vodouisant seeks to achieve harmony with their own individual nature and the world around them, manifested as personal power and resourcefulness in dealing with life. Part of this harmony is membership in and maintaining relationships within the context of family and community. A Vodou house or society is organized on the metaphor of an extended family, and initiates are the children of their initiators, with the sense of hierarchy and mutual obligation that implies.

Most Vodouisants are not initiated, referred to as being *bosal*; it is not a requirement to be an initiate in order to serve one's spirits. There are clergy in Haitian Vodou whose responsibility it is to preserve the rituals and songs and maintain the relationship between the spirits and the community as a whole (though some of this is the responsibility of the whole community as well). They are entrusted with leading the service of all of the spirits of their lineage.

Priests are referred to as *Houngans* and priestesses as *Manbos*. Below the *houngans* and *manbos* are the *hounsins*,

who are initiates who act as assistants during ceremonies and who are dedicated to their own personal mysteries. One doesn't serve just any lwa but only the ones they have according to one's destiny or nature. Which spirits a person has may be revealed at a ceremony, in a reading, or in dreams.

However all Vodouisants also serve the spirits of their own blood ancestors, and this important aspect of Vodou practice is often glossed over or minimized in importance by commentators who do not understand the significance of it. The ancestor cult is in fact the basis of Vodou religion, and many lwa like Agasou (formerly a king of Dahomey) for example are in fact ancestors who are said to have been raised up to divinity.

After a day or two of preparation setting up altars, ritually preparing and cooking fowl and other foods, etc., a Haitian Vodou service begins with a series of Catholic prayers and songs in French, then a litany in Kreyòl and African langaj that goes through all the European and African saints and lwa honoured by the house, and then a series of verses for all the main spirits of the house. This is called the Priyè Gine or the African Prayer.

After more introductory songs, beginning with saluting the spirit of the drums named Hounto, the songs for all the individual spirits are sung, starting with the Legba family through all the Rada spirits, then there is a break and the Petwo part of the service begins, which ends with the songs for the Gede family.

As the songs are sung spirits will come to visit those present by taking possession of individuals and speaking

and acting through them. Each spirit is saluted and greeted by the initiates present and will give readings, advice and cures to those who approach them for help. Many hours later in the wee hours of the morning, the last song is sung, guests leave, and all the exhausted hounsis and hounsans and manbos can go to sleep.

On the individual's household level, a Vodouisant or sèvitè/serviteur may have one or more tables set out for their ancestors and the spirit or spirits that they serve with pictures or statues of the spirits, perfumes, foods, and other things favoured by their spirits. The most basic set up is just a white candle and a clear glass of water and perhaps flowers.

On a particular spirit's day, one lights a candle and says an Our Father and Hail Mary, salutes Papa Legba and asks him to open the gate, and then one salutes and speaks to the particular spirit like an elder family member. Ancestors are approached directly, without the mediating of Papa Legba, since they are said to be in the blood.

The cultural values that Vodou embraces centre around ideas of honour and respect to God, to the spirits, to the family and sosyete, and to oneself. There is a plural idea of proper and improper, in the sense that what is appropriate to someone with Dambala Wedo as their head may be different from someone with Ogou Feray as their head, for example.. one spirit is very cool and the other one is very hot. Coolness overall is valued, and so is the ability and inclination to protect oneself and one's own if necessary.

Love and support within the family of the Vodou sosityete seems to be the most important consideration. Generosity in giving to the community and to the poor is also an important value. One's blessings come through the community and there is the idea that one should be willing to give back to it in turn. Since Vodou has such a community orientation, there are no solitaires in Vodou, only people separated geographically from their elders and house.

In contrast to European-based Neopagan tradition, it is not a do it yourself religion. A person without a relationship of some kind with elders will not be practicing Vodou as it is understood in Haiti and among Haitians. While the overall tendency in Vodou is very conservative in accord with its African roots, there is no singular, definitive form, only what is right in a particular house or lineage.

Small details of service and the spirits served will vary from house to house, and information in books or on the internet therefore may seem contradictory. There is no central authority or pope in Haitian Vodou since every manbo and houngan is the head of their own house, as a popular saying in Haiti goes. Another consideration in terms of Haitian diversity are the many sects besides the Sèvi Gine in Haiti such as the Makaya, Rara, and other secret societies, each of which has its own distinct pantheon of spirits. The purpose of rituals is to make contact with a spirit, to gain their favour by offering them animal sacrifices and gifts, to obtain help in the form of more abundant food, higher standard of living, and improved health. Human and Loa

depend upon each other; humans provide food and other materials; the Loa provide health, protection from evil spirits and good fortune.

Rituals are held to celebrate lucky events, to attempt to escape a run of bad fortune, to celebrate a seasonal day of celebration associated with a Loa, for healing, at birth, marriage and death. Vodun priests can be male (houngan or hungan), or female (mambo).

A Vodun temple is called a hounfour (or humfort). At its centre is a poteau-mitan a pole where the God and spirits communicate with the people. An altar will be elaborately decorated with candles, pictures of Christian saints, symbolic items related to the Loa, etc.

The houngan and mambos confine their activities to white magic which is used to bring good fortune and healing. However caplatas (also known as bokors) perform acts of evil sorcery or black magic, sometimes called left-handed Vodun. Rarely, a houngan will engage in such sorcery; a few alternate between white and dark magic.

One belief unique to Vodun is that a dead person can be revived after having been buried. After resurrection, the zombie has no will of their own, but remains under the control of others. In reality, a zombie is a living person who has never died, but is under the influence of powerful drugs administered by an evil sorcerer.

Although most Haitians believe in zombies, few have ever seen one. There are a few recorded instances of persons who have claimed to be zombies. The practice of sticking pins in voodoo dolls has been used as a method of cursing an

individual by some followers of what has come to be called New Orleans Voodoo, which is a local variant of hoodoo. This practice is not unique to New Orleans voodoo however and has as much basis in European-based magical devices such as the poppet as the nkisi or bocio of West and Central Africa.

Adjasou - Characterized by protruding eyes and a bad humour, lives under the mombin tree near a spring and is very fond of vermouth, rum, and cognac.

Agassu - Dahomean in origin and belonging to the Fon and Yaruba tribes. When a person is possessed by Agassu, his hands become crooked and stiffened, therefore resembling claws. In Dahomey, he is the result of a union between a panther and a woman. He is associated with water deities and sometimes takes the form of a crab. He is one of the mythical creatures who once gave assistance to the Ancestor. He is considered one of the Loa masons.

Agau - is a very violent god. Earth tremors and the frightening sounds associated with storms are because of Agau. The trances induced by his mounting are so violent there have been deaths associated with his brutality. When one is mounted one attempts to imitate the sounds of thunder and tremors, if they are strong enough to utter sounds under the possession. The possessed person keeps repeating, "It is I who am the gunner of god; when I roar the earth trembles."

Ayezán - (Aizan, Ayizan) This is the Legba's wife. She protects the markets, public places, doors, and barriers, and has a deep knowledge of the intricacies

of the spirit world. Selects and instructs certain novice houngans. When feeding her or her husband, a black or white goat or russet colored ox is offered up. Her favorite tree is the palm tree. Ayezán is symbolized by mounds of earth sprinkled with oil and surrounded by fringes of palm. Ayezán is Dahomean in origin and represented by an old woman in personification.

She is one of the oldest gods and is therefore entitled to first offerings at services. She often mounts people only after her husband appears at the scene. Her mounts are never severe; therefore, she can sometimes take quite a while to spot. She is the mate of Loco (Loko). Ayida- The female counterpart of Dumballah, his mate, is Ayida. She is the mother figure.

She is the rainbow. Together they are the unitary forces of human sexuality. Her symbol is also a serpent. She is quite submissive and very delicate. Her co-wife is Erzullie. It is said that whoever "can grasp the diadem of Ayida will be assured wealth". Also known as Ayida Wedo- her job is that of holding up the earth.

Azacca or Zaka - This is the Loa of agriculture, but is generally seen as the brother of Ghede. For this reason Ghede will often come to the ceremonies for Zaka and come when Zaka has mounted someone. Zaka is a gentle simple peasant, but greatly respected by the peasants since he is a very hard worker.

Bade - The Loa of wind. He is the inseparable companion of Sogbo, god of lightning. He also shares his functions with Agau, another storm spirit.

Bakulu - (Bakulu-baka) He drags chains behind him and is such a terrible spirit that no one dares to invoke him. His habitat is in the woods where offerings are taken to him. He himself possesses no one. Since no one wants to call on him, people simply take any offerings that go to him and leave them in the woods.

Baron Samedi - represents the death side of Ghede (Guede). He talks through his nose, is cynical, jovial, and tells broad jokes. His language is full of the unexpected. His tools are the pick, the hoe, and the spade. He is the power behind the magic that kills. He controls the souls of those who have met death as a result of magic. When he appears (mounting someone at an invoking ceremony), he wears a pair of dark glasses, from which he knocks out the right lens- for with his right eye he watches those present, lest anyone steal his food.

Bosou Koblamin - Violent petro Loa. Bosou is a violent Loa capable of defeating his enemies. He is very popular during times of war. He protects his followers when they travel at night. Bosou's appearance is that of a man with three horns; each horn has a meaning-- strength, wildness, and violence. Sometimes Bosou comes to the help of his followers but he is not a very reliable Loa.

Brise - Brise is a Loa of the hills. He is boss of the woods. Brise is very fierce in appearance. He is very black and has very large proportions. Brise is actually a gentle soul and likes children. Brise lives in the chardette tree and sometimes assumes the form of an owl. Brise is a

protectorate. He is strong and demanding and accepts speckled hens as sacrifices.

Congo - A handsome but apathetic Loa. Content with any clothing and eats mixed foods with much pimiento, and is fond of mixed drinks.

Congo Savanne - A fierce petro Loa. He is malevolent, fierce, and strong. Savanne eats people. He grinds them up as we would grind up corn. His color is white. He is a Loa not to be messed with.

Dinclusin & Chalotte - These two Loa are among the French "mysteries." People mounted by these gods talk perfect French and seem to be unable to speak Creole normally or properly. Chalotte often demands upon the most defined forms of ritualistic protocol. Dinclusin can be recognized by his habit of pocketing everything given to him.

Dumballah (Dumballah Wedo, Damballah) - Known as the serpent god, he is one of the most popular. Dumballah is the father figure. He is benevolent, innocent, a loving father. He doesn't communicate well, as though his wisdom were too aloof for us.

Dumballah is the snake. He plunges into a basin of water which is built for him, or climbs up into a tree. Being both snake and aquatic deity, he haunts rivers, springs, and marshes.

Erzulie - (Ezili) Voodoo does not have a woman as goddess of fertility. Fertility is regarded as a unified principle, equally held by male and female forces. Thus Dumballah is united to his Ayida. Agwe has his counterpart in La Sirene, the Marasa; the twins are contradictory and

complementary forces of nature and so on. Erzulie is the female energy of Legba.

She has tremendous power and is feared as much as she is loved. Also, she has several different roles- goddess of the word, love, help, goodwill, health, beauty and fortune, as well as goddess of jealousy, vengeance, and discord. She is usually known as a serpent that coiled upon itself lives on water and bananas.

Erzulie Jan Petro - Violent spirit Loa belonging to the Petro tradition. Jan Petro is called upon to take responsibility for the temple where spells are on display; although she is a neutral entity, when not called upon it is the duty of the devotees to make them behave peacefully or violently, depending on their motivation for dealing with the spirits.

Jan Petro as a protector of temples is very powerful; when people come to the temple they soon find out. Jan Petro likes fresh air and water; she is a sea spirit. She likes perfume and lotion--any temple dedicated to her usually smells like lotion, for it is thrown on those things she possesses.

Ghede - (Papa Ghede) Ghede is the eternal figure in black, controlling the eternal crossroads at which everyone must someday cross over. His symbol is the cross upon a tomb. Known as the spirit of death, other spirits fear him and try to avoid him. He operates under the direction of Baron Samedi.

Gran Boa - Lives in the deep forest where the vegetation is wild. He is the protector of wildlife, and doesn't like to be seen. He eats fruits and vegetables all day in the woods and when called in a

ceremony, he is usually not hungry but the people always have food for him anyway. He is the Loa that must be called upon before one is ordained into voodoo priesthood.

Grande Ezili - An old woman, crippled with rheumatism and she is only able to walk by dragging herself along on the ground with a stick.

Ibo Lele - He is independent and hateful; proud of himself and ambitious. He likes to be exclusively served and doesn't like to associate with the other Loa. He relies heavily on the people for his food, but the people are never certain what kind of food he is likely to eat.

Jean Petro - Jean Petro is a deformation of Don Pedro, the name of the Spanish slave. Jean Petro is the spirit-leader of a group of strong and violent spirits called petro. The difference between the good Loa (rada) and the evil Loa (petro) is still far and wide. Voodoo services are rarely held for petro Loa; however, they still do occur but most services are for family and rada Loa.

Some say that Jean Petro was brought about by Don Pedro who was a Negro slave of Spanish origin. He acquired much influence by being denounced as the instigator of some alarming plots to overthrow the government. Because of this he symbolizes resistance, force, uprisings, and a sort of black power ideology.

Kalfu (Carrefour, Kalfou) - Legba is twined with his Petro opposite. Kalfu too controls the crossroads. Actually, were it not for him the world would be more rational, a better place. But, not unlike Pandora in Greek religion and myth,

Kalfu controls the evil forces of the spirit world. He allows the crossing of bad luck, deliberate destruction, misfortune, injustice. Kalfu controls the in-between points of the crossroads, the off- center points. Legba controls the positive spirits of the day. Kalfu controls the malevolent spirits of the night.

Krabinay - Krabinay Loa are petro Loa. They dress all in red and do high impressive jumps. People are warned away from Krabinay. However, they are very tough and can offer a great deal of assistance to a houngan. These Loa behave in a truly devilish way. Possessions induced by them are so violent that spectators are advised to keep their distance. They take pleasure in cynicism. However, they undertake treatment of desperate cases.

Legba - Old man who guards the crossroads. He is the origin of life, so he must be saluted each time a service or any other activity with the Loa will begin. Legba controls the crossing over from one world to the other. He is the contact between the worlds of spirit and of flesh. He can deliver messages of gods in human language and interpret their will. He is the god of destiny and is also the intermediary between human beings and divine gods.

Voodooists believe that if Legba grants their wishes, they can contact the forces of the universe. He is the guardian of voodoo temples, courtyards, plantations,, and crossroads. He protects the home. If you are going on a trip, it is believed that you pray to Legba for protection from harm and a safe return home.

Linglessu - This is one of the Loa free masons. When feeding this Loa, all meat

prepared for him must be liberally salted. He prefers the ends of the tongue, ears, front teeth, and the end of a tail of a goat. When this Loa mounts somebody, it is violent and his voice is highly distorted.

Linto - The child spirit of the Guede family. He induces childish behavior in those he rides. They walk clumsily, much like a baby who hardly knows how to use his legs. They babble and cry for food. The company Linto is in teases him but only in good humor.

Loco - (Loko) is the spirit of vegetation and guardian of sanctuaries. Mainly associated with trees. He gives healing properties to leaves; the god of healing and patron of the herbs doctors who always invoke him before undertaking a treatment. Offerings are placed in straw bags which are then hung in its branches.

He is only recognizable by the pipe smoked by his servant and the stick which he carries in his hand. His favorite colors are red and white. Animals that are most likely to be offered to this god are black or white goats or russet colored oxen.

Marasa - Twins who died in their early childhood and are innocent and capricious. They are thought to be orphans with no discipline in terms of good eating habits. They eat from twin plates and they eat all of what they are offered at once, always coming very hungry to the ceremonies. They must be fed until they are content and then they will listen to the people. They have a reputation for doing harm to those who have forgotten to provide food or who have not kept their promises, but also

refuse to take responsibility for any wrong doing or illnesses.

Marinette-Bwa-Chech - Literally "Marinette of the dry arms." This is a petro Loa or an evil spirit. Worship of her is not spread all over Haiti but is growing rapidly in southern parts. Her ceremonies are held under a tent and lit with a huge fire in which salt and petrol are thrown. She is most dreaded; a she-devil; the sworn servant of evil. She is respected by werewolves, who hold services in her honor. She is an agent of the underhand dealings of Kita who is, herself, an outstanding Loa sorceress.

Obatala - Obatala is a sky Loa. He is the Loa responsible for forming children in the womb. Thus, Obatala is responsible for birth defects. He is also called king of the white cloth, and all his followers wear white. Obatala's favorite food is edible snails.

Ogoun - (Ogorin, Ogu-badagri) Ogoun is the traditional warrior figure in Dahomean religion. He is quite similar to the spirit Zeus in Greek religion/mythology. As such Ogoun is mighty, powerful, triumphal. In more recent time Ogoun has taken on a new face which is not quite related to his African roots. This is the crafty and powerful political leader. However, this political warrior is much more of an image of where struggle is in modern Haiti. Originally, he was the god of blacksmithing; however, now that blacksmithing has become obsolete, he has become the warrior Loa. He can give strength through prophecy and magic.

Petite Pierre - is a gluttonous and quarrelsome spirit who tries to pick fights with the audience.

Petro - Comes from a new nation of spirits forged directly in the steel and blood of the colonial era. They reflect all the rage, violence and delirium that threw off shackles of slavery. The drums, dancing, and rhythm are offbeat sharp, and unforgiving, like the crack of a rawhide whip. The Bizango is an extreme form of the Petro and it is sometimes described as the wild Petro. Bizango occurs by night, in darkness that is the province of the djab, the devil.

Rada - The Loa that represents the emotional stability and warmth of Africa, the hearth of the nation. Rada derived almost directly from the Dahomean deity is highly religious in nature; rite is never celebrated without the performance of Mahi dances and without honoring and invocation of Nago gods. The Rada drumming and dancing is on beat whereas the Petro is offbeat. Rada stands for light and the normal affairs of humanity.

Simbi - (Simba, Simbe, Simbi Andezo) is guardian of the fountains and marshes and cannot do without the freshness of water. Voodoo rituals are held near springs. Several of their songs mention these sorts of places. He is a very knowledgeable Loa because he spends a lot of time learning about the nature of illnesses of supernatural origin and how to treat them. He is either with you or against you by protecting those who have good relations with him and turning his back on those who do not. As part of Ogou's army he is the chief of the coast guard and goes wherever he pleases.

Siren and Whale - These two Loa are marine divinities, so closely linked that they are always worshipped together and celebrated in the same songs. Some

people say the Whale is the mother of the Siren, others that he is her husband; others say they are used for one and the same deity. Popular opinion says the Siren is married to Agwe. When Siren turns up in a sanctuary, the person possessed by her appears simply in the role of a young coquette most careful of her looks, and speaking in French, often offending the peasant serviteurs. Both the Siren and the Whale are often viewed as "upper class."

Sobo (Sobo Kessou) - Loa of strength. Sobo is a very powerful Loa and well known for his bravery as a warrior. When he possesses someone, that person must dress up like a general in the army. When he addresses the congregation during a mounting it is like a general addressing his troops. Sobo is considered an important figure in voodoo mythology. He is the symbol of strength, the ideal of voodoo priests who want to be respected figures in their communities. Because of the strength he procures for his followers, Sobo's presence is continually requested to bring security and protection to the congregation. He who is with Sobo is protected against wild spirits.

Sogbo (Soybo) - He is the god of lightning and the protector of flags. Sogbo is the brother of the three-horned Bosu. Sogbo is always accompanied by his companion Bade, who is the Loa of the winds. These Loa share functions with Agau, who is also a storm Loa. When possessed by Sogbo, one hurls down polished stones which are piously collected and used as symbols of the Loa. Despite their divine origins, thunderstones are not uncommon in Haiti. The spirit hurls a lightning bolt to the earth, striking a rock outcropping

and casting the stone to the valley floor. There it must lie for a year and a day before the houngan may touch it.

Taureau-trois-graines - His name means bull with three testicles. This Loa is a product of the fanciful imagination of the people in Haiti and is considered a Creole Loa. He is the great Loa of the Jacmel region. His appearances are terrible; people possessed by him are seized with destructive rage and create havoc all round unless appeased by the offer of a handful of grass. This they munch at once. During trance, they bellow ceaselessly.

Ti-Jean-Petro - This is a black magic or "petro" Loa that is depicted as a dwarf with one foot. Even though Ti-Jean-Petro has a French name, his roots can be traced back to Africa. He is easily comparable to a spirit that roamed through the bush. This spirit, too, was depicted as having only one leg. This Loa often protects and assists black magic sorcerers. Ti-Jean-Petro also is recognized under the names of Petro-erouge, Ti-Jean-pied-fin, Prince Zandor, and Ti-Jean-Zandor. He has a violent and passionate nature that becomes apparent when he mounts people.

Welsh Pantheon

Awenyddion - Bards who uttered cryptic prophecies. When in a trance-like state. In some references, known as Awenyddion.

bwbach - A household spirit or brownie. It is said that these beings attack teetotallers. On occasion, known as bwbach, bwbachod, bwbachod, plurbwbachod or plurbwbachod.

bwci - A bugbear: a ghost. In some accounts, identified as bwci, bwciod, bwciod, plurbwciod or plurbwciod.

Cyhiraeth - A goddess of streams. Later she was demoted to the level of a spirit living near streams whose cries foretold impending death. At times, referred to as Cyhiraeth, Cyhyreath, Cyhyreath or Scottish Caoineag.

Cyhyreath - The Welsh version of the Irish banshee. Occasionally identified as Cyhyreath, Cyhiraeth, Cyhiraeth, Scottish Caoineag, Scottish Caoineag or banshee.

Emrys - A Welsh name for Merlin. In some accounts, a sun-god. At times, called Emrys, Llalawc, Llalawc, Llallogan Vyrddin, Llallogan Vyrddin, Emrys, Merlin, Myrddin, Myrddin or Lailoken.

Erthal - A warrior-hero. Also identified as Erthal.

Fuwch Frech - The Welsh version of the magic. Cow Glas Gabnach. In some references, known as Fuwch Frech.

Garym - A witch. On occasion, called Garym.

Gawlgawd - Owner of a famous drinking horn. Ysbaddaden required Culhwch to get this horn as part of his quest for the hand of Olwen. In some references, referred to as Gawlgawd, Bran Galed, Bran Galed, Brangaled, Galed, Gwlgawd or Gwlgawd.

Gelorwydd - A warrior-hero. He was said to administer the last rites to dying warriors, using his own blood.

Occasionally identified as Gelorwydd, Gem of Baptism or Gem of Baptism.

Godeu - The Otherworld. Also called Godeu, Otherworld, Otherworld, Avalon, Land of the Dead, underworld, British Avalon, Irish Ard mhac Leinn, Tir inna N'og, Welsh Achren, Annfwn, Caer Wydr or Lychlyn.

Gower - Part of the underworld. On occasion, called Gower.

greal - The magic brew that Ceridwen. Made in her cauldron, Amen, for her son, Avagddu. Occasionally known as greal.

Grey Horse - A devil. At times, referred to as Grey Horse.

Gwalchaved - The Welsh name for Galahad. Son of Lot and Gwyar. Brother of Gwalchmai. Referred to as Gwalchaved, Gwalchafed, Gwalchafed, Gwalhafed, Gwalhafed, Gwalhaved, Gwalhaved, Hawk of Summer, Hawk of Summer, Gwal(c)hafed or Gwal(c)hafed.

Gwalchwyn - The Welsh name of Gawain. Sometimes known as Gwalchwyn, Gwalchmai, Gwalchmai, Gawain, Gwalchmei, Gwalkmy, Hawk of May, White Hawk or White Hawk.

Gwartheyydd - A warrior and counsellor at King. Arthur's court. Son of Caw. He was killed by the boar Twrch Trwyth. Also referred to as Gwartheyydd.

Gwenhwyfar - The Welsh version of Guinevere. Occasionally identified as Gwenhwyfar, Gwenhwyvar, Gwenhwyvar, Gwenhyfar, Gwenhyfar, Gwenhyvar, Gwenhyvar, White One, White One or Ioskeha.

Gwlad Yr Hav - The Otherworld, a land of summer from which men came. Referred to as Gwlad Yr Hav.

Gwladys A Welsh saint. Daughter of Brychan. Mother of St Cadoc. She was abducted by Gwynllym who was helped in the enterprise by King Arthur. Called Gwladys.

Gwrach - A hag: a witch: a form of banshee. Also known as Gwrach.

Gwrfan - In some accounts, a name for Gawain. Occasionally referred to as Gwrfan, Gawain, Gawain, Gauvaine, Gavain, Gawan, Gawayne, Knight of the Goddess, Galvagin, Gauvain(e), The Red Knight, Dutch Walwain, Walewein, Walwanus, French Gauvain, Gauwain, Gayain, Irish Balb(u)aidh, Bhalbhuaidh, Latin Walga(i)nus, Scottish Uallabh, Welsh Gwalchgwyn, Gwalchmai, Gwalchmei, Green Knight, Gwrvan or Gwrvan.

gwyddbwyll - A board game played by gods and mortals. In the story of Rhonabwy's dream, King Arthur was playing this game against Owain. Sometimes identified as gwyddbwyll, Irish fidchell or Irish fidchell.

gwyllion - Mischievous spirits: cruel fairies. These spirits are said to appear in the form of ugly females, sometimes seen as goats. In some references, referred to as gwyllion.

Henbeddestyr - Son of Erim. He could run faster than any man whether on foot or on horseback. At times, referred to as Henbeddestyr, Henwas or Henwas.

Horn of Gawlgawd - One of the objects that Ysbadadden. Required Culhwch to

get in his quest for the hand of Olwen. Also commonly referred to as Horn of Gawlgawd, Horn of Bran Galed, Horn of Bran Galed or Corn Bran Galed.

Huarwar - One of the 3 plagues that affected. Cornwall. Also called Huarwar.

Lady of Little Van Lake - A water-fairy. She was reputed to have great skill in the use of herbs in medical treatment. In some accounts she is equated with Modron. Sometimes identified as Lady of Little Van Lake, Modron, Modron, Morgan le Fay or Celtic Matrona.

Lady of the Fountain - A story from the Mabinogion. Relating. The adventures of Owain. At times, called Lady of the Fountain, Laudine, Laudine, Lady of the Fountain, Owain or Owain.

Laufrodedd - Owner of the knife that became one of the Thirteen Treasures of Britain. Collected by Merlin. Also called Laufrodedd, Llaufrodedd, Llaufrodedd, Llawfrodedd or Llawfrodedd.

Lloegyr - The Welsh name for England. In some accounts, known as Lloegyr, Loegr, Loegr, Loegria, Loegria, Logres, Logres, Locris, Welsh Loegr(ia), LLoegyr, Loegr(ia), Loegr(ia), British Locris or British Locris.

Llychlyn - The Welsh name for Norway. Or, in some versions, the Otherworld. In some references, identified as Llychlyn, Irish Lochlan or Irish Lochlan.

Llyn Cerrig Bach - A sacred lake in Anglesey. In some lore, occasionally called Llyn Cerrig Bach, sacred lake or sacred lake.

Llyn Feic - The home of the wise old salmon. Consulted by Culhwch, in some

accounts. Also called Llyn Feic, Llyn Llyw, Llyn Llyw, Llyn Llŵ, Llyn Lyw or Llyn Llŵ.

Llyn Llŵn - The lake which overflowed to cause the flood from which only Dwyfan and his wife escaped. In some accounts, referred to as Llyn Llŵn, Lake of Waves, Lake of Waves, Lake of waves or Lake of waves.

Llys Dôn - The goddess Dôn as a star in the constellation Cassiopeia. Sometimes referred to as Llys Dôn, Dôn, Dôn, Deon, Donnus, Mother of the Gods or Irish Dana.

Mamau - Mother-goddesses: goddesses of the household: female fairies. Sometimes known as Mamau, Y Mamau, Y Mamau, Roman Matres, Roman Matres, Tylwyth Teg or Tylwyth Teg.

Mathonwy - A sky-god. Father of Don and Math. At times, referred to as Mathonwy.

Mawr Pen Aethir - A supreme deity. Sometimes identified as Mawr Pen Aethir.

Meldos - A supposed deity, possibly the basis for Melth as father of Mabon. Sometimes called Meldos.

Merlin's Hill - A site in Wales where, it is said, Merlin lies buried. Sometimes referred to as Merlin's Hill, Bryn Myrrdin, Bryn Myrrdin, Ogof Myrrdin or Ogof Myrrdin.

Merlin's Tree - A tree in Carmarthen. It was said that the city would be destroyed if this tree should fall. In some lore,

occasionally known as Merlin's Tree, Priory Oak or Priory Oak.

Mordaf - One of a triad of generous gods with Nudd and Rhydderch. Occasionally called Mordaf.

Mound of Mourning - The home of the Black Worm of the Barrow. Also identified as Mound of Mourning.

Nwyvre - A god of the atmosphere. Son of Gwydion and Aranrhod. Sometimes referred to as Nwyvre.

pwca - A mischievous spirit. On occasion, called pwca, pwcca, pwcca, English puck, English puck, Puki, Irish phooka, Irish phooka, puck, Norse puki, Norse puki, phooka or puck.

Ty Gwydr - The home of Merlin on Bardsey Island, some say, in which he kept the Thirteen Treasures of Britain. Also commonly referred to as Ty Gwydr, 'glass house' or 'glass house'.

Underland - A land of eternal youth: a fairy kingdom beneath the earth; The underworld. In some references, referred to as Underland, Irish Tir inna N'og or Irish Tir inna N'og.

Witches of Caer Llyw - The Welsh version of the Hags of Gloucester. In some accounts, identified as Witches of Caer Llyw.

Ynys Avallach - A Welsh name for Avalon. On occasion, known as Ynys Avallach, Afallon, Afallon, Avallach, Avallach, Avalloc, Avalloch, Avalloc, Avalloc, Avalloc(h), Avalloc(h), Irish Ablach, Irish Ablach or Avalon.

Ynys Fanaw - The Welsh name for the Isle of Man, home of Llyr. In some accounts, referred to as Ynys Fanaw.

Ynys Wair - The island home of Gywdion. Also identified as Ynys Wair, Lundy Island or Lundy Island.

DC Comics Cosmic

Entities

DC cosmic entities are divided into the spiritual, spatial and the magical realms. This differs them from Marvel entities, who regularly take on both spatial and magical roles (e.g. Marvel's Death is a member of the Cosmic Compass, but also grants temporary immortality to Earth's Sorcerer Supreme).

Spatial realm

Agamemno
Andri Gunnar
Anti-Life Entity
Anti-Monitor
Auctioneer
Black Racer
The Controllers
Darkseid
Dgrth
Dominus
Fatalist
Feast
Guardians of the Universe
Highfather
Imperiex
Interferer
Kismet
Krona
Mageddon
Mallo, Keeper of the Cosmic Balance
Materna Minxx
Metron
Mogo
Onimar Synn

Overmaster
Rao
Raven
Solaris
Starbreaker
Starro
Sun-Eater
Takion
The Triarch
The Unimaginable
Trigon
Vext
Xenon
X'Hal
Yuga Khan
Zamarons

Timestream

Destiny
The Endless One
Time Trapper

Emotional Manifestations

Adara representing hope
Butcher representing rage
Ion representing willpower
Ophidian representing greed
Parallax representing fear
Predator representing love
Proseylte representing compassion

"Dreamtime"

Betty Clawman

Magical Realm

Avatar
Barter
Black Alice
Blaze and Satanus
Cain and Abel
Circe
Dream of the Endless
Enchantress
Kid Eternity
Nebiros
Neron

Phantom Stranger
Queen of Fables
Rama
Shazam
Uncle Sam
Wotan

5th Dimension and similar realms

Bat-Mite (not actually from the 5th dimension)
Thunderbolt
Mister Mxyzptlk
Mopee
Qwsp

Spiritual Realm

Eclipso
The Endless
Davy Tenzer
Gaia
Hawkgod
H'ronmeer
Isis
Kismet
Lords of Chaos and Order
Maya (creator of the elementals)
Nekron
The Orishas
Parliament of Flames
Parliament of Stones
Parliament of Trees
Parliament of Vapors
Parliament of Waves
The Presence
Quetzalcoatl
The Radiant
Rama Kushna
Shango
The Source
Spectre
Synnar (Demiurge)
Titans of Myth
Voiceless Gods
The Word

Elementals

Corona (fire)
Firestorm (fire)
Hyathis (plant)
Naiad (water)
Red Tornado (air)
Swamp Thing (plant, earth)
Tefé Holland (plant, earth)

Unknown Realm

Agnor
Algat
Amalgam Brothers
Belk
Devagon
Elentro
Farkal
Heliumin
Ion
Kelvin
Leminor
One Above Everything
One Above Nothing (Brother of One Above Everything)
Optence
Saburn
The Dead (also known as Death II)
The Fantasy
The Living
The Trail

General

Abaddon the Destroyer, featured in JLA,
The Demon, and The Books of Magic
Abnegazar of the Demons Three,
featured in JLA
Adara representing hope
Adramelech
Agnor
Agony & Ecstasy, from Hellblazer
Algat
Ale
The Aleph
Alexander Luthor, Jr., of Crisis on
Infinite Earths and Infinite Crisis
Amenadiel, from Lucifer
Amethyst, a Lord of Order

Antagonist, of the New Gods	The Cathexis
Anti-Matter Man	Child
Anti-Life Entity, from Cosmic Odessey	Christ
Anti-Monitor, from Crisis on Infinite	Clocxwerk
Earths	Chaos and Order
Anti-Sun	Chroma
Archangels, from Books of Magic	The Controllers
Appa Ali Apsa	Cosmic Gamblers
Aquarius	The Creator
Ares, frequent adversary of Wonder	The Curse
Woman	Darkseid
Artemis	Dark Gods
Arzaz	Davy Tenzer, incarnation of the biblical
Ayries, from Green Lantern #43	David, seen in Supergirl[1] and Green
Asmodel	Arrow[2] stories
Asteroth	Deadman
Athena	Death
Auctioneer	Decreator
Aurakles (also known as the Oracle)	Deimos
Auron	Delirium
Avatar, formerly Tiger, sidekick of	Demeter
Judomaster	Desaad
Azmodus	Desire
Baal, has fought Etrigan, Batman, and	Despair
Superman	Destiny
Bast, appeared in The Sandman	Destruction
Bat-Mite, 5th dimensional imp and	Devouris the Conqueror
frequent annoyance for Batman	Dionysus
Belial	Doctor Doomsday (Amalgam Comics)
Belk	Doctor Manhattan (Watchmen)
Beautiful Dreamer	Dominus
Beelzebub	Dorothy Spinner, of the Doom Patrol
Betty Clawman, from New Guardians	The Dreamer
Beyond God	Dream (first and second)
Black Flash, personification of Death for	Duma
super-speedsters	Devagon
Black Racer, personification of Death	Eagle
for the New Gods	Elementals
Blithe	Elentro
Brimstone	Eclipsed
Brothers of the Fallen (first, second, and	Eclipso
third)	Elder Gods
Bull Host	The Endless
Butcher representing rage	The Endless One, being in the
The Candlemaker	timestream, from Justice League of
Carnivore	America

Entropy (see Krona)	Harbinger
Epoch Lord of Time	Hawkgod
Eris	Heliumin
Eros, appeared in Wonder Woman	He-God
Etrigan	Horus
Euricros	Heggra
Evil One	Hephaestus
Eye of Osiris	Hera
Extant	Hercules
Falcon	Hermes
Fatalist, the Spectre's dark opposite, from Supergirl	Hestia
Farkal	Heqt
Fates	Highfather
Feast, conqueror from JLA: Welcome to the Working Week	Highmaster
Fernus and the Burning Martians	Hoth Shoggoth
The Fiend With Five Faces	Hourman III (see Warlogog)
The First Citadelian	Huitzilopochtli
The First of the Fallen	Hyperman
Gabriel	Ibac (also Sabbac)
Gaia	Iblis
Galactiac (Amalgam Comics)	ID, 6th dimensional
Ganthet	Imperiex Prime and the Imperix Probes
Ghast of the Demons Three, featured in JLA	Imps
Glorith	Infinite Man
Glorious Godfrey	Interferer, cosmic designer from Ambush Bug
God of Africa	Ion
Gods of the Jeune Realm	Isis the Egyptian goddess
Gods of Krypton	It
Gog	Izaya
Golden Knight	Izanami
Gorum	Jakk
Goth	Kalibak
Gothodaemon	Kancer
The Grandmaster	Karmang
Granny Goodness	Keeper of the Oracle of Styx
Gray Man	Kelvin
Grayven	The Kindly Ones
Great Evil Beast	King of Tears
Greek Gods	Kismet
Guardians of the Universe	Korge
Gyges and Garamas with God power	Krona
Hades	Kulak
H'ronmeer	Lady Styx
	Lashina
	Lasma

Leminor
 Lightray
 Lilith
 Lion
 Lkz
 Lokee
 Loki
 Lonar
 Lord Chaos, from Team Titans
 Lord of Chaos
 Lord of Order
 Lord Pernisius
 Lord Satanis
 Lord Satanus
 Lords of the Ultra-Realm
 Lucifer, multiple appearances prior to
 getting his own title
 M'Shula
 Macro-man
 Mallo, Keeper of the Cosmic Balance,
 pre-Crisis multiverse being
 Maltus
 Mad God of 3600
 Manhunter from Mars
 Mahu
 Mageddon
 Magog (Elseworlds)
 Malferrazae
 Mammon
 Mantis
 Mark Moonrider
 Mars
 Materna Minxx, cosmic nanny of Helen
 Jordan from The Spectre
 Mawu
 Maya
 Mercury
 Meshta
 Metatron, the angel makes an
 appearance in Supergirl (vol. 4) #73
 Metron
 Michael Demiurgos, featured primarily
 in Lucifer
 Millennium Giants
 Mister Miracle
 Mr. Mxyzptlk

Mr. Nebula
 Mistos
 Mogo of the Green Lantern Corps
 Monarch
 Monitor (first and second)
 Monsieur Stigmonus
 Mopee, pre-Crisis Flash stories
 Mordru, pre-Crisis 30th century
 Mortar
 Mother Zed
 The Muses
 Nabu
 Naiads
 Nameless One
 Nebiros
 Nebula Man
 Nekron, Lord of the Unliving
 Neron
 New Gods
 New Order
 Norse gods
 Nymphs
 Obatala of the White Cloth
 Oblivion (first and second)
 Odin
 Old Gods
 Omega
 Olorun the First Born
 One with the Source
 Onimar Sin
 Ophidian representing greed
 Optence
 Orion with the Ale and in his true form
 The Orishas
 Orpheus I
 Osirect
 Osiris
 Pan
 Pantagones
 Pantheon gods
 Pariah
 Parliament of Trees
 Parallax representing fear
 Persephone
 Phobos
 Poseidonis

Predator representing love
 The Presence
 Progenitor
 Promethean Giants
 Prometheon (Warner Bros. Animation)
 Proseylte representing compassion
 Pursuer
 Pythia
 Quabal, a demon who first appeared
 (and died) in DC Super-Stars, Vol. 1,
 #18.
 The Quintessence (Elseworlds)
 Quetzalcoatl, featured in Tom Strong
 and Aztek
 Ra, featured in The Sandman
 Raan Va Dath, mother serpent of
 Etrigan, featured in The Demon
 Rao, Kryptonian sun god, featured in
 Superman
 Rath of the Demons Three, featured in
 JLA
 Rama Kushna, death goddess, creator of
 Deadman, featured in Strange
 Adventures
 Remiel, an angel featured in The
 Sandman and Lucifer
 Rott, demon who mind controlled
 Martian Manhunter into becoming
 Bloodwynd
 S'ivaa the Destroyer
 Sabbac
 Saburn
 Saint Colomba
 Saint Dumas (see Azrael)
 Sandalphon
 Sandman (Dream and Daniel Hall)
 Satan
 Satanus
 Serifan
 The Seven Deadly Enemy of Man
 Seviram
 Shadowy Mr. Evans
 Shango the Thunderer
 Shattered Gods
 Shazam (also known as the Wizard
 Shazam)

Sin Eater
 Sinestro after Death
 The Source
 Solaris the Tyrant Sun
 Spectre
 Starbreaker
 Starro the Conqueror
 Steppenwolf
 Stigmonus Monsieur
 Strange Visitor (see Kismet)
 Sturmer
 St'nn
 Suli
 Sun-Eater
 Superman
 Superboy-Prime
 Susanoo-o-no-Mikoto
 T: D. H. D
 T'Charr
 Takion
 Tala
 Talganus
 Telephone Avatar
 Terrataya
 Tezcatlipoca
 Thanoseid (Amalgam Comics)
 The Creator
 The Dead (Death II)
 The Devourer
 The Fantasy
 The Lard
 The Living
 The One and Only
 The Trail
 Thia
 Thunderbolt I
 Tigra
 Timeless Ones
 Time Trapper
 Titans
 Totac
 Triarch
 Troia, from Team Titans
 Trigon the Terrible
 Triumvirate, featured in The Demon
 Trok

Typhon
Ugly Munter
Ultimator
Uni-Friend
The Unimaginables
Vandaameon
Vestaments
Vext
Voiceless Gods
Vulcan
Vykin the Black
Wally from Supergirl
The Word
Wotan
X'Hal
Yama-No-Kami
Yggardis the Living Planet
YggDrasil the earth Elemental
Yuga Khan
Ynar
Yuppie Demons
Zamarons, the god-like race from Green Lantern
Zaltan
Zeus, featured primarily in Wonder Woman

Marvel Comics Cosmic Entities

The fictional Marvel Universe contains a number of beings in this category that are literally part of the universe, with their existence necessary to provide a certain function. Much like organs provide specific functions for the human body, these entities provide functions for the universe itself. There is no official (known) name for these beings, but they are often referred to as cosmic entities, cosmic beings or abstract entities. Many of them embody some concept or fulfil some essential need, but there are others who are considered within this reference frame simply due to their scale of power,

such as the Infinites, Beyonders, Cosmic Cubes, or Watchers. Death is also considered to be a cosmic entity. Each cosmic being is unique, but they often have the following characteristics in common:

Power greater than that of virtually any mortal being, with extremely rare exceptions. Note, however, that their level of power greatly varies, with some being able to affect the entire space-time multiversal reality. The Living Tribunal, Eternity, Master Order, and Lord Chaos were once referred to as meeting in 16-dimensional space.

No physical form. To visit the material universe they may use 'M-bodies', life-forms created for them by an entity called Anthropomorpha in the 'dimension of manifestations.' The power bestowed upon a manifestation body is said to be directly dependent on how well any given creation is able to 'synchronize' with their assigned entity. Such bodies can also be employed by uniquely prominent physical entities, such as the Stranger or Galactus.

A completely amoral nature, uncaring about anything but their purpose of existence, and frequently to safeguard their Universe (i.e. themselves) from destruction, although some have recurrently displayed personal, or even human-like sentiments, and sometimes are not above remorse. A notable example of this is Galactus; despite his consumption of living planets, he occasionally displays disgust of his mission. In fact, he states that he feels an intense kind of guilt for all the civilizations that he has destroyed, and cannot close his eyes without recalling

the ghosts of the beings that have died as a result of his feeding.

In the fourth Eternals limited series, the Dreaming Celestial states that "Every component in the physical Universe is a model/example/function of balance... Every particle/being/concept/action exists in this state of sublime equilibrium to serve [a being known as] the Fulcrum. And when asked by the Eternal Makkari whether "every cosmic being in this Universe is a total tool", replies "Yes. We are all tools of the Fulcrum".

The Marvel Universe versions of the gods of most earthly religions, excepting Christianity, Islam and Judaism, are not cosmic in the traditional sense, although the strongest of them, such as Atum and Odin, can rival or exceed the power of certain cosmic beings, as can the most powerful demons or independent mystic entities such as Zom, Dormammu, Shuma-Gorath, Mephisto, Cthon, or the Vishanti, and, per extension, the sorcerer supreme, Doctor Strange, at times when he channels their full power, but their existence is not necessary for the universe to function.

Others pretend to embody existential concepts, but lack the power of the true entities, such as the demon D'Spayre who has claimed to embody despair, but in rare cases, such as Nightmare or Amatsu-Mikaboshi it depends from story to story whether or not they are considered embodiments. Exactly how many true cosmic entities exist is unknown, and more keep being revealed as time passes.

Certain mortal beings such as the Molecule Man, Mad Jim Jaspers, Jean Grey, Franklin Richards, Protégé,

Hyperstorm, the Scarlet Witch, Nate Grey and others, have reached universe, or multiverse affecting status.

"The One Above All", an entity that has very rarely been shown to exist, but is the absolute Supreme Being of Marvel Comics.

The Living Tribunal, who in theory is supposed to act as the One Above All's Guardian of the Multiverse enforcer and highest judge of law, but generally stands by even in times of multiversal genocide and according to She-Hulk, herself a lawyer, is gladly willing to wipe out entire universes in favour of ones that it simply likes better. It also enforces the nightmarish Disproportionate Retribution Easy Road to Hell afterlife system.

The Infinities, which are higher-dimensional entities far beyond Eternity, who don't really notice anything that goes on in the lower multiverse except through accident, but aren't malevolent as such.

"The embodiment of the universe" Eternity and his female counterpart Infinity; and their opposites, Death and Oblivion.

Master Order and Lord Chaos, who, in an unusual variation of the trope, usually work together. It's their balancing agent The In-Between, who tends to rebel or cause trouble.

The Friendless: Entropy, Eulogy, Epiphany, Empathy, Enmity, Expediency, and Eon, as well as Origin, Anomaly, and Unbeing, and Love and Hate.

The Fountainhead (Dreams/Creativity), Nightmare, King Coma, Madness, D'Spayre, and the Dweller-In-Darkness. Abraxas, referred to as embodiments of destruction and an antithesis of Eternity; and Mikaboshi, as chaos, void, and nothingness, and also an antithesis of Eternity. Although technically those positions were already taken by Death, Entropy, Chaos, and Oblivion.

The Celestials, a whole race of trans-universal scale entities who guide evolution as a means to produce more Celestials, serve the Fulcrum to balance the universe, or something else. One of the Celestials calls itself the one of above all, but it has no relation to the entity described further up the page.

The Cosmic Cubes (The Beyonder/Kosmos/The Maker, Kubik, The Shaper Of Worlds) who are created by entities outside the normal universe (The Beyonders) as a way to understand our reality.

The Phoenix Force, depending on the Writer alternately the embodiment of life and rebirth, the potential psionic energy of all living beings, or both.

Galactus, a Sufficiently Advanced Alien who is the balancing function between Eternity and Death, which somehow involves a regular high-protein diet of sentient civilisations, and who only occasionally considers that non-sentient stars and cosmic power sources have a much higher energy content. Depending on the Writer Galactus can or cannot feed off of stars or other energy sources. Some stories he can, others he cannot, others those sources work temporarily and sooner or later he needs to feed on a planet. Galactus was later revealed to be

the seal on Abraxas, his diet of planetary civilizations is to keep Abraxas from simply killing everything everywhere all at once. The rest were just excuses he came up with to make himself feel better about the whole thing. Heralds of Galactus are granted a small fraction of his power, proven enough to shatter planets, and the Elders of the Universe possess comparative, or in rare cases superior, power, as do certain other elite Marvel superheroes or supervillains, such as Quasar, Thanos, Binary, and Gladiator.

The Stranger, a former aspect of the Tribunal, which it removed to be able to interact with existence, and who has acted as an outsider and cosmic schemer ever since.

Kronos, who was formerly the leader of the Eternals, due to an explosion caused by an experiment gone wrong he lost his physical form and became one with the universe and time allowing him to manipulate it.

The higher forms of extradimensional divinities, such as the Vishanti.

The Faltine, pseudo energy beings of a multidimensional origins. Dormammu and Umar were banished to the main setting for the crime of murdering their father, where they were invoked by foolish magicians and conquered many universes.

Shuma Gorath was later revealed to be just one of The Many Angled Ones, really old seemingly immortal aliens who have fed on the fear of younger species, turned whole planets into killing fields for amusement, sought to

eliminate death and left life continue on in a cancerous state and such.

The Watchers, a race of Sufficiently Advanced Aliens who can manipulate cosmic energies on a level with Galactus but have sworn never to interfere. Somehow they have a rivalry with the Celestials, though Uatu (the Watcher normally assigned to Earth and one of the few to qualify as an actual character) specially says that the reasons for and nature of this rivalry would be impossible for humans to comprehend.

Numerous pantheons of largely Jerk Ass Gods. Most of whom are "only" natural parts of the universe, other "dimensions" or "planes" who got a kick out interfering with the development of life. They got kicked out by the Celestials, who felt only they should do that.

Quasar once met Anthropomorpho, the living incarnation of the idea of having living incarnations of abstract concepts. Seriously.

The Elder Gods, who are not the same as the previously described pantheons. They grew from seeds planted by the sentient part of Earth's biosphere to protect the emerging life. Most of them became corrupt and were destroyed by the Demogorge, the only one who remains near Earth, sleeping the in sun. The other known survivors, Set, Gaea, Oshtur, and Chthon, hide away in their own personal dimensions.

Demon lords from a wide variety of origins, though only a select few are actually powerful enough to qualify for this trope. Also a few angels, of whom little is known as they usually only show up when absolutely necessary.

The Elders Of The Universe, life forms from the start of universe who can manipulate energies from the Big Bang and live until they lose the will to. They eventually let anyone join their club if they managed to outlive the rest of their species and their native galaxy, so not every member is this trope: The Grand Master, Runner, Champion and Collector are. Ego The Living Planet was allowed in, claiming to be a Single Specimen Species and then blowing out every star in his galaxy himself.

Korvac is one as is the Sentry/The Void at his most powerful.

The web spinners, who operate in the centre of existence, spinning the fabric of the universe, which connects everyone to everything, writing all of reality, every emotion, thought, word, and deed into the "cosmic web of life". Also "The Great Weaver", which does the same thing while empowering spider totems.

Occasionally, a few of the most powerful "Omega Level" mutants mutate into this trope, such as Nate Grey, who was genetically engineered to become one and Franklin Richards, who has a scale of power on par with the Celestials, can warp reality and create "pocket dimensions". In one alternate future, the son of that universe's Franklin Richards and Phoenix Force host Rachel Summers, Jonathan Richards aka Hyperstorm, ended up as a mutant with complete control over Hyperspace, which gave him power on par with the Celestials. The Fantastic Four eventually beat him by feeding him to Galactus. Then there is Legion, who has thousands of Omega-level powers, including one

that lets him rewrite reality and wipe out hordes of Elder Gods. The Scarlet Witch can also rewrite reality on a universal scale, and cause multi-dimensional destructive waves.

Following is a list of known entities;

Abraxas
Aegis (Lady of All Sorrows)
Agamoto
Adam Warlock
Beyonder - Also called Kosmos, Cosmos and Maker
The Celestials
Chaos King
Cosmic Cube
Cyttorak
Death
Demogorge the God-Eater
Dormammu
Dreaming Celestial
Ego the Living Planet
Entropy
Eon
Epoch
Eternity
Franklin Richards
The Fulcrum
Gaea
Galacta
Galactus
The Horde
Hyperstorm
Infinites
Infinity
Infinity Gauntlet
In-Betweeners
Mad Jim Jaspers
Korvac
Kosmos
Kubik
Legion
The Living Tribunal
Lord Chaos
Master Order
Master Hate

Mistress Love
Molecule Man
Nate Grey
Nova Corp
Numinus
Oblivion
Odin
Origin
Phoenix Force
Protégé
Proteus
Shaper of Worlds
Shuma-Gorath
Sise-Neg
Silver Surfer
Stranger
Star Brand the Original
Tenebrous
Tyrant at original power
Vishanti
The Watchers

Dungeons and Dragons

Pantheon

Boccob, god of magic, arcane knowledge, balance and foresight.

Corellon Larethian, god of elves, magic, music, and arts.

Garl Glittergold, god of gnomes, humour, and gemcutting

Gruumsh, god of orcs

Moradin, god of dwarves

Nerull, god of death, darkness, murder and the underworld.

Pelor, god of sun, light, strength and healing. More humans worship Pelor than any other deity.

Yondalla, goddess of halflings

Ehlonna, goddess of forests, woodlands, flora & fauna, and fertility.

Erythnul, god of hate, envy, malice, panic, ugliness, and slaughter.

Fharlanghn, god of horizons, distance, travel, and roads.

Heironeous, god of chivalry, justice, honour, war, daring, and valour.
Hextor, god of war, discord, massacres, conflict, fitness, and tyranny.

Kord, god of athletics, sports, brawling, strength, and courage.

Obad-Hai, god of nature, freedom, hunting, and beasts.

Olidammara, god of music, revels, wine, rogues, humour, and tricks.

Saint Cuthbert, god of common sense, wisdom, zeal, honesty, truth, and discipline.

Wee Jas, goddess of magic, death, vanity, and law

Vecna, god of destructive and evil secrets.

Aengrist

Afpower, lesser god of inquiry, necromancy and death.

Al-Ishtus, lesser god of scorpions and venom.

Altua, lesser goddess of honour and nobility.

Aurifar, greater god of the midday sun, life and judgement.

Auril

Ayaila, demigoddess of light, celestial radiance, and good creatures of the sky.

Bahamut, intermediate god of good (metallic) dragons, wisdom and the wind.

Beltar, lesser goddess of malice, caves and pits.

Bralm, lesser goddess of insects and industriousness.

Cas, demigod of spite.

Celestian, intermediate god of stars, space and wanderers.

Chaav, demigod of enjoyment, delight, and pleasure.

Cyndor, lesser god of time, infinity and continuity.

Delleb, lesser god of reason, intellect and study.

Doresain, demigod of necromancy.

Estanna, demigoddess of hearth and home.

Evening Glory, lesser goddess of love, beauty and immortality through undeath.

Geshtai, lesser goddess of lakes, rivers, wells and streams.

Halmyr, lesser god of strategy and skill in warfare.

Hleid

Iborighu

Incabulos, greater god of plagues, sickness, famine, nightmares, drought and disasters.

Istus, greater goddess of fate, destiny, divination, future and honesty.

Iuz, demigod of deceit, pain, oppression and evil.

Joramy, lesser goddess of fire, volcanoes, wrath, anger and quarrels.

Karaan, lesser god of lycanthropy, cannibalism, wild savagery and urban decay.

Konkresh, lesser god of brute force.

Kurtulmak, intermediate god of trapmaking, mining and war.

Kyuss, demigod of creation and mastery of undead.

Lastai, demigoddess of pleasure, love, and passion.

Lirr, lesser goddess of prose, poetry, literature and art.

Llery, lesser god of beasts and strength.

Lolth, intermediate goddess of the drow, spiders, evil and darkness.

Lyris, lesser goddess of victory and fate.

The Mockery, god of treachery over honour.

Mouqol, lesser god of trade, negotiation, ventures, appraisal and reciprocity.

Nadirech, lesser god of cowardice, trickery and luck.

Osprem, lesser goddess of sea voyages, ships and sailors.

Phieran, demigod of suffering, endurance, and perseverance.

Pholtus, intermediate god of light, resolution, law and order.

Procan, intermediate god of seas, sea life, salt, sea weather and navigation.

Pyremius, lesser god of fire, poison and murder.

Rallaster, lesser god of razors, mutilation, murder, insanity and torture.

Rao, greater god of peace, reason and serenity.

Scahrossar, lesser goddess of sadism, masochism, pleasure and pain.

Selen, demigoddess of outcasts.

Solanil, lesser goddess of oases and hospitality.

Sulerain, lesser goddess of death and slaughter.

Syreth, lesser goddess of guardians and protection.

Telchur, lesser god of winter, cold and the north wind.

Tem-Et-Nu, intermediate goddess of rivers, wealth, victory and life.

Tharizdun, intermediate god of eternal darkness, decay, entropy, malign knowledge and insanity.

Tiamat, intermediate goddess of evil (chromatic) dragons, conquest, greed and cruelty.

Trithereon, intermediate god of individuality, liberty, retribution and self-defense.

Typhos, lesser god of tyranny.

Umberlee, intermediate goddess of anger, wrath, storms and tidal waves.

Urbanus, lesser god of cities, growth and improvement.

Valarian, demigod of forest, forest creatures, and good-aligned magical creatures.

Valkar, lesser god of courage.

Valkur, demigod of sailors, ships, favourable winds and naval combat.

Vatun, lesser god of northern barbarians, cold, winter and Arctic beasts.

The Xammux, lesser composite god(s) of analytical thinking, forbidden lore, experimentation and amorality.

Xan Yae, lesser goddess of twilight, shadows, stealth and mental powers.

Yeathan, demigod of drowning, aquatic calamities, watery death and dark water.

Zagyg, demigod of humour, eccentricity, occult lore and unpredictability.

Zarus, greater god of humanity, domination and perfection.

Zoser, lesser god of wind, tornadoes and dervishes.

Zuoken, demigod of physical and mental mastery.

Dungeons Dragons Deities 4th edition

Avandra - Good Goddess of Change, Luck and Travel, Patron of Halflings.

Bahamut - Lawful Good God of Justice, Protection and Nobility. Patron of Dragonborn.

Moradin - Lawful Good God of Family, Community and Creation (as in smithing). Patron of Dwarves

Pelor - Good God of Sun, Agriculture and Time. Seasonal God of Summer.

Corellon - Unaligned God of Beauty, Art, Magic and the Fey. Seasonal God of the Spring and Patron of Eladrin.

Erathis - Unaligned Goddess of Civilization, Inventions and Law.

Ioun - Unaligned Goddess of Knowledge, Skill and Prophecy.

Kord - Unaligned God of Storms, Battle and Strength.

Melora - Unaligned Goddess of Wilderness, Nature and the Sea

Raven Queen - Unaligned Goddess of Death, Fate and Doom. Seasonal Goddess of Winter.

Sehanine - Unaligned Goddess of Illusion, Love and the Moon. Seasonal God of Autumn and Patron of Elves.

Asmodeus - Evil God of Tyranny and Domination. Lord of Devils

Bane - Evil God of War and Conquest. Revered by Goblins

Gruumsh - Chaotic Evil God of Slaughter and Destruction. Patron of Orcs

Lolth - Chaotic Evil Goddess of Shadow and Lies. Patron of Drow and their inseparable companions, the spiders.

Tharizdun - The Chained God, also known as the Elder Elemental Eye, creator of the Abyss.

Tiamat - Evil Goddess of Greed and Envy. Patron of the Chromatic Dragons.
Torog - Evil God of the Underdark. Patron of Jailors and Torturers

Vecna - Evil God of the Undead and Necromancy. Lord of Secrets

Zehir - Evil God of Darkness and Poison. Favoured Deity of the Yuan-Ti and Patron of Assassins.

Amoth - God of Justice and Mercy. Killed by the demon princes Orcus, Demogorgon and Rimmon.

Aoskar - God of Portals. Killed by the Lady of Pain.

Gorellik - God of Hunting, Beasts, and Gnolls. Killed by the demon lord Yeenoghu.

He Who Was - A god of good and possibly peace, he was killed by his archangel and exarch, Asmodeus.

Khala - Goddess of Winter, wife of Zehir, Khala sought to trap the natural world in an eternal winter to secure power over it.

Lakal - God of Healing and Mercy who was also her own Astral Dominion.

Maglubiyet - God of Goblinoids. Defeated by Bane.

Nerull - God of Death and the Dead. Killed by The Raven Queen.

Tuern - God of War. Killed by Bane.

Dragonlance Deities

Branchala, also known as The Bard King, the Song of Life, and the Songmaster, represents the godly power of inspiration. He encourages souls to rise to greater heights of happiness and beauty. He is the patron of music and poetry.

Habbakuk, also known as The Fisher King, Skylord, and the Blue Phoenix, represents the godly power of persistence. He believes in the perseverance of the soul and its opposition to adversity for the greater goal.

Kiri-Jolith, also known as the "Sword of Justice" and the "Bison of Heaven", represents the godly power of henosis or unity. He encourages the soul to grow as a part of the whole in order to benefit from the strength of brotherhood.

Majere (pronounced mah-JAIR-ee), also known as Mantis of the Rose, Master of

Mind, and the Dreamsender, The Even-Handed God, represents the godly force of discipline. Majere believes the way for the soul to become better is through discipline and hard work.

Mishakal, also known as the Light Bringer, the Healing Hand, and the Blue Lady, represents the godly power of restoration. She embraces the soul's wish to grow and to learn from mistakes. She is the patron of healing, motherhood, and restoring the lost.

Paladine, also known as the Platinum Dragon, the Valiant Warrior, Fizban, and Draco Paladin, represented the godly force of majesty. He sponsors the soul's aspirations to rise to greater heights and to improve itself by following the example of others. He granted divine right to kings and rulers.

Solinari, also known as the Mighty Hand, the Ivory Disk, and God's Eye, represents the godly power of magic used for good. He patrons wizards who use their magic with the ideals of compassion, protection, and foresight.

Chislev, also known as the Beast, Wild One, and World Mother, represents the godly force of instinct. She believes the soul grows by releasing thought and instinct, and giving in to primal urges. She is the power of the natural world and all things wild.

Gilean, also known as the Book, the Sage, and the Gray Voyager, represents the godly force of knowledge. He supports the growth of the soul through attaining knowledge and experience. He is the holder of the Tobril, which contains the divine plan of the High God for the world. He is the patron of sages,

librarians, and scholars. He is the leader of the Gods of Balance. He supports free will and individual choice for all individuals of Krynn.

Lunitari, also known as the Veiled Maiden, Maid of Illusion, and Night Candle, represents the power of magic used for neutrality. She supports wizards who use magic in the name of balance, freedom, and curiosity. She seeks to preserve the balance of good and evil in magic.

Reorx, also known as the Forge, the World Smith, and Tamer of Chaos, represents the godly force of creation. He desires for souls to grow through crafting and gaining skill. He is the patron of dwarves and gnomes, but also of all craftsmen. He is also followed by gamblers and rogues because they rely on their own talents to change the course of an event. He respects and encourages the power of mortals to shape, build, and produce.

Shinare, also known as Winged Victory, the Silver Mistress, and Walking Liberty, represents the godly force of interaction. Those who follow Shinare grow by communicating with other people. She oversees all oaths, negotiations, and partnerships. She promotes the advancement of the world through enterprise. She patrons merchants, without regard to motivation so long as business is done fairly. With that principle in mind, she does not condemn slavery or mercenary activity. Sirrion, also known as the Flowing Flame, the Alchemist, and the Firemaster, represents the godly force of transformation. He promotes the soul to give in to passion and creativity to grow and change. He represents fire, because

it is the element that brings change and growth, and it represents the creativity of artists and alchemists. Sirrion is chaotic, but does not condone random destruction; instead, change should produce something new. He is the patron of art and alchemy.

Zivilyn, also known as the World Tree, Wise One, and the Tree of Life, represents the godly force of wisdom. He encourages the soul to grow by achieving enlightenment and wisdom. Zivilyn's influence extends to all realms and to all times. He promotes understanding and spiritual awareness.

Chemosh, also known as the Lord of Bones, Lifebane, and the Black Goat, represents the godly force of fatalism. He encourages souls to give up to destiny and fate. Chemosh disdains life, feeling that it is wasted on the people of Krynn. He prefers to promise "immortality" by making souls into undead rather than letting them pass into the afterlife. Chemosh gains power as people surrender their free will to him.

Hiddukel, also known as the Prince of Lies, the Betrayer, and the Broken Scales, represents the godly force of exploitation. He influences souls to use every encounter with another person to their advantage. He captures souls who are desiring or despairing to use the misfortune of others to their profit.

Morgion, also known as the Black Wind, Master of the Bronze Tower, and the Rat King, represents the godly force of decay. He urges souls to break down their complexities to attain their most basic form. He believes mortals should leave Krynn with nothing but what they came in with. Morgion is the god of

diseases and of the ultimate decay of all things, from individuals to nations.

Nuitari, also known as the Devouring Dark, Nightreaver, and Ungod, represents the power of magic used for evil. He is the patron of wizards who use magic for greed, revenge, hatred, and ambition.

Sargonnas, also known as the Red Condor, the Firebringer, and the Bull God, represents the godly force of wrath. He orders souls to seek revenge on anything that does them wrong or takes power from them. He is the master of vengeance, wars fought for passion, anger, volcanoes, birds of prey and broken promises.

Takhisis, also known as the Queen of Darkness, the Many-Headed Dragon, The Dragon of Many Colours and None, The Temptress, and the Dark Warrior, represents the godly force of control. She brings souls under her will and encourages them to grow according to her plans for conquest. She orders souls to surrender to dominance and give way to those who are stronger. She likewise orders souls to dominate others.

Zeboim, also known as the Sea Witch, the Darkling Sea, and the Dragon Turtle, represents the godly force of strife. She encourages souls to give into its urges and release anger. She is the unpredictable and embodies storm and raging sea, which is the element she commands over.

Forgotten Realms Deities

Lord Ao is the overgod of Abeir-Toril, who only answers to a superior entity known only as a "being of light." All deities of Toril are subject to him.

Akadi is the goddess of Movement, Speed, and Air Elementals. Her alignment is primarily Neutral.

Asmodeus: God of sin, King of the Nine Hells. Lawful evil.

Bane, also known as the "Black Hand" and "Black Lord", is the deity of hatred, fear, and tyranny.

Chauntea: Goddess of agriculture, farmers, gardeners, summer. Neutral Good.

Cyric (possibly also called N'asr): God of murder, lies, intrigue, strife, deception, illusion. Chaotic Evil.

Grumbar: God of elemental earth, solidity, changelessness, oaths. True Neutral.

Etugen (aspect of Grumbar): Goddess of the earth, herds, and pastures for the Horde.

Istishia: God of elemental water, purification, wetness. True Neutral.

Kelemvor (possibly also called N'asr): God of death, the dead. Lawful Neutral.

Kossuth: God of elemental fire, purification through fire. True Neutral.

Lathander: God of spring, dawn, birth, youth, vitality, athletics. Neutral Good.

Amaunator (also called At'ar): Former god of bureaucracy, law, order, the sun. Lawful Good.

Lolth: Goddess of Drow, spiders, darkness, chaos, evil, assassination. Chaotic Evil.

Mystra (also called Hidden One): Goddess of magic, spells, the Weave. Neutral Good.

Oghma (also called Curna): God of knowledge, invention, inspiration, bards. True Neutral.

Selûne (also called Bright Nydra, Elah, and Lucha): Goddess of the moon, stars, navigation, prophecy, questers, good and neutral lycanthropes.

Shar: Goddess of dark, night, loss, forgetfulness, unrevealed secrets, caverns, dungeons, the Underdark. Neutral Evil.

Silvanus: God of wild nature, druids. True Neutral.

Sune: Goddess of beauty, love, passion

Talos (also called Bhaelros and Kozah): God of storms, destruction, rebellion, conflagrations, earthquakes, vortices. Chaotic Evil.

Tempus (also called Tempos): God of war, battle, warriors. Chaotic Neutral.

Torm: God of duty, loyalty, obedience, paladins. Lawful Good.

Tyr: God of justice. Lawful Good.

Ubtao: God of creation, jungles, Chult, the Chultans, dinosaurs. True Neutral.

Auril: Goddess of cold, winter.

Bahamut (also called Xymor): God of good dragons, wind, wisdom, justice.

Beshaba: Goddess of random mischief, misfortune, bad luck, accidents.

Gond: (also called Zionel): God of artifice, craft, construction, smithwork.

Helm: God of guardians, protectors, protection.

Ilmater: God of endurance, suffering, martyrdom, perseverance.

Loviatar: Goddess of pain, hurt, agony, torment, suffering, torture.

Mask: God of thieves, thievery, shadows. Neutral Evil.

Mielikki: Goddess of forests, forest creatures, rangers, dryads, autumn.

Tiamat: Goddess of evil dragons, evil reptiles, greed.

Tymora: Goddess of good fortune, skill, victory, adventurers.

Umberlee: Goddess of oceans, currents, waves, sea winds.

Waukeen, also known as "The Merchant's Friend", is the goddess of trade, money, and wealth.

Azuth: God of wizards, mages, spellcasters in general.

Deneir: also known as "Lord of All Glyphs" and "The Scribe of Oghma", is the deity of literature, art, knowledge, glyphs, images, and cartography.

Eldath: is the Faerûnian deity of peace.
Lliira: Goddess of joy, happiness, dance, festivals, freedom, liberty.

Lurue: Goddess of intelligent beasts, talking beasts.

Malar: also known as the "Beastlord", is the deity of the hunt, evil lycanthropes, bestial savagery, and bloodlust.

Milil: God of poetry, song, eloquence.

Shaundakul: God of wind, portals, travel, exploration, caravans.

Talona: Goddess of disease, poison.

Sss'thasine'ss (aspect of Talona): venomous creatures.

Drasek Riven is the god of shadows.

Finder Wyvernspur is the deity of the cycle of life, transformation of art, and saurials.

Fzoul Chembryl: Became a demigod under Bane's service

Garagos, also known as "Targus," "the Reaver," and "Master of All Weapons," is the deity of war, skill-at-arms, destruction, and plunder.

Gargauth, also known as the "Tenth Lord of Nine," the "Lost Lord of the Pit," and the "Hidden Lord," is the deity of betrayal, cruelty, political corruption, and powerbrokers.

Gwaeron Windstrom: God of tracking, rangers of the North

Hoar (also called Assuran): God of revenge, retribution, poetic justice

Jergal: God of fatalism, proper burial, guardian of tombs

Nobanion: God of royalty, lions and feline beasts, good beasts

The Red Knight, also known as "Lady of Strategy" and "Grandmaster of the Lanceboard", is deity of strategy, planning, and tactics.

Rivalen Tanthul: Became a demi god under Shar's service

Savras: Savras was a deity of divination, divination magic, and truth.

Sharess, also known as "The Dancing Lady" and "Mother of Cats", is the deity of hedonism, sensual fulfillment, festsalls, and cats.

Siamorphe is the Goddess of nobles, rightful rule of nobility, and human royalty.

Uthgar also known as "Father of the Uthgardt" and "Battle Father", is the deity of Uthgardt barbarian tribes and physical strength.

Valkur, also known as "The Mighty" and "Captain of the Waves", is the deity of sailors, ships, favorable winds, and naval combat.

Tchazzar: Dragon-god of battle, Chessenta, strength, victory.

Kara-Turan Pantheon

Celestial Emperor who is served by the Nine Immortals:

Kwan Ying: Goddess of compassion, mercy, joy.

Chan Cheng: God of war, the martial arts, combat, bravery.

Ch'en Hsiang: God of poetry, music, literature.

Chih Shih: God of history, lore, tradition.

Ai Ch'hing: Goddess of love, marriage.

Fa Kuan: God of justice.

Hsing Yong: God of fortune, prosperity.

Shi Chia: God of artificers, the arts.

They in turn are aided by the Lesser Immortals, namely Jade Ladies, Rice Spirits, Moon Women, Spirit Warriors, Ladies of Compassion, the Lords of Karma and the Sages.

Mad Monkey is a demideity of mischief who sometimes helps and sometimes hinders the Celestial Bureaucracy..

Maztican Pantheon

Azul (also called Calor): God of rain, water, drunkenness.

Eha: Goddess of the wind, spring.

Kiltzi: God of health, love, happiness, children.

Maztica: Goddess of life and the physical world, grants power despite being dead.

Nula: Goddess of animals.

Plutoq: God of earth, stone, mountains.

Qotal: God of goodness, health, protection.

Tezca: God of the sun, fire, cooking.

Watil: Goddess of plants.

Zaltec: God of war, sacrifice.

Zakharan Pantheon

Hajama: God of bravery.

Hakiyah: God of honesty.

Haku: God of freedom.

Jauhar: Goddess of wealth.

Jisan: Goddess of fruitfulness.

Kor: God of wisdom.

Najm: God of adventure and curiosity.

Selan: Goddess of beauty.

Zann: God of intelligence and learning.

Bala: Goddess of music.

Ragarra: Goddess of the jungle and its violent denizens, passion, chaos and revenge.

Vataqatal: God of war and duty.

Dragon Deities

Asgorath (also called Io): The Ninefold Dragon, head deity of dragonkind, containing all alignments and father of the other dragon deities.

Aasterinian: Goddess of learning, invention, pleasure also worshipped as an aspect of Hlal.

Astilabor: Goddess of acquisitiveness, status, wealth.

Bahamut (also called Xymor): God of good dragons, wind, wisdom, Justice.

Chronopsis: God of fate, death, judgment.

Faluzure: God of decay, undeath, exhaustion.

Garyx: God of fire, destruction, renewal.

Hlal: Goddess of humor, tricks, messages.

Kereska: Goddess of dragon magic and magical creativity.

Lendys: God of balance, justice.

Tamara: Goddess of life, light, mercy.

Task: God of greed, selfishness.

Zorquan: God of the essence of that which is dragons.

Drow Deities

Loth (formerly Araushnee): Goddess of spiders, evil, darkness, chaos, assassins, and drow.

Ghaunadaur: Formerly a drow god, patron of abominations, oozes, slimes, jellies, outcasts, roppers and rebels.

Eilistraee: Goddess of song, beauty, dance, swordwork, hunting, moonlight and good-aligned drow.

Kiaransalee: Goddess of undead, vengeance.

Selvetarm: God of drow warriors, child of Vhaeraun and Zandilar the Dancer.

Vhaeraun: God of thievery, drow males, evil activity on the surface.

Zinzerena: Sometimes called the princess of outcasts. A drow demigoddess of deception, and thievery and powerfully chaotic.

Dwarven Deities

Abbathor: God of greed.

Berronar Truesilver: Goddess of safety, honesty, home, healing, the dwarven family, records, marriage, faithfulness, loyalty, oaths.

Clangeddin Silverbeard: God of battle, war, valour, bravery, honour in battle.
Deep Duerra: Goddess of duergar, psionics, conquest, expansion.

Dugmaren Brightmantle: God of scholarship, invention, discovery.

Dumathoin: "Keeper of the Secrets Under the Mountains" God of buried wealth, ores, gems, mining, exploration, shield dwarves, guardian of the dead.

Gorm Gulthyn: God of guardian of all dwarves, defense, watchfulness.

Haela Brightaxe: Goddess of luck in battle, joy of battle, dwarven fighters.

Laduguer: God of duergar, magic weapon creation, artisans, magic.

Marthammor Duin: God of guides, explorers, expatriates, travellers, lightning.

Moradin: God of dwarves, creation, smithing, protection, metalcraft, stonework.

Sharindlar: Goddess of healing, mercy, romantic love, fertility, dancing, courtship, the moon.

Thard Harr: God of wild dwarves, jungle survival, hunting.

Vergadain: God of wealth, luck, chance, nonevil thieves, suspicion, trickery, negotiation, sly cleverness.

Elven Deities

Aerdrie Faenya: Goddess of air, weather, avians, rain, fertility.

Angharradh: Goddess of spring, fertility, planting, birth, defense, wisdom.

Corellon Larethian: God of magic, music, arts, crafts, war, the elven race, poetry, bards, warriors.

Deep Sashelas: God of oceans, sea elves, creation, knowledge.

Erevan Ilesere: God of mischief, change, rogues, changelings.

Fenmarel Mestarine: God of feral elves, outcasts, scapegoats, isolation.

Hanali Celanil: Goddess of love, romance, beauty, enchantments, magic item artistry, fine art, and artists.

Labelas Enoreth: God of time, longevity, the moment of choice, history.

Naralis Anolor: God of healing, easing of pain, and death.

Rillifane Rallathil: God of woodlands, nature, wild elves, druids.

Sehanine Moonbow: Goddess of mysticism, dreams, death, journeys, transcendence, the moon, the stars, the heavens, moon elves.

Shevarash: God of hatred of the drow, loss, crusades, vengeance.

Solonor Thelandira: God of archery, hunting, wilderness survival.

Giant Deities

Annam: God of giants, creation, learning, philosophy

Hiatea: Goddess of nature, agriculture, hunting, childbirth

Grolantor: God of hunting, combat, hill giants

Iallanis: Goddess of love, forgiveness, beauty, mercy

Memnor: God of pride, mental prowess, control

Skoraeus Stonebones: God of stone giants, buried things

Stronmaus: God of sun, sky, weather, joy, cloud giants

Surtr: God of fire giants, fire, destruction

Thrym: God of cold, ice, magic, frost giants

Gnome Deities

Baravar Cloakshadow: God of illusions, deception, traps, wards

Baervan Wildwanderer: God of forests, travel, nature

Callarduran Smoothhands: God of stone, the Underdark, mining, the svirfneblin

Flandal Steelskin: God of mining, physical fitness, smithing, metalworking

Gaerdal Ironhand: God of vigilance, combat, martial defense

Garl Glittergold: God of protection, humour, trickery, gem cutting, gnomes
Segojan Earthcaller: God of earth, nature, the dead

Urdlen: God of greed, bloodlust, evil, hatred, uncontrolled impulse, spriggans

Halfling Deities

Arvoreen: God of defense, war, vigilance, halfling warriors, duty

Brandobaris: God of stealth, thievery, adventuring, halfling rogues

Cyrrollalee: Goddess of friendship, trust, the hearth, hospitality, crafts

Sheela Peryroyl: Goddess of nature, agriculture, weather, song, dance, beauty, romantic love

Urogalan: God of earth, death, protection of the dead

Yondalla: Goddess of protection, bounty, halflings, children, security, leadership, wisdom, creation, family, tradition.

Orc Deities

Bahgtru: God of loyalty, stupidity, brute strength

Gruumsh: God of orcs, conquest, survival, strength, territory

Ilneval: God of war, combat, overwhelming numbers, strategy

Luthic: Goddess of caves, orc females, home, wisdom, fertility, healing, servitude

Shargaas: God of night, thieves, stealth, darkness, the Underdark

Yurtrus: God of death, disease

Other Races Deities

Blibdoolpoolp: Goddess of kuo-toas, evil undersea creatures

Chee'ah: God of saru on the plateau of Malatra

Diinkarazan: God of derro, madness

Diirinka: God of derro, magic, cruelty, knowledge

Eadro: God of merfolk and locathah

Essyllis: God of lizardfolk

Ghaunadaur: God of Abominations, ooze, slimes, jellies, outcasts, ropers, rebels.

Gorellik: God of gnolls.

Great Mother: Goddess of beholders, magic, fertility, tyranny

Hruggek: God of bugbears, violence, combat, ambushes

Ilsensine: God of illithids, mental domination, magic

Kurtulmak: God of kobolds, hatred

Laogzed: God of troglodytes, hunger, destruction

Maglubiyet: God of goblins, hobgoblins, leadership, war

M'daess: Goddess of sarrukh, purification, young snakes and serpentfolk

Parrafaire: God of nagas, guardianship

Piscaethces: God of aboleths

Sekolah: God of sahuagin, hunting, tyranny, plunder

Semuanya: God of Lizardfolk, survival, propagation

Shekinester: Goddess of nagas

The Acquirer (aspect of Shekinester): Control, possession

The Empowerer (aspect of Shekinester): Guardianship of the young and uninitiated

The Preserver (aspect of Shekinester): Maintainer of existence, spirits of the dead

The Seeker (aspect of Shekinester): Curiosity, exploration, study

Ssharstrune (aspect of Shekinester): Acquisition, power

The Weaver (aspect of Shekinester): Active destruction, connections

Sseth: God of yuan-ti, sarrukh, poison, somnolence

Merrshaulk (aspect of Sseth): beasts, predators, somnolence

Varae (aspect of Sseth): snakes

Vaprak: God of ogres, trolls, violence, destruction, frenzy, greed

War'dango: God of korobokuru, leadership, and Fire Mountain on the plateau of Malatra

Zehir: God of Poison, yuan-ti.

Nondeity Powers

Some powerful extraplanar creatures are able to grant power to their followers without actually being deities. Cults

worshipping archdevils or demon princes are not unknown. Comparably powerful celestial beings, while not typically subjects of worship, can bestow their favour on virtuous mortals in a similar manner.

Archdevils

Lord of the First: Bel

Lord of the Second: Dispater, The Iron Duke

Lord of the Third: Mammon, the Viscount

Lords of the Fourth: Fierna and Belial

Lord of the Fifth: Prince Levistus

Lord of the Sixth: The Archduchess Glasya, the Princess of Hell, daughter of Asmodeus

Lord of the Seventh: Baalzebul, the Slug Archduke

Lord of the Eighth: Mephistopheles, Archduke of Cania

Lord of the Ninth: Asmodeus, King of the Nine Hells

Malkizid

Demon princes

Baphomet: Demon lord of minotaurs, beasts, vengeance

Demogorgon: Prince of Demons

Eltab: Demon lord of hatred, retribution

Graz'tz: Demon lord of darkness, seduction, guile, debauchery

Kostchtchie: Demon lord of frost giants, wrath, rage

Orcus: Demon lord of undeath

Pazrael (also called Pazuzu): Demon lord of evil flying creatures, corruption

Sess'Innek: Demon lord of khaastas, lizard kings, civilization, domination

Yeenoghu: Demon lord of gnolls

Malkizid: Fallen Solar Angel of Corellon Larethian who was tempted by Nerull to kill the elven god.

Greyhawk Deities

Al'Akbar is the Baklunish demigod of dignity, duty, faithfulness, and guardianship.

Allitur is the Flan god of Ethics and Propriety.

Atroa (ah-TRO-ah) is the Oeridian goddess of Spring, East Wind, and Renewal.

Azor'alq is the Baklunish hero-deity of Light, Purity, Courage, and Strength.

Beltar is the Suel goddess of Malice, Caves, and Pits.

Berei is goddess of Agriculture, Family, and Home.

Berna is the Touv goddess of passion and forgiveness.

Bleredd is the Oeridian god of Metal, Mines, and Smiths.

Boccob is the god of magic, arcane knowledge, balance, and foresight.

Bralm is the Suel goddess of Insects and Industriousness.

Breeka is the Touv goddess of Living Things.

Celestian is the god of Stars, Space and Wanderers.

Charmalaine (TCHAR-mah-lain) is the halfling hero-goddess of Keen Senses and Narrow Escapes.

Cyndor is the Oeridian god of Time, Infinity, and Continuity.

Daern is the Oeridian hero-deity of defenses and fortifications.

Dalt is the Suel god of Portals, Doors, Enclosures, Locks, and Keys.

Damaran is the Touv god of vermin and other creeping things, as well as the flight-instinct essential to survival.

Delleb is the Oeridian god of Reason, Intellect, and Study.

The Earth Dragon is a Flan spirit of earth, weather, and hidden treasures.

Ehlonna is the goddess of Forests, Woodlands, Flora, Fauna, and Fertility.

Erythnul is the Oeridian god of hate, envy, malice, panic, ugliness, and slaughter.

Fharlanghn, the Dweller on the Horizon, is the Oeridian god of Horizons, Distance, Travel, and Roads.

Fortubo is the god of Stone, Metals, Mountains, and Guardianship.

Gadhelyn the Archer (Gad-THEL-en) is the elven hero-god of Independence, Outlawry, Feasting, and Hunting.

Gendwar Argrim is the dwarven hero-god of Fatalism and Obsession.

Geshtai is the Baklunish goddess of Lakes, Rivers, Wells, and Streams.

Heironeous is the Oeridian god of Chivalry, Justice, Honor, War, Daring, and Valor.

Heward is the god of Bards and Musicians. Heward is notable not only

for his musical prowess, but also for his technological skills.

Hextor is the Oeridian god of war, discord, massacres, conflict, fitness, and tyranny.

Incabulos is the god of plagues, sickness, famine, nightmares, drought, and disasters.

Istus is the goddess of Fate, Destiny, Divination, the Future, and Honesty

Iuz (pronounced YOOZ or EE-uz) is the chaotic evil demigod of Deceit, Evil, Oppression, Pain, and Wickedness.

Johydee is the Oeridian goddess of Deception, Espionage, and Protection. Her sacred animal is the chameleon.

Joramy is the goddess of Fire, Volcanoes, Wrath, Anger, and Quarrels.

Katay is the Touv god of decay, inevitability, order, and time.

Kelanan is the hero-deity of Swords, Sword Skills, and Balance.

Keoghtom is the hero-god of Secret Pursuits, Natural Alchemy, and Extraplanar Exploration.

Keptolo (kep-toe-low) is the drow deity of drow males, expressed in flattery, intoxication, rumor, and opportunism.

Kord is the Suel god of Athletics, Sports, Storms, Brawling, Strength, and Courage.

Kundo is the Touv god of building, noise, music, and defense.

Kurell is the Oeridian god of Jealousy, Revenge, and Thievery.

Kuroth is the Oeridian god of Theft and Treasure-Finding.

Kyuss (pronounced "Kai-uhs") is a demigod concerned with the creation and mastery of the Undead.

Lendor is the Suel god of Time, Tedium, Patience, and Study.

Lirr is the Oeridian goddess of Prose, Poetry, Literature, and Art

Llery is the god of Beasts and Strength.

Lydia is the Suel goddess of Music, Knowledge, and Daylight.

Mayaheine is the demigoddess of Protection, Justice, and Valour.
Merikka is the Oeridian demigoddess of Agriculture, Farming, and the Home.

Meyanok is the Touv god of serpents, poison, discord, darkness, and famine.

Mok'slyk is an old Flan name for an entity known as the Serpent, an entity of godlike power believed to be the personification of arcane magic.

Mouqol is the Baklunish god of Trade, Negotiation, Ventures, Appraisal, and Reciprocity.

Myhriss is the Flan goddess of Love, Romance, and Beauty.

Nazarn (NAZZ-arn) is a half-orc hero-god of formal, ritualistic, and public combat.

Nerull is the Flan god of death, darkness, murder, and the underworld.

Nola is the Touv goddess of the Sun. Her symbol is a gold or copper image of the sun.

Norebo is the Suel god of Luck, Gambling, and Risks.

Obad-Hai is the god of Nature, Woodlands, Hunting, and Beasts, one of the most ancient known.

Olidammara is the god of Music, Revels, Wine, Rogues, Humour, and Tricks.

Osprem is the Suel goddess of Sea Voyages, Ships, and Sailors.

Pelor is the god of the Sun, Light, Strength, and Healing.

Phaulkon is the Suel god of Air, Wind, Clouds, Birds, and Archery.

Pholtus is the god of Light, Resolution, Law, Order, Inflexibility, the Sun, and the Moons.

Phyton is the Suel god of Nature, Beauty, and Farming.

Procan is the Oeridian god of seas, sea life, salt, sea weather, and navigation.

Pyremius is the Suel god of Assassins, Fire, Poison, and Murder.

Ralishaz is the god of Chance, Ill Luck, Misfortune, and Insanity.

Rao is the Flan god of Peace, Reason, and Serenity.

Raxivort is the patron god of the xvarts. He also acts as a patron of wererats, bats, and rats.

Roykyn (ROY-kihnh) is the gnomish hero-goddess of cruelty, particularly cruel pranks.

Rudd is the Oeridian goddess of Chance, Good Luck, and Skill.

Saint Cuthbert of the Cudgel is the combative deity of Wisdom, Dedication, and Zeal.

Stern Alia is the demigoddess of Oeridian Culture, Law, and Motherhood.

Stratis was god of war in all of its forms, both just and unjust.

Syrul is the Suel goddess of Lies, Deceit, Treachery, and False Promises.

Telchur is the Oeridian god of Winter, Cold, and the North Wind.

Tharizdun is the god of Eternal Darkness, Decay, Entropy, Malign Knowledge, Insanity, and Cold.

Trithereon is the god of Individuality, Liberty, Retribution, and Self-Defense.

Tsolorandril is the hero-deity of Wave Motions. It sees itself as a keeper of records, noting the natural cycles of things like politics, nature, and time, and predicts how these patterns will take shape in the future.

Ulaa is the goddess of Hills, Mountains, and Gemstones.

Vara is the Touv goddess of Nightmares and Fear.

Vathris is a hero-deity of anguish, lost causes, and revenge worshiped by some few in the Bright Desert.

Vatun is the god of Northern Barbarians, Cold, Winter, and Arctic Beasts.

Velnius is the Oeridian god of the Sky and Weather.

Vogan is the Touv god of Rain, Storms, and Water.

Wastri is the Suloise god of Amphibians, Bigotry, and Self-Deception.

Wee Jas is the Suel goddess of Magic, Death, Vanity, and Law.

Wenta is the Oeridian goddess of Autumn, Brewing, Harvest, and the West Wind.

Xan Yae is the goddess of Twilight, Shadows, Stealth, and Mental Power.

Xanag is the Touv goddess of Metals and Beauty. She represents the bounty of the earth transformed by fire (that is to say, metals) and the beauty of things made from it.

Xerbo is the Suel god of the Sea, Sailing, Money, and Business.

Ye'Cind is the elven demigod of Music and Magical Songs.

Zagy (formerly known as "Zagig Yragerne") is the god of Humour, Eccentricity, Occult Lore, and Unpredictability.

Zilchus (ZIL-chus) is the Oeridian god of Power, Prestige, Money, Business, and Influence.

Zodal is the Flan god of mercy, hope, and benevolence. His holy symbol is a man's hand partially wrapped in gray cloth.

Zuoken is the Baklunish god of Physical and Mental Mastery. His symbol is a striking fist.

Eternal Champion Pantheon

Lords of Chaos

The Chaos Lords have the powers of gods but the behaviour and appearance of demons. When they appear at their worst, they deliberately inflict pain and suffering on mortals for amusement; even at best, they are not concerned with the harmful effects of their creations. The *Revenge of the Rose* openly portrays Arioch as insane. Sorcerers often gain power by entering into diabolical pacts with Chaos Lords. The Chaos Lords must act under certain limitations. For instance, Arioch must be summoned by Elric before he can manifest on Earth.

Arioch, Lord of the Seven Darks, Knight of the Swords, Lord of the Higher Hell, et cetera, one of the most powerful Dukes of Hell. He is the patron of Melnibonér.

Balan the Grim or Balaan appears briefly as an ally of Arioch.

Balarizaaf, Archduke, Chaos Lord trapped on the plane of Alptroomensheem (the Nightmare Marches).

Chardros the Reaper, one of the three oldest Chaos Lords, appears similar to the Grim Reaper. He is referred to as both the lord of destruction and beauty.

Checkalakh the Burning God, a minor Chaos Lord made entirely of fire, was once summoned to Nadsokor to burn disease from the city. Like his essence, he is constantly hungry.

Duke Teer in perpetual search for more blood for his castle ('can you not smell its delicious tang?')

Eqquor, a Lady of Chaos, dwelling in a half-world filled with shades of blue. Hionhurn the Executioner, a giant, green and gnarled like a tree.

Mabelode the Faceless is one of the three oldest and most powerful Chaos Lords.

Mashabak is a rival to Arioch in *The Revenge of the Rose*. Count Mashabak is brutal and direct, less subtle than Arioch.

Narjhan, a rider in black armour whose voice echoes hollowly in his helm, who leads a force of beggars from Nadsokor against Tanelorn.

Orunlu the Keeper is a purple-scaled giant with a fiery aura. This good-humoured Chaos Lord is charged with guarding the Dead Gods' Book.

Pyaray, the Tentacled Whisperer of Impossible Secrets, appears as a giant red octopus. His soul is kept in a blue crystal on his head. Sailors who drown at sea are taken into his Chaos Fleet. One portent of the end of the world is the ascent of the Chaos Fleet to the surface.

Slortar the Old, the oldest Chaos Lord, appears ironically as a slim and beautiful youth.

Vežhan appears as a smoky yellow, winged humanoid; at one time he was a patron of Rackhir, a Warrior Priest of Phum.

Xiombarg prefers to appear as a beautiful young woman but is sometimes referred to with the male pronoun (making a pun of her title Queen of the Swords). She is prone to shapeshifting and carries a giant sword.

Balo, the Jester to the Court of Chaos, is able to move at will between the realms of Chaos and Law because he is not exactly a Chaos Lord. His function at court is to amuse and baffle the Lords of the Higher Worlds.

Lords of Law

The White Lords of Law are much less developed than the Lords of Chaos. The stories are set in a cosmic cycle when Chaos is most powerful. Furthermore, Elric's alliance with Arioch means that he interacts chiefly with the Chaos Lords. When they appear, the Lords of Law are usually more benevolent than the Chaos Lords, who are seductive but also sinister and prone to losing their temper.

Donblas the Justice Maker is the spokesman and apparent leader of the White Lords.

Miggea is a female Lord of Law who goes mad.

Arkyn appears in the Corum cycle, but as the deities in the Elric and Corum cycles are essentially the same then it can be presumed that Arkyn is also a member of the White Lords. He assists Corum many times before the destruction of the Gods by Kwl.

Shalod is mentioned (briefly) in the Corum cycle following the defeat of Queen Xiombarg. Just as Arkyn, he can be presumed to be a member of the White Lords.

The Lords of the Inquisition

The Lords of the Inquisition appear in the story "To Rescue Tanelorn," where it is said that they "are pledged neither to Law nor to Chaos but will sometimes help either side if the whim takes them." The Grey Lords take pride, ironically, in their humility. These purposefully neutral gods are gods of the Balance and caretakers of Tanelorn, the city of the Balance.

The Dead Gods

The Dead Gods are a group of gods mentioned in the Elric series. The Dead Gods made a book aptly called "The Dead Gods Book" which supposedly contained the sum of all knowledge, however over time the book disintegrated into dust. The Dead Gods are even less developed than the Lords of Law (or White Lords); only Darnizhaan is mentioned. The Dead Gods (despite their name) did not die but merely left the world because of the fear of Stormbringer and Mournblade which had the power to slay them. The Dead Gods appear to have a chaotic bent as they sided with the Lords of Chaos, however this may be because they assumed the Lords of Chaos would defeat the Lords of Law.

Darnizhaan was a member of the Dead Gods, possibly their leader. Darnizhaan appeared as a huge man-like figure with the head of an ape.

The Beast-Lords

The Beast-Lords are the patron deities of the different types of animals that live in Elric's world. The Emperors of Melniboné entered into agreements with each of the Beast-Lords, though sometimes these gods mention that they have not been called upon for a long time. When Elric calls upon them for aid, some appear in person, while others help by influencing mortal creatures of their type.

Meerclar, Mistress of Cats.

Fileet, Lady of Birds.

Haashaastaak, Lord of Lizards.

Nnuuurr'r'c'c' , Lord of Insects.

Roofdrak, Lord of Dogs.

Nuru-ah, Lord of Cattle.

Tangled Woman, unique in the series in that she is a patron of plants rather than animals. Her domain is the rose.

Elementals

The Elementals are the embodiments of the four elements: Air, Fire, Water, and Earth.

Individual (named) elementals include:

Grome, King of the Earth Elementals.

Straasha, King of the Sea Elementals

and Grome's brother. The two

elementals once had a great battle.

Misha and Graoll, the Lasshaar, powerful air elementals. Also called the Wind Giants, Lords of the Wind, or Kings of the Wind.

Kakatal, the Fire Lord, one of the Lords of the Flame. Theleb K'aarna obtained his help by ceding his soul to him to be burnt forever.

Middle Earth Pantheon

The Valar were the fourteen (fifteen including Melkor) Ainur who entered Arda after its creation to give order to

the world and combat the evils of Melkor. The Valar were powers of the world created by Ilúvatar, or Eru, who rarely directly intervened in the world's course of events. They were part of the Hierarchy of Spirits that is a major part of the Tolkien Myth. Eru (the One), also called Ilúvatar by the Elves, was the Creator. The angel-like spirits he created were the Ainur, which comprised the Valar and the Maiar.

The Valar were the greatest of the Ainur, but the Maiar were also spirits whose being began before the world, of the same order as the Valar but of less degree. Though less powerful than the Valar, the Maiar were powerful nonetheless, and included Melian, Sauron, Olórin (later known as Gandalf) and the other Istari, the Balrogs, and many others. A Maia would often associate himself with a particular Vala.

For example, Ossë and Uinen, powers of the oceans, served under Ulmo, while Curumo (later known as Saruman), served Aulë the Smith. Sauron also served Aulë before he was corrupted by Melkor. It was originally Melkor's intention to rule Arda for himself, but Manwë called other spirits to help him confront Melkor. Among these were the other Valar and the Maiar. Melkor withdrew from Arda, and the others continued their creation of the World. But Melkor saw this, and returned to fight for control of Arda.

These are the names of the Valar as they were known to the Eldar. In Middle-earth, they were known by other names of Sindarin origin; for example they called Varda Elbereth. Men knew them by many other names, and sometimes worshipped them as Gods. The elves called Varda, the creator of the stars,

Elentári. The dwarves called Aulë, their creator, Mahal. The ents called Yavanna, their creator, Kementári. It should be noted that, with the exception of Oromë, the names listed below are not actual names but rather titles: the true names of the Valar are nowhere recorded. Male Valar are called "Lords of the Valar"; females are called "Queens of the Valar," or Valier.

Lords of the Valar

Manwë, the Wind-King and the King of the Valar.

Melkor, the Dark Power and most powerful of the Valar. He is not counted as a Vala anymore.

Ulmo, the Sea-King and the Lord of Water.

Aulë, the Smith and the Lord of Earth and all that's underneath.

Oromë, the Huntsman, the Lord of Forests and the Great Rider.

Námo (Mandos), the Doomsman and the Judge of the Dead.

Irmo (Lórien), Lord and Master of Dreams, Visions, and Desires, and Creator of the Oloré Mallé, or Path of Dreams.

Tulkas, the Wrestler, the Champion of Valinor and last of the Valar to come to Arda

Ladies of the Valar

Varda, the Star-Queen and the Queen of the Valar.

Yavanna, the Fruit-Giver and the Lady of Earth.

Nienna, the Weeper and the Lady of Mercy.

Estë the Gentle, Lady of Healing and Rest, and spouse of Irmo.

Vairë, the Weaver and spouse of Mandos.

Vána, the Ever-young and spouse of Orome.

Nessa, the Dancer and spouse of Tulkas.

Maiar

The Maiar (the singular of which is Maia) were nearly-primordial spirits that descended into Arda to help the Valar first shape the World. They were supposed to be numerous, yet not many were named. Their chiefs were Eönwë, banner-bearer and herald of Manwë, and Ilmarë, the handmaid of Varda. Each of the Maiar was associated with one or more particular Vala, and were of similar stock, though less powerful. Maiar, like Valar, do not array themselves in a fixed form, but can freely change their form. Olórin, or Gandalf, walked among the several peoples of Middle-earth in an uncertain form for many years before being sent on the errand of the Valar as one of the Istari. Also like Valar, however, this power can be lost when that power is spent in hate and mockery. Sauron, following the dark trails blazed by Melkor, took upon the form of - and remained - the Dark Lord in the Second Age. And yet, Maiar retain their immortality. From all indications, when the physical body of a Maia is destroyed, their spirit wanders houseless and their power diminished, until they are either able to take physical form once more, or are restored by their corresponding Valar.

Alatar

Aiwendil (Radagast)

Arien

Curumo (Saruman)

Eönwë

Durin's Bane

Gothmog

Ilmarë

Mairon (Sauron)

Melian

Olórin (Gandalf)

Ossë
Pallando
Salmar
Thorondor (speculation)
Tilion
Uinen
Ungoliant

Palladium Fantasy

Pantheon

Old Ones

Xy, The Great Old One
Netosa, The Eternal Darkness
Agu
Al-vil
Erva
Ya-ahk-met
Tarm-kin-toe
Ya-blik
Syth (lesser Old One)

The Pantheon of Rurga

Rurga, Warrior Goddess
Cirga the Bowman, Warrior God
Panath, Assassin & God of Treachery
Kalba
Lista, Warrior & Sea Goddess

The Northern Gods

Beastla, Queen of Monsters
(imprisoned)
Brgg the Destroyer (imprisoned)
Algor the Giant, The Northern Sea God
(recluse)
Od
Epim
Locknar
Hoknar
Heim
Belimar the Dwarf
Wolvenar
Hel (see also the Deevil Lords)

The Southern Gods

Ippotomi, Water Goddess
Lopnel the Warrior
Pith, The Snake God
Michla-Da, The Monkey Goddess
Tark, The Spider Goddess
Yin-Sloth the Terrible

The Deevil Lords

Sahtalus, The Supreme Lord Dyval
Hel, Lady Dyval
Mephisto the Deceiver
Nickodeamis
Leviathan
Rhada
Diabolus

The Demon Lords

Modeus, Lord of Hades
Andras, Marquis of Hades
Rabdos the Strangler
Kubera-Loe
Mictla the Devourer
Succor-Bemoth
Charun the Cruel
Abdul-Ra
Belphegor of the Sulphur Pits
The Four Demon Beetles (Phoe the Fire
Beetle, Kra the Stone Beetle, Ti the
Beetle of Fear, and Dra of the Green
Mold)
Mantus, King of the Dead
Mania, Queen of the Dead
Murmur
Mormo, Lord of the Ghouls
Abranax the Insatiable

The Gods of Dragonwright

Kym-nark-mar
Zandragal
Kormath
Styphon the Black

The Wild Lords

Gainim, Lord of Autumn
Haezor, Lord of Pain
Lashgan, Lord of Midnight

Isurron, Lord of Mercy
Eternus, Lord of Destiny
Kuldun, Lord of Illusion
Semotra, Lord of the Wood

Unaligned

Aco
Juggernaut
Chantico
Kirgi, The Rat God
Utu, Lord of the Dead
Vald-Tegor, Lord of the Undead
Tolmet the Cruel

Pathfinder Pantheon

Aleria
Arete
Austri
Azathoth
Azdan
Bargrieke
Chiuta
Eshsalqua
Ferrakus
Fenris Kul
Freya
Gerana
Hecate
Hel
Helreginn
Ilúvatiar
Ithreia
Justitia
Kamus
King Gobb
Linium
Lyssa
Lyvalia
Mâl
Myketa
Nemyth Vaar
Neria
Nise
Njord
Nyarlathotep

Orcus
Paletius
Ra
Rajuk Amon-Gore
Rolterra
Saren
Set
Shade
Shamash
Shankhil
The Black One
Thyr
Toma Thule
Tsathogga
Tulis
Ul'ul
Veiloaria
Vortain
Yolana CG

Warhammer Fantasy

Deities

Taal and Rhya represent nature and agriculture.

Manann is the god of the sea.

Morr is the god of death and dreams.

Verena is the goddess of justice and learning.

Shallya is the goddess of mercy and healing, and directly interested in doing good and promoting weak.

Ranald is the trickster god of trade, crime, and deception.

The Lady of the Lake is a mysterious goddess worshipped by the upper class of Bretonnia.

Myrmidia is the goddess of warfare, warcraft, and soldiers, and an important goddess of Estalia and Tilea.

Ursun, Father of Bears, is the ruler of the Kislevian pantheon, appearing mainly as a giant bear.

Dazh is the god of fire, the hearth, and hospitality.

Tor is the god of thunder and lightning, and a popular warrior god.

Bögenauer is a local patron god, or perhaps a kind of locus genius, representing the town of Bögenhafen.

Handrich is the god of commerce and prosperity, worshipped by merchants.

Lucan and Luccina are the twin patron gods of the Tilean city of Luccini, where they are said to have founded the original ruling royal family.

Olovald is the god of the marshes and delta in the Wasteland.

The small numbers of Elves of the Old World chiefly worship the traditional Elven Gods, Kurnous, lord of the wilds and the hunt, and Isha, goddess of nature and life, but a sect of the Wood Elves of Athel Loren known as Wardancers serve the deity known as Loec, Lord of the dance and free spirit.

Chaos Gods

Worship of the Chaos Gods is strictly forbidden in virtually all of the Old World, but such worship does occur, as part of the setting's background, to provide internal and external conflict. In brief, these gods are:

Khorne, The Blood God, bestial god of blind rage, destruction and bloodshed, strength and excellence at arms.

Nurgle, the Lord of Decay, kind and fatherly god of disease, entropy and finality followed by morbid rebirth, often referred to as Father or Grandfather Nurgle.

Tzeentch, The Changer of the Ways, trickster god of change, magic, and thirst for knowledge.

Slaanesh, The Dark Prince, seductive god of excess, pleasure and experience. The Chaos Gods and their symbolism can often be related to the seven deadly sins, as they many times embody qualities, thoughts and temptations that, succumbed to, inevitably leads an individual to horrible and selfish deeds, thus allowing the Gods to prey upon the individual's self-indulgent and ignorant mind and use him/her for their own ends. Most followers are aware of this and in perfect acceptance of it.

Greenskin Gods

Greenskins worship a pair of brother gods known as Gork and Mork (cf. Gog & Magog). One is "brutally kunnin'", and the other is "kunnin'ly brutal".

Skaven Gods

The Skaven worship a god known as The Horned Rat though they often call him The Horned One. The Horned Rat is primarily worshipped out of fear of retribution and is a cruel god.

Gods of Law

A lesser known group of Warhammer deities, they oppose the Chaos gods, although they are equally feared due to

the extremist tendencies of their followers.

Alluminas, god of illumination and everlasting and unchanging purity.

Arianka, a goddess defeated and imprisoned by an unnamed Chaos God.

Solkan, "the Avenger".

Sigmar is presented as a mortal king who ascended to divinity after uniting the primitive tribes of the central Old World into an Empire.

Ulric is described as the god of winter, battle, and wolves.

Khaine is worshipped as the god of murder by a few Old World humans, mainly assassins, murderers, and similar supplicants.

The Pantheon Creation Guide

The GM can create as many gods for his pantheon as his imagination will allow him. He doesn't have to work up an extensive set of legends about every god; even in the real world many gods of various mythologies were scarcely more than a name and an attribute. As his campaign continues the GM can flesh out the descriptions of these gods to his heart's content. Some of the traits which characterize the gods and can be defined by the GM for each god or pantheon include:

Immortality:

Are the gods immortal? In most pantheons the gods are certainly ageless

but in some they are not just ageless they also cannot be killed; regardless of how severely they might be wounded with time they will always fully recover from injury. In others the gods can be killed by sufficient force.

Indestructibility:

As a further level of what was just described some gods which are immortal are also described as indestructible. No force on heaven or Earth can hurt them (except by hurting their feelings, by betraying them). This is sometimes the trait of the greatest god of a pantheon and is usually the trait of the only god of a monotheistic religion (one which believes in only one god).

Influence on the World:

How much influence does the god have on the mortal world, the world of animals, the world of plants? With some gods there is very little of such influence.

Interest in the World:

Additionally some gods are very interested in what goes on in the mortal world while others are entirely disinterested. Naturally those who are interested are more prone to meddle in mortal affairs than those who aren't. In fact gods who are disinterested in the world might punish characters who are bold enough to call upon them.

Intentions Toward the World:

Finally there's the question of what the god's intentions are toward the world especially toward the sentient races of the world. Some gods are content just to pursue their attributes and make sure

they are properly worshipped and recognized. Others may have more far-reaching plans. This is especially true of evil gods who wish to bring about the destruction of races, other gods, or the entire world; it is also true of ambitious gods who wish to cast down the ruling gods, take their place, and reshape the world to their own liking.

Inhibitions:

Some gods and pantheons had limitations placed upon them. These might have been limitations placed by some greater power of the universe or merely enforced by the greatest of the gods. Often these inhibitions dictate how much aid or hindrance the gods can offer to mortals whether or not they can help their favourite men and beasts directly or indirectly, etc.

1: The Pantheon

Once the GM has created the individual gods he ought to relate them to one another, establish how they feel about one another. This can affect how their mortal followers especially priesthoods feel about one another and work together. These relationships don't have to be very detailed. It's quite sufficient to say that one god loves another, hates another, likes another, dislikes, respects, holds in contempt, whatever. Then simply apply that sentiment to the priesthoods of the gods. And when that sentiment is applied to mortals, it can turn out to be greater or less than the emotion actually felt by the gods in question.

2: Events

Once all the principal gods are in place the GM can create the events of the faith. The creation of the world was one such event; it described gods acting or interacting and something

happening. The fall from grace of the sentient races was another: How did that happen? But these shouldn't be the only events known to the believers. What else has happened? Do the gods mate with mortals to produce heroic characters who go on adventures?

If so, then the conception of these heroes and their adventures in life are all events of the faith. (Note: If this process is still going on, some of the campaign's player-characters could be the mortal children of the world's gods). How do specific gods get along together? Having determined that the GM can next determine why. If two gods hate each other, why? Did one steal from the other or embarrass him? That's an event. Have the gods ever warred on one another? If so that was certainly an event.

3: Goals and Purposes

First what are the goals and purposes of the god and therefore of the faith? Often that's self-evident because it's usually tied to the attribute of the god or the explanation of the force or philosophy. In addition a god isn't defined just by his attribute. In the campaign history he also has a personal history, likes and dislikes, relationships with other gods and ambitions all of which can provide more goals for the faith.

4: Alignment

A faith will often demand that its priests belong to a specific alignment or a limited range of alignments. The GM determines this usually basing the choice on the attributes and character of the god, force or philosophy in question.

5: Restrictions

The GM may wish to limit certain priesthoods to certain races. This is almost always a choice based on the history of his own campaign world. There is no game related reason why most races can't have priests for any god, but there are often campaign related reasons why a certain race can't belong to a certain priesthood. Most priesthoods should allow both priests and priestesses. However in fantasy worlds and the real world some faiths have required that all their priesthood be of just one sex. If there is such a restriction on a given priesthood the GM will make note of it and tell the players.

6: Skills

Various priesthoods will require priests to know certain skills and be able to wield certain weapons. For example a priest of the god of Agriculture must know the Agriculture proficiency while a priest of the god of Fire must know Fire Building. Every priesthood should require one proficiency of its priests and priestesses; it's a sign of their devotion. It's permissible but not recommended for them to require more than one.

A priesthood may require one or more weapon proficiencies of its priests and priestesses but we don't recommend this for most priesthoods. Many faiths allow their priests so few weapon choices anyway that it's pointless to require they be taken. An exception is when a god is noted for wielding a specific weapon; for instance it's quite reasonable to require Weapon Proficiency in War-Hammer for priests of the god Thor whose principal weapon and symbol was the hammer.

7: Celibacy

Though in modern times the terms Celibacy and Chastity have become confused here we're only using the older meaning of the word Celibacy: The state of being unmarried. Priests who are required to be celibate must remain unmarried. A GM must decide individually for each celibate priesthood if its priests must also remain chaste. A priesthood could require celibacy as a sacrifice to the god because it was philosophically opposed to the state of marriage or for many other reasons. The fighting priesthood of a war god might require its priests to stay celibate so that they won't be distracted by thoughts of home and family while engaged in warfare.

8: Chastity

Chastity involves not engaging in sexual relations. A priest could be celibate but not chaste; one could even be chaste but not celibate, though that would be pretty strange. Priesthoods require chastity as a sacrifice to the god or when its priests are supposed in some way to be spouses of the god (either in a symbolic or genuine sense). In some faiths chastity is required of its priests except for during specific events or times of the year.

9: Clothing

Priests are often required to wear distinctive costumes proclaiming their status. They may only have to do so during the performance of their official functions or might have to wear their priestly vestments during all waking hours. Such items don't have to be full costumes. A priest might be only required to wear the specific holy symbol of his faith; otherwise he could wear what he wished. In some faiths priests cannot wear certain types of

clothing. Priests might also be required to conceal certain parts of their bodies by clothing. Beyond restrictions imposed by society for modesty's sake priests might have to conceal other parts not considered immodest by the general population.

10: Taboos

Many faiths regard certain items or substances as unholy, unclean, or taboo. Its priests are not permitted to handle such things. If they come in contact with them accidentally they must undergo holy rituals of purifications to cleanse themselves of the taint. Some sample items or substances include:

Animals (specific animals or whole classes of animals)

Blood

Gems or Jewels (specific types)

Iron

Plants (specific plants or whole classes of plants)

Water (from specific bodies of water)

11: Armour

Priests may be limited in the types of armour they wear. Some sample limitations:

May not wear non metal armour

May not wear metal armour

May not wear magical armour

May not wear any armour

May not use shields

May not use certain types of shields

May only wear armour made by priests of the same faith

Any of these restrictions could be made for any of the four reasons given above. If metal armour disrupts clerical magic then it could not be worn by priests. If the religion's philosophy forbids harm to animals then leather armour may be forbidden. And so on. Armour restrictions don't just reflect the god's

attributes or prohibitions; they help define the combat roles of priests in the campaign. A priest who can wear full metal armour is more likely to be a combat force in the campaign than one who can't.

12: Weapons

Many priesthoods require their priests to use only a certain category of weapons. Some only restrict them from using a certain narrow category of weapons. Some require their priests to use no weapons at all. Commonly a god identified with a certain type of weapon will require his priests to use that weapon and a certain number of similar or related weapons.

The GM should assign the priesthood a weapons restriction based on two choices;

1 - Weapons restrictions reinforce the special attributes and character of the worshipped god; limiting priests of the god of Death to sickle-like weapons certainly establishes flavour for them.
2 - Weapons restrictions like armour restrictions help define the combat roles of priests in the campaign. If a priest is limited to daggers and creampuffs he's not going to be the campaign's combat monster, so magic and his priestly duties will be much more important to the character.

13: Granted Powers

The GM should add at least one Granted Power to the abilities of a priest of a specific mythos; this gives the priest more individual flavour and character. The GM could add several if this specific priest class is weak compared to other priests. Additionally the GM can arrange things so that the priest acquires new Granted Powers at certain

experience levels instead of receiving all of them at first level. As with all the priest's special abilities Granted Powers should be chosen for the priest based on the attributes of the worshipped god.

It's not inappropriate to give a water breathing ability to the priest of an ocean god, but is quite inappropriate for the priest of a god of the desert winds. Some Granted Powers may be used any time the priest wishes and when circumstances allow. When the GM first adds a Granted Power to the listing of a priest's abilities he must define how often and under what conditions the Granted Power may work.

14: Followers and Believers

At a certain level priests receive followers and believers, men and women of the same faith who serve the priests. Soon after (the same experience level or during the next higher level), the priests must assume the duties of a church leader by building a church or temple (whatever is appropriate to the faith) and ministering over a specific geographic area. At that time, their followers begin showing up and arrive over a period of several weeks.

Followers and Believers are non-player characters who are supposed to help promote the priest's faith. The GM decides what character classes the followers belong to (based on the needs and orientations of the player character priests and the beliefs he promotes). They may be local people who are already worshippers of the priest's god. When they hear that there will be a new priest of that god in their area they arrive and offer him their services. Or the followers already belong to another church or

temple of the same faith. When the PC announces his intent to build his own temple his faith's superiors send him followers and believers to help him. Or the god subtly inspires people from near and far to journey to the new temple and offer their services to the priest.

As a general rule of thumb the priest should receive anywhere from 10 to 100 experience levels worth of followers with the average being around 30. The GM should decide how many levels of followers show up rather than having the priest-character roll a die. These followers can all be of the same level or can be of different experience levels. Zero experience characters (i.e., normal men and women) count as 0-level characters.

No follower can be of higher level than the priest. All these followers constitute priests, warriors, and workers (the normal men and women) belonging to or assigned to the priest's temple or church. Their entire job is serving the temple or church; they are housed, fed and sometimes paid by the temple or church. They aren't the "flock" or whatever you choose to call the populace of the area the priest is supposed to serve.

The priest's command over these followers varies from faith to faith. A player priest cannot assume that he has a tyrant's powers of life and death over this followers and believers. The Gm decides what sort of command the priest has over them based on the nature of the campaign's culture and on the dictates of the faith. In a normal faith the priest will be able to order his followers to work and effort like any employer (and in a medieval or fantasy setting employers have more power over their employees

than in contemporary society). He can advise them and put considerable pressure on them regarding the people they associate with or even marry.

When he is displeased with their actions or performances, he can punish them by restricting their activities and movements, applying corporal punishments (beatings which may not reduce them below three quarters their starting hit points) and assigning them particularly nasty tasks and duties. If their offences are sufficiently great he can fire them from service in his church or temple or even separate them from the faith.

Customarily he cannot incarcerate them for any great length of time, seriously injure them, kill them, or use harmful magic on them, including magic which denies them free choice. However in evil faiths the priest may be able to order the execution of followers for anything which displeases him. In particularly bureaucratic faiths a priest may not be able to assign any punishment without a process of trial and conviction or without permission from a higher ranking priest at the faith's main temple or church.

The GM should create many of these followers as fully developed NPCs, including names, personalities, ability scores, equipment, etc. When possible it's a good idea to roleplay the arrival of such characters within the temple, the better to give the priest PC an idea of what his followers are like. All of this work will make the temple and its inhabitants more immediate and real to the priest character (and the other player characters).

When followers die they are replaced by whatever means brought them to the

temple in the first place. A new local will volunteer his service or the church hierarchy will send a replacement, or the god will inspire a new NPC to volunteer his service. It's all right for followers to gain in experience. A soldier who defends his temple from attackers can be expected to gain experience points; a follower who accompanies his priest on adventures can too.

Only followers who have been given individual names and personalities should gain in experience. Named followers gain experience at normal rates based on what they do in their adventures. Whenever a follower dies or leaves he is replaced by a follower who was at the experience level the original character held when he first became a follower.

15: Role of the Faith

The GM must decide what role an individual faith has within the campaign's culture. How does the faith relate to other faiths? How does the faith relate to the aristocracy? How does the faith relate to the people? How does the faith relate to foreign faiths? Most fantasy cultures tends to fall into one of the following categories:

Monotheistic By Demand: The faith's god acknowledges that there are other gods but demands that everyone worship him or her alone and not those other gods. If a culture is Monotheistic By Demand it means that this one faith is the only one legally permitted within the culture. This faith is able to demand a title of its followers.

Monotheistic By Dogma: Whether it is true or not the faith claims that there is only one god or goddess and that

everyone must worship that one being. If a culture is Monotheistic By Dogma only the one faith is permitted within the culture. Typically the worshippers are sufficiently inflexible in their belief that they often participate in religious wars in order to extend the domination of their own faith or suppress faiths they consider dangerous or heretical. This faith is able to demand a tithe of its followers.

Pantheistic, Chief Faith Dominant By Charisma: This culture concedes that there are several gods with individual faiths or cults associated with them. One however is the special favourite of the population because they consider that god's attribute, personality, or blessings superior to any other god's. Most citizens of the culture worship this chief god and any other gods they choose. In this type of culture the dominant faith typically asks but is unable to demand a tithe of its followers.

Pantheistic, Chief Faith Dominant By Strength: This culture concedes that there are several gods with individual faiths or cults associated with them. One however is supreme in power either because it has a strong hold on the culture's ruling aristocracy or because the chief god has a power or promises rewards that make his worship necessary. In this type of culture the dominant faith is able to demand a tithe of its followers.

Pantheistic, No Chief Faith: This culture concedes that there are several gods with individual faiths or cults associated with them. Though individual cults may be stronger or weaker than each other none is dominant throughout the culture. Each faith can only ask not demand a tithe of

its worshippers. Some cities will not have dominant gods or may have two or more dominant gods who have joint worship here but not elsewhere. All the gods worshipped within the culture will be perceived to belong to the same family or pantheon of gods.

Once the GM makes the decision about the sort of hold the faith has on the culture, he can decide what sort of relations the faith has on the country's rulers. Then the GM can determine what sort of relationship the faith has with the population. All faiths exert some control over the flock by helping interpret or define what the flock believes; some faiths exert more power some less. Some abuse that power and some don't. Some faiths rule the people while others are the people.

16: Power of the Faith

Can the Faith inflict serious punishments on non-believers? This is a reflection of the faith's political power in the campaign culture. Does the faith have the power to inflict punishment on those who do not follow the faith's principals? Can they imprison, interrogate, or even torture or execute non believers or worshippers of other faiths?

If they can they're a very powerful faith in the culture and one which can guide the culture into periods of religious terror (whenever they try to purge the land of heretics or to conceal elimination of political enemies by pretending they're heretics and purging them) or into all out wars with cultures of different faiths. Giving a faith this right in a campaign means that there's always the danger of religious persecution in the campaign. If it's the campaign's main setting where a faith has this power the

player characters may find themselves hired to oppose or even to help such an effort of persecution. If it's a foreign power the heroes may find themselves helping fugitives escape that land or may even face the oncoming juggernaut of an army when that faith decides it's time for a holy war.

17: Origin of the Faith

Did the faith in question spring from this culture or was it introduced to this culture by immigration or war? If it sprang from this culture that's fine. However if it was introduced into this culture and supplanted an earlier faith, the GM has the opportunity to introduce some interesting story elements because of friction between the two faiths. If the new faith conquered and eliminated the old faith almost completely then there will be hidden, secret sects of the old faith still in existence.

Sects which plan to re-establish the pre-eminence of their god. If the new faith has dominated and absorbed the old faith without destroying it you can deal with changes to the culture resulting from that absorption. There will be ongoing struggles especially struggles of politics and traditions where believers in the old faith try to keep things traditional and familiar while believers in the new faith try to impose their own beliefs on the population.

As a variant of that a campaign setting or even an entire campaign can be built around a missionary situation where priests of one faith have been introduced into a setting where a different faith reigns and have appeared with the intent of converting the local population to their beliefs. This is especially interesting where missionaries of a more

sophisticated culture are sent to a more primitive region.

The priests of the new intruding faith are sent with the purposes of educating the natives, challenging and defeating their priests (if any), and converting the native population to the new belief. The priests might have to oppose soldiers of their own land, who are raiding and exploiting the natives, or may cooperate with them for the glory and profit of their own temples, depending on whether the GM considers this a good or a bad faith and cause.

In such a setting, player-characters could take on any number of tasks. They could be the new priests spreading the new faith. They could be enemies of the new priests (perhaps they're priests of another faith altogether) working to defeat the missionary efforts of the new priests.

They could be warriors or foreign defenders of the native population, fighting the soldiers who steal the native culture's treasures and take natives as slaves. They could be those exploitative soldiers. In as complicated a situation as this one is, there are many opportunities for adventure and for tough ethical questions for the GM to introduce into the campaign.

18: Additional Roles of the Faith

The GM also needs to decide if a faith fills one or more cultural niches which are not intrinsically religious. For example a faith could be the principal educator of a society. Each temple would then also serve as a school, and all priests would have skills which allowed them to teach subjects or preserve knowledge.

A faith with this privilege will be a powerful one in the culture because it influences the thinking of each new generation. A faith might have a secondary function as a shelterer of travellers. Each temple would have a wing or annex which was a sort of hotel for travellers with many of the brothers and sisters of the faith running the hotel. This makes this faith a principal waystation for rumours and the church would be the first place that people would turn to for news.

The faith of the god of Wisdom might be the only one which could supply judges and advocates in trials. The faith of the god of Strength might supply all judges and marshals to athletic events. Perhaps only priests of the god of metalwork can mint coins. It's extra work to introduce these small cultural elements into a campaign setting but they add a depth of detail to a campaign for the DM who is willing to do that extra work.

19: Relations With Foreign Faiths

Once he's decided how the campaign's chief culture is arranged the GM can make the same decisions about all the other foreign cultures in his world. Then if he wishes he can add still more detail to the religious fabric of his campaign setting by defining how different cultures regard one another's religious practices. Some cultures avidly welcome the introduction of new religious elements into their own. Pantheistic cultures especially those which have no dominant faith are likely to welcome worship of each foreign god that is encountered. Some cultures violently oppose such an introduction.

Foreign cultures often worship some of the same gods as the campaign's principal culture but do so under different names with different rites and believing in different stories about those gods. A tolerant culture will welcome new interpretations of their gods. An intolerant one will at best seek to educate the foreign culture to correct its misunderstandings, at worst it will insist that the foreign land be conquered and forcibly corrected. These effects range all the way from increased trade and exchange of knowledge through war, conquest, and even genocide.

20. Pantheon Hierarchy

Demigod

The hybrid child of a god and a mortal. Incredibly powerful on the prime plane, not so much on whatever plane the pantheon inhabits.

Lesser Deity

When a deity manages to turn a plane into a home plane, that's the sign that he or she is now a lesser deity. Usually at this point deities will formally break ties with the divine beings who have been their mentors, and stand on their own as full members of the pantheon.

Greater Deity

A greater deity controls at least five planes, including his or her home plane. It's possible for a lesser deity to be "more powerful" than a greater, but this is unlikely. Once deities have those extra planes feeding them power, they become pretty authoritative.

Supreme Deity

A supreme deity is a greater deity who leads a pantheon or council. This is

something of an elected position; a deity can only become supreme through the efforts of other deities. The exact role that a supreme deity might play will vary from pantheon to pantheon. It can depend, among other things, on what the supreme ones want to do and what the other deities will let them get away with.

21: Cleric Hierarchy

Most faiths have a definite organization with more experienced priests leading less experienced ones. In some faiths bribery and corruption can allow a less experienced priest to gain power and influence over more experienced ones but this is uncommon. Most NPC priests start at first level and never rise any higher than second.

The player character priest who gains levels throughout a career that is mostly characterized by adventure is an exception to the usual rule. Many priest PCs will wish to forego the duties of running a temple and stay on the road, acting as a mobile agent for their faith. Below is the usual arrangement of priesthoods in a campaign;

Level 0:

A level zero priest is someone who has just been accepted into a priestly order and is receiving his initial training. The only zero-level priests that the PCs will ever encounter will be NPCs undergoing training.

Level 1 - 2:

First level priests are typically assigned as aids, clerks, and assistants to higher level priests, and keep that assignment through second experience level. During this time the low level priests will be

getting practical field experience in the execution of their duties, in the way the priesthood works with the population, and in the way the priesthood's organization works in the real world. Most first level priests are assigned to priests of third to fifth level but some few (especially very capable ones) will be assigned to much more powerful priests.

Level 3 - 5:

At third level the priest will be assigned to a single community (a village, a small town, a broad tract of land containing many scattered farms, or a single small neighbourhood in a large city). If he asks for one and the faith's leaders agree that he needs one he will be assigned a first level priest as an assistant. This priest isn't a follower in the same fashion as the followers he receives at a higher level and might wish to be re-posted elsewhere if his superior is unlikable or difficult.

(However if this assignee is still with the priest when that priest reaches a high enough level the GM might decide for him to become one of the priest's official followers). If he doesn't ask for a subordinate priest he won't receive one. The priest is assigned a small building to serve him as a temple or church.

The priest is supposed to finance repairs to the building, food and supplies for himself and any assistants, and salaries for any servants he chooses to hire through tithes and donations. Half of all tithes and donations are sent on to the superiors and the rest go to the priest's own temple for these purposes. If the priest doesn't receive enough tithes and donations, the faith will probably not help him; his mission is to inspire his

flock, and inadequate tithes and donations are merely evidence that he needs to work harder at it.

Level 6 - 7:

At around sixth level if the priest has done a good job of maintaining his church and seeing to the needs of his flock he may be given a more important assignment. He could become the chief priest of a large town (one with more than one church; the third level priests operating those churches would report to him) or the central church authority over several villages.

He may keep any subordinate he has had previously. He will automatically be assigned two additional first level priests as subordinates. Again they do not precisely constitute followers though those specific characters could become followers when the priest reaches the appropriate level. If the priest's work does not merit a better posting he won't lose his experience levels or his subordinate but he'll be stuck in the little church that he has been operating all this time.

When a priest reaches sixth or seventh level and is still the priest of a one-horse town, it's often a sign that he is not held in high regard by his superiors. It may merely be a sign that there are too many priests in the priesthood and advancement is slow. Naturally a higher level priest can ask to be posted to or remain posted to such a small community.

Some people will snicker at his lack of ambition while others will admire his dedication and his care for the common man.

Level 8 - 9:

At around eighth or ninth level again assuming that the priest has done well in his priestly career so far he will be allowed to build a stronghold. The faith will finance half its cost and it remains the property of the faith when the priest retires his post. However the stronghold is semi-autonomous; the priest's superiors seldom interfere in its operations. They might interfere especially by sending another priest to investigate if they receive rumours of incompetence, greed, or trouble from the stronghold.

Otherwise the priest is free to operate it much as he pleases. The priest's assigned area may remain the same. He might continue to be chief priest over a large town or collection of villages. At his request and with his superiors' permission, or solely at his superiors' wish he may instead build his stronghold in some other place: In a frontier where he is supposed to defend the peace, in a wilderness area where he and his subordinates are supposed to work undisturbed by the secular world, etc. At this same time the priest will receive his followers.

The followers manage the stronghold and its duties under the priest's administration. The levels, classes and goals of these followers will depend on the attributes of the faith and on the specific goals of the priest for his stronghold. If it's to be a military post manned by holy warriors the followers will mostly be capable fighters; if it's to be an educational monastery most of the followers will be normal men and women or first-level priests with appropriate scholastic talents.

During this time the priest's progress and efficiency will be carefully measured by his superiors who are considering what role the priest will play in the higher level politics of the faith.

Level 10 - 12:

Sometime between tenth and twelfth levels the priest may find himself promoted to prominence over a much larger area; he will be administering a bigger chunk of the religious map. Priests of numerous cities and regions in his vicinity (at least a fifty kilometre radius) will be reporting to him and of course he will still be reporting to his superiors. By twelfth level he may be the high priest over an entire nation (assuming that the faith spans several nations as many faiths do).

Level 13 - 15:

The most powerful of a faith's leaders belong to these experience levels. The high priest of the faith and his immediate advisors. If the GM wishes politics or the god's preference alone may decide who the high priest is, and the high priest might then not have to be the highest level priest of the faith. The faith's high priest might be chosen by vote or omen, and could be a thirteenth level priest while all his immediate advisors are of higher level.

Level 16 - 20:

These experience levels don't have any effect on the priest's ranking within his faith. They are reflections of additional knowledge that he has learned but don't grant any additional benefits within the structure of the faith.

22: The Canon

Many faiths have a canon or holy book. This work was written at some time in

the distant past either by the god or by a believer obeying the word of the god. This book usually describes important events of the past in which the god participated, explains the requirements the god makes on his followers, and explains the god's philosophy, goals, and concerns. If the faith has a canon then the priest will wish to have one.

The priest should carry the canon wherever he travels and if it is stolen should make every effort to recover it. The canon is not a magical work and does not act as a Holy Symbol when used to confront vampires or similar monsters. Not all faiths do have an individual, written canon. Some faiths share a common canon. Some transmit their canon orally; it is not written down anywhere. Some have none at all.

23: Holy Symbol

Most faiths have a holy symbol, some sign which serves as a representation for the god and his faith. This symbol is usually duplicated in wood, glass, or precious metals and carried by priests of the god. Ordinary followers of the god also can carry the holy symbol. Every priest player should know what his holy symbol looks like. The GM can either decide or let the player of the priest design it.

24: Priests and Punishment

Priests are servants of their gods and therefore can't just do anything they want whenever they want. The GM must keep an eye on the activities of priest characters and if the priest violates some tenet or commandment of his god the GM should see to it that the god punishes the priest.

Minor offences which the god punishes include such things as: making a joke about the god (and even then it must offend the god, some gods have a sense of humour), failing to perform all required priestly duties in a day (for example not having the time to listen to the problems of one of the faithful and offer guidance), and becoming annoyed with the god's demands. The god punishes such minor offences by withholding some of the priest's spells on the following day.

If the priest deliberately violates the goals of the god then he's in real trouble. For instance if a priest of the god of war advocates peace when war is in the offing or if a priest of the god of love tells young lovers to wise up and forget about romance then the god will definitely be offended. The first time this happens the god will give the priest an unmistakable warning. This could be a heart attack costing 50% of the priest's current hit points.

It could be a portentous destruction of a statue of the god while the priest is present. It could be an earthquake or other warning. The warning doesn't have to be immediately after the betrayal but will be soon after. The second time this happens the god will appear to the priest. It doesn't have to be in person right then; it might be in a dream the night following the betrayal.

The god will sternly ask the character his motives and order him to return to proper worship. The third time this happens the god will immediately reduce the character to 1 hit point and change his character class. The priest will become an ordinary fighter at an experience level two lower than the

priest's level (minimum first level); his normal hit point total and possessions will be unaffected. Until the character undergoes a severe ritual of atonement the god will despise the character and plague him with little ills, diseases, and enemies.

The priest might turn on the god betraying him utterly. This can happen when another deity, an enemy god, persuades the priest to serve him instead and persuades the priest to steal some important artifact from the god or reveal some critical information about the god. When this happens the god will punish the priest (assuming he survives the betrayal which most gods will). The minimum punishment the priest can expect is the character class change described above.

A medium punishment the god will bestow is instant death. A greater punishment from the god involves the ruin of the character. The god can kill or merely take away the character's family and loved ones, curse him with afflictions such as blindness and lameness, see to it that all his enemies find out about his weaknesses, give extra power and weapons to his enemies, force the priest's loved ones to betray him, and so on.

This doesn't happen all at once, but every episode for the rest of the character's life introduces some new, horrible calamity until the character is mercifully killed or kills himself. In an epic level campaign this could lead the priest to seek his own revenge against his god.

Spheres for Gods

Presented here are suggestions for some possible spheres of influence. GM's can create more of their own of course.

Air

This is a god of the atmosphere in all its manifestations, from the most clear and still to the most stormy and tumultuous. It is this god that determines how much rain will reach the soil; it is this god that occasionally goes a little crazy and storms until all the living things in the area are terrified. He is a wild and powerful god and a very necessary one. Lesser gods of the sky attribute simply embody one aspect of the sky or weather. The gods of Lightning, Thunder, and Wind can be considered lesser sky and weather gods.

Animals

This god is the protector of animals. He could intend to protect animals from all harm, and thus be the enemy of all hunters and carnivores of all descriptions. Most often he's primarily interested in keeping animal species intact, not allowing them to be hunted to extinction, etc., and thus allows a reasonable amount of hunting and trapping to take place.

The priests of this god also work hard to keep excess hunting and trapping in check, and to remind the flock that the god will avenge abuses. A lesser type of animal god is one who is the protector of a single species or group of species. Such a deity might be the lion-god, or the god of all felines, or the god of elephants, or the god of porpoises and dolphins.

Change

This god is influential over Chaos, Inevitability, and Evolution.

Death

The God of Death is naturally a terrifying figure whom man regards as an enemy, an unavoidable doom. But this doesn't mean that death gods are evil. Most in fact are amoral. A death god can be the King of the Land of the Dead, the Grim Reaper who cuts down the living, or the Guide of the Souls who helps the departed spirit on to its reward or next existence.

Priests of the death god are often agents who must help people on to the afterlife, especially if such people have successfully thwarted Death in the past. This duty may take the form of assassination, or of mercy killing. In some campaigns, spirits sometimes escape the afterlife and return to the land of the living; the death god's priests must hunt them down and capture them for return to their proper place.

Earth and Crops

This deity is the manifestation of the world in all its aspects. He's not just a god of growing things, plants and animals; he also represents weather, volcanoes, earthquakes, flood, and many other powerful natural forces. This god has shown man how to plant, grow, reap, and utilize crops; man, in turn, worships the god as thanks for this bounty.

An angry god of this sort can decide that crops fail, either on a local level or even worldwide, resulting in mass starvation and (eventually, if the god is not appeased) a destruction of civilization; man would return to a hunter gatherer culture, living in small nomadic tribes and following herds of beasts, if this

were to take place. He could be the god of a specific crop (especially wheat, barley, corn, vines, olives, and other principal crops) or of a specific, lesser attribute of agriculture (sowing, reaping, brewing, etc.).

Fire

This god is the deity of fire in all its aspects: The spark of civilization, the cleanser of sickness and evil, the terrifying natural force, the special gift of the gods to man, the principal force behind some sorts of magic.

Justice or Revenge

This god brings revenge on those who deserve it, rights wrongs, punishes the wicked, and avenges those who cannot avenge themselves. Normally, the god acts through his priests. Priests of this god are approached by those who have been wronged, and must learn what they can of the situation, decide who's right and who's wrong, and take steps to punish the guilty party.

They must make the punishment fit the crime (a theft does not warrant the killing of the thief in most cases, for instance). Since these priests are often approached to punish those whom ordinary laws can't touch (for instance, to punish a rich man who can bribe his way out of any charge or punishment), they frequently have to perform their missions secretly, so that the local authorities cannot learn of them. These vigilante priests are not appreciated by local governments.

Knowledge

This god concerns himself with reading, writing, recitation, the chronicling of history, and the teaching of youth. Lesser gods of this attribute would

involve themselves with only one of the above aspects. He is also a god of common sense. The learned man knows from experience when his words will provoke a fight; the wise man knows it intuitively, instinctively.

The priests of this god promote sensible solutions and actions on the part of the flock. They suggest compromises and alternatives. They plan future events. They look for trouble in upcoming events and try to head it off. But this isn't a god of peace, and so the priests of wisdom will often be advisors to military officers, helping them plan effective strategies.

Life and Fertility

This god represents the fertility of beasts, crops, and sentient races. He represents new generations of each species, defiance of death, and sexuality. This god's interest is in the safe and successful birthing of children and, subsequently, their protection and nurturing.

Light

This god is a god of magic, healing, inspiration, and life, sometimes of madness and heatstroke. He is an enemy of dark creatures, especially the undead.

Love or Vice

This god is the patron of love in all its aspects: Romantic love, desire, affection, lust, infatuation, the love between husband and wife, the love shared between close friends, and so on. Lesser gods of this attribute will be gods of only one of the above aspects. One god might be the god of Desire, another the god of Romance, a third the god of Infatuations.

Luck or Fate

This god cautions the mortal races to accept whatever fate that the gods or even a higher Destiny have in store for them. This is the god of acceptance, of resignation, of coping without struggling. He also represents good fortune and good luck that all sentient beings hope will come their way. The priests of this god are practical, common sense people. They'll help the flock pray for luck. But they also recognize that a lot of luck is self made.

They try to analyse the situations of supplicants who seem to have bad luck all the time, and suggest ways for them to change their lives so that good luck is more likely to shine on them. They even meddle to give luck a little push; they'll contrive so that two people who can help each other accomplish a mutual goal will meet, for example. Lesser gods of this attribute will be gods of one particular type of luck. The most popular gods of this type would be gods of gambling luck or luck with romantic affairs.

Magic

This god is the patron of magic in all its forms. At the GM's discretion, he could be the source of all magical energies used by the world's mages; or, he could just be the god responsible for teaching the most important spells and rituals to mortal mages. Either way, he is as beloved of mages as of any other class of characters. Priests of this god, in addition to encouraging worship of the god, act as scholars of magic.

They help preserve libraries of magical information and encourage correspondence and the exchange of ideas (and spells) between mages. Every school of magic or priest sphere of influence could have its own, lesser god:

There could be a god of Necromancy, a god of Rune, etc.

Music

This god represents the performing arts vocal and instrumental music, traditional and interpretive dance, even stage tragedy and comedy. He also covers arts and of literature/poetry. His priests are devoted to the advancement of music and dance in the population. They organize events where music is played, dances are performed, and plays are enacted. Sometimes they tour as part of theatrical companies, among bards and other performers. Their quest is to bring light to others through the performing arts.

Night

This god is a god of some forces that humans fear. However, this doesn't mean the god is evil. Generally, he's not. He's just the embodiment of darkness, including all its benefits and all its dangers. The god of Darkness and Night would be the god of sleep, of dreams, of nightmares, and of nocturnal predators; some of these traits are considered good, some ill.

Skill

This is the god of competition, especially of athletic competition. This god stresses fairness, impartiality, and truth in his followers. He is also a proponent of health, exercise, and physical self-improvement.

Sky or Storm

This is a god of the atmosphere in all its manifestations, from the most clear and still to the most stormy and tumultuous. It is this god that determines how much rain will reach the soil; it is this god that occasionally goes a little crazy and

storms until all the living things in the area are terrified. He is a wild and powerful god, and a very necessary one. Lesser gods of the sky attribute simply embody one aspect of the sky or weather. The gods of Lightning, Thunder, and Wind can be considered lesser sky and weather gods.

Sun

This god is a god of magic, healing, inspiration, and life, sometimes of madness and heatstroke. He is an enemy of dark creatures, especially the undead.

Time

This god is the deity of the march of time. He represents inevitability not destiny based on the will of individual gods, but the inevitability of change brought on by time. His priests preach the philosophy of patience to the flock, and help all the members of the flock adapt themselves to their changing bodies, lifestyles, and needs as they go through life.

Travel

This is the god of travellers, speed and safe journeys.

War

This god is the deity of combat and warfare. He exists only to promote and participate in bloody battle. There may be many gods of war none of which cooperate with one another in times of war, especially when their armies are opposed. They help train new warriors, teach battlefield tactics, and make records of the most valiant fights of any war or battle. In painful times of peace, these individual sects may cooperate with one another. However, they usually only do so to conspire and start up another war.

Water, Rivers or Ocean

This god is a god of large bodies of water. He doesn't concern himself much with mortal doings; sailors pray to him for mercy, and he shows them mercy when he feels like it, and shows them death when he prefers. He is also a storm god, the deity of storms upon the sea, and sailors fear him. Lesser gods will be gods of individual rivers, lakes, and seas. In some lands, each of the continent's thousands of rivers will be the domain of a lesser god or goddess.

Mana and Deities

Mana energy exists in two forms, base and power. Mana base is the form of mana energy that gives the soul divine qualities; it is almost synonymous with the deity's soul. In general, the more mana base a deity possesses, the more powerful the deity becomes. Mana power, on the other hand, is the active component of mana energy; deities use power in order to create mana effects.

The important thing to remember is that mana base is the regenerative form of mana energy. Deities will receive mana power equal to one-tenth of mana Energy, their mana base every day transcends the law of conservation of energy; as such, it is a very precious commodity and deities do not use it lightly. Because of this, it becomes an extension of a deity's will; through the use of mana energy, a deity can affect reality directly without having to resort to spell research, monetary expense, or any significant amount of time. However, the expenditure of mana is not a trivial matter.

Deities must conserve mana for other things, such as supporting their clerics,

minions, creations, and possibly less powerful gods if they so choose, doing research into their spheres of influence, and so on. An even more important thing to consider is that deities always want a reserve of power; you never know what the day has in store.

As long as a deity has even one point of mana base, the deity lives on. With no mana base, the deity ceases to be. The mana base is mana energy in a stable form. It is what binds together a deity's soul, and the more base a deity has, the better that deity can directly affect reality. Lesser deities, who are the least powerful, enter godhood with 1000 points of mana base.

After that, as deities gain rank, they attain more mana base. Power generated from this base is what deities usually use to affect reality. Since deities do not have to be in physical contact with their mana base, one of the fundamental strategies a deity learns very early is to keep a safe reservoir of mana base, possibly in several locations.

Since mana base is very stable, it can easily be partitioned into separate portions; a deity might divide mana base among several planes and an artifact, just to make its destruction particularly difficult. mana base can also be converted directly to mana power at any time, on a one-to-one ratio.

When deities split up their mana base, they retain only one level of consciousness; to have multiple levels of consciousness the deity must use an ability called omnipresence, which will be discussed later.

Whether or not a deity's base is split up, the power generated by that base will

always go directly to the deity as long as the two are not separated some sort of force or shield that would stop such a transfer, such as another deity's mana power shield. Nothing in the universe can use a deity's mana energy, base or power, against that deity's will.

Since the deity's base and soul are inextricably combined, the deity must consent to someone else's use of that mana energy. This means that mana base cannot be destroyed or harmed in any way short of a mana attack from another deity.

The mana base is a running total corresponding to levels in a class-based system or ability scores in a skill-based system. As certain important events occur over the course of a deity's life, such as becoming a deity in the first place or gaining control of a plane for the first time, the deity's mana base will increase.

As the deity suffers setbacks, or spends base to construct artifacts and creations, that base will decrease. Obviously, deities want to maximize their mana base. They will occasionally use their base instead of their power, but only sparingly and only if there is a clear advantage in doing so.

Clearly, mana base is a precious commodity, and is rarely used directly. The form of mana energy deities use most often is mana power, which can support clerical hierarchies, set up mana-based defensive shields, and unleash "mana blast" attacks, among other applications. Though mana power is very powerful, it has a short lifespan. It must be used within a day of its creation or it will dissipate.

Mana power serves as the physical manifestation of the deity's will. This ensures that any use of mana power will serve the deity's will flawlessly; a mana blast will always hit its intended target, a mana shield will always protect its occupants, and a mana-enhanced spell will always be perfectly aimed. The only way to ruin this is if other deities intervene with their mana energy.

Each day, a deity will gain a certain amount of mana power; the exact amount is determined by the amount of mana base the deity possesses and by the number of other sources, such as planes, worshipers, and so on. In short, the amount of power available depends largely on the extent of the deity's influence and status. Most of this power goes into supporting the deity's religion; the rest is what deities use for personal reasons.

Again, note that deities will rarely use all of their mana power. Even though the excess is wasted, deities prefer to be ready in case of mana attack; deities are very vulnerable when they are low on power. The commitment of these reserves is an important tactical and strategic consideration in divine matters. mana energy is difficult to hide. Any use of mana energy sets up a signature unique to the deity. Deities can sense such signatures and recognize those with which they are already familiar; they are invisible to mortals.

A deity is allowed to create accompanying effects with almost any mana-based ability ("a crackling red and silver streak of energy issues from Nergal's hand and echoes with the wailing of a thousand tortured souls").

Deities can even use such enhancements to fool mortals into thinking that another deity might be responsible for a particular phenomenon, but the signature is infallible and cannot be hidden from another deity.

Engagement is the term for describing whether mana energy does or does not detect another force or substance. Deities can choose with which other bits of the universe their mana energy will interact. The process of setting up what a deity's mana energies will engage is called keying the mana.

In spite of the incredible power and versatility of mana energy, it is a limited resource. When a deity's power is gone, it's time to switch to another resource or possibly die. Another limitation of mana energy is that a deity only has access to a certain number of abilities, depending on the deity's rank.

Lesser deities, for example, regardless of how much mana they might possess, simply don't have access to all the abilities that greater deities have at their disposal. Finally, the best way to fight mana is with mana. mana energy may be powerful, but if an opponent has it too, the situation boils down to finesse.

Killing a deity is no easy task, but it is possible. Lesser deities usually won't fall in one stroke, but will require a series of battles. Greater or supreme deities are nearly impossible to wipe out completely. A deity's immortality is assured because deities don't rely on their physical forms for life, but rather on their reservoirs of mana base.

As long as a deity has a portion of mana base in which to house his or her

consciousness, that deity will continue to exist. Deities' material forms only place constraints on some of the things that they can do. Still, not all deities live forever. Deities can be killed by destroying their personal mana base, which is easier said than done.

A deity's physical body is slightly easier to kill. This does not destroy the deity, but it does limit the deity's abilities somewhat. Deities whose bodies have been killed can no longer use magic items, wield weapons, throw spells, or do anything else that requires a physical form, though of course they can still use pure mana to carry out an action.

If deities in this position are low on power and don't want to use any base, they will probably opt to retreat, taking their corpses or at least their more important items along. Once back home, the deities can fix up the old bodies or pick out new ones to inhabit and start plotting revenge.

A deity's mana base cannot be attacked directly while a deity possesses a material body. All attacks against the deity are initially against the deity's body if there is one. If the body is destroyed and the deity elects to remain on the battlefield without a material form, then the mana base can be attacked, but only by mana energy. In this case, each point of power destroys one point of base.

Immunities

Divine beings have the following immunities when they are inhabiting bodies containing mana base:

Exhaustion: Deities don't need to sleep or rest. A deity of war could actually fight for days without stopping.

Humanoid deities occasionally sleep only because they are accustomed to it, not because they need it. This allows deities to get more things accomplished.

Starvation and Suffocation: Deities do not need to refuel their physical bodies. This is another detail that some young deities continue to take care of-not because they need to, just because eating is something they enjoy. Deities are also not reliant on gases, water, chemicals, or any other substance to keep a body running. Human deities could survive undervater, for example; they do not have to breathe.

Toxins: Because the mana energy running through deities' bodies instantly destroys any toxic material, deities are immune to the toxic effects of poisons, gases, and other substances that are not actually corrosive. They are also immune to diseases of all kinds, including the common cold.

Environment: Divine bodies are immune to the full spectrum of environments that are native to the plane from which their body originated. This may differ from deity to deity. Human deities could survive under conditions from the Arctic's harshest winters to the desert's hottest sun, but they could not survive on the sun itself. If a deity were to inhabit the body of a creature who did live on a sun, then the deity could survive there, although in this body, the deity would not be able to survive on earth, which would be extremely cold by comparison. If deities separate their mana base from their bodies, then it doesn't matter; mana base can survive anywhere, even within a black hole or a supernova.

Aura

All divine beings have a divine aura or presence that can awe mortals, instill leadership, increase morale, or cause weaker opponents to flee in terror, lose consciousness, go into shock, or even die of heart failure. A divine aura is a glorious revelation of divinity. of an aura will see the deity as a great, powerful being. But depending on the circumstances they may not necessarily give up fighting, let go of the gemstone, or otherwise drop what they're doing at the moment.

A mana shield can nullify one divine aura, and a divine aura can counter another divine aura to a certain extent To project a divine aura, a deity must be physically present and currently carrying at least 51% of his or her mana base. The aura will radiate from the point where this base is located. The following shows the effects a deity might have on a variety of targets:

Awed:

Experiencing an aura generally has a very positive effect on a deity's worshipers; usually this manifests as a surge in morale and generally heightened activity. If non-worshippers fail their resistance rolls, they immediately lapse into a state of awe. They can no longer make any offensive moves. In addition, if a character is somehow philosophically opposed to the deity (of an opposite alignment or opposing political party, for instance), the character will become completely enraptured, and will be unable to do anything as long as the aura is in effect.

Dazed:

If the characters fail their resistance rolls, they pass out. Characters

philosophically opposed to the deity must make another resistance roll, or experience heart failure and possibly death.

Overwhelmed:

If the characters fail their resistance rolls, they die immediately of heart failure. If they manage the first resistance roll, they must make another or pass out for a full day If they make it past that, they must make yet another roll or flee for a full hour; there is no magical counter for this. Characters philosophically opposed to the deity die of shock immediately, with no resistance roll. The above chart should be used only for lesser, greater, or supreme deities. For others, downgrade the effect by one level of severity. Deities may project a lesser effect if they so desire.

Magic

Spells may be cast purely through mana energy. The effects of the spell are created through the expenditure of power, but otherwise the spell behaves exactly like the normal spell except that no targeting roll is required. Deities have an innate understanding of spells, and do not require any time to learn a spell. They can acquire these spells in a variety of ways: reading a scroll with the spell on it, encountering the spell in combat, learning how it works from someone else, absorbing it from a magical item, or even probing someone's mind directly, which requires a successful possession.

Deities can also power magic items if the items are temporarily negated for some reason, such as an anti-magic aura or a negation field. Standard magical resistance rolls are applied versus this type of spellcasting. Casting times for

the spells are instantaneous, because the deity has only to think about what to do with a spell to cast it. All spells will hit their intended targets unless unusual circumstances apply, such as if the target teleports away. A deity will not fumble or lose control of a spell. If the effect of the spell relies on the caster's skill with magic, the effect should be calculated as if the spell were cast by a mage of the minimum skill required to be able to throw that spell. A deity can boost his or her effective skill at casting the spell by spending extra mana power. Every point of power increases the effective casting skill by half.

Creating Cosmic Beings

A cosmic entity is any being who possesses powers so great he, she or it can affect entire worlds, stars, galaxies, and possibly even universes (or in some cases, entire multiverses). If there is more than one such entity in a setting, there will usually be different levels of power between them, and often specific responsibilities as well, forming a kind of Fantasy Pantheon. Cosmic Beings tend to not care much about "lesser beings" (anybody who isn't 'cosmic') and any harm (or good) they cause is often unintentional. Because of their level of power, when they cause trouble the heroes are often forced to try to reason with them, use a Cosmic Keystone, or ask another Cosmic Entity for help.

Presented here are not rules for statting actual gods as their attributes would have thousands of points, but rather their avatars which are more of a demigod level. Even if the avatar is destroyed the god survives. Though perhaps shellshocked or drained. An avatar, unlike a divine spirit, is a physical aspect

of a divine being, similar to a very powerful mortal. An avatar has no independent consciousness; it is merely an extension of that deity's consciousness. Avatars will have all of the non-primal abilities of the deity. They cannot be resurrected; if they are slain, they must be created again. Avatars are particularly useful to allow deities to travel without exposing their primal base to possible enemy attack, to be present where they do not want their primal signature detected, or to go someplace where deities are prohibited or restricted in some way, like some non-intervention planes.

What's actually happening here is that the deity forms a new, temporary body and moves his or her mental focus into the body, leaving his or her deific body behind. The conscious mental focus can jump back and forth at will, but if it leaves the avatar, the avatar will be totally mindless until the deity's return. If the deity wishes to use deific abilities while in the avatar's body, he or she may do so if it's possible to move powers into this body, which won't work if the avatar is on a non-intervention plane. If the deity does move both mental focus and base into the avatar's body, the old body will become a mindless avatar and the former avatar will become the deity's new body, at least temporarily. Under normal conditions the body of the former avatar will live a normal lifetime for its race.

Step 1: Attributes

INT and CHA 4D6, WIS and DEX 8D6, STR 10D6, CON and MR 8D6. Hit Points = CON +D100, +D100 per level. Pick one attribute to be the specialty area, gain an additional +10 for any saves or other rolls with it.

Step 2: Skills

Determine as normal according to whatever interests the god has and what their sphere is.

Step 3: Sphere of Influence

Next choose a sphere of influence. This will represent the reason why people worship him. What are his goals and purposes and therefore of his faith? A sphere of influence is an aspect of reality that the deity has specifically staked out as his or her own. In more common terms, a sphere of influence is often what the deity is known as "god of." Some deities will have spheres of influence that are not quite as well publicized. There aren't many good reasons for downplaying a sphere, but as we know, deities can be somewhat ineffable.

Deities have three basic reasons for wanting a sphere of influence. First, the deity will be able to gain additional abilities, more powerful than the standard divine-level abilities. Sphere of influence abilities are more powerful because they can extend to any location where the associated concept exists; this often allows a deity to have influence in an area that the deity is normally prohibited from accessing, such as a non-intervention plane or a person or place protected by a primal shield. A deity whose sphere of influence is weather can affect the weather on any plane, and a deity whose sphere of influence is death will be able to collect any soul that is not being directly absorbed or pulled by another deity, for example.

Second, having a sphere of influence attracts followers who are seeking guidance, protection, or assistance

within that sphere, or those who identify closely with the sphere. A nation going to war might choose to honour a war deity, while a student of magic would feel a close identification with a deity whose sphere of influence involves magic. Students with upcoming midterms might try a burnt offering of Post-It Notes to Mnemosyne, the Goddess of Memory.

Finally, a deity of higher rank may order another deity to develop a sphere of influence. This is particularly true in the case of godlings; the deity who ascended someone has a natural interest in seeing that godling advance in power. In this case, the godling may not have much choice over what his or her sphere of influence should be; the ascending deity may already have something in mind. The Greek Muses, a series of demigoddesses with related spheres of influence, may have been under such orders

Step 4: Abilities

Divine beings gain all the following abilities;

Bestow

By direct grace the Divine can bestow powers to a mortal on certain conditions as determined by him. Alternatively this can be altered to grant singular powers to high priests of any cult worshipping him.

Cosmic Power

Pick 1. +1 once he has attracted 100 followers of true worshippers. He can continue gaining 1 new power each time but the amount of worshippers required is doubled each time.

Enhanced Regeneration

At maximum level.

Immunity

Totally immune to the heat, cold and radiation of space as well as the effects of the vacuum.

Step 5: Worshippers

See the Pantheon Creation Guide section before this one for information on how to create your own faith of followers.

Characters who Ascend

The Ascended represent those who have transcended normal mortality and become cosmic level entities. Usually when a metahuman reaches 20th level he has reached his full potential and his abilities peak out, no longer able to increase.

There are 5 ways in which he may ascend to a cosmic level;

- 1) There are a rare few whose meta or mystical powers mutate on their own converting the character into his new form.
- 2) Another cosmic entity may provide the spark required for the ascendancy to occur.
- 3) A primordial substance that elevates anyone who consumes it to divine status. It goes without saying that such food should be extremely rare and very difficult to acquire.
- 4) There may also be some sort of relic, cosmic force, or sentient plane that occasionally ascends someone in the campaign. After all, the first deities had to come from somewhere.
- 5) A mortal may achieve divinity-by taking control of a plane. Any mortal who gains control of a plane is automatically ascended without requiring any assistance whatsoever from a more powerful deity. He or she advances immediately to lesser deity status.

When a character transcends his mortal body is either totally restructured into its new form or disintegrated and a form created. An Ascendant can then decide how he looks, shaping his body to his liking including height, weight, colour, race, extra limbs, etc (the Silver Surfer and other Galactus heralds are all examples of this).

If the mortal doesn't have any idea that he is about to ascend the event will be a complete surprise and the mortal won't have much time to develop a perspective. Mortals who realize that ascension is possible, on the other hand, may either work extra hard to gain this prize or even try to avoid it once they start thinking about the prospect of outliving everyone they know and love. Those who accept this fate will soon have to contemplate how they should go about grooming someone to take their place, how to put their affairs into order before they leave, and how to get their own new churches started.

Being ascended can be quite a shock psychologically. While some ascendees will look forward to greeting new challenges and new power, others may have ego problems dealing with the transition from big fish to little fish; it's almost like starting up adventuring all over again. Also, depending on the specifics involved in the process, a mortal may feel apprehensive about losing contact with friends and family, and having to learn a whole new set of rules and establish an entirely new set of peers.

Some ascendees may resist ascension to the point that the deity may give them the option of remaining mortal or being

ascended only after they die from natural causes. Other deities may only be so nice as to give ascendees a certain amount of time to set their affairs in order. Still other mortals won't be given time to prepare or resist at all; for them it just happens one day. Given time to react, some characters might try to switch camps to avoid ascension.

This will typically result in permanent damage to or destruction of the character depending on the deity's reaction. If a character tries to resist ascension by force of will, then the ascending deity will be required to dominate the character forcibly; this requires a successful possession attempt.

Step 1: Attributes

All are raised to a minimum of 25, or if already 25 then +D6 (but can't exceed maximum for each attribute). Hit Points = CON +25, +25 per level. Gain +5 on all saves.

Step 2: Skills

All skills from the previous character's incarnation are kept, although it is possible to learn new space orientated ones.

Step 3: Abilities

Whatever powers the character previously had will be mutated into their nearest cosmic equivalent. Choose 3 Cosmic Powers (note that some abilities like Unearthly Strength may be retaken over and over, so a 1st level character could have up to Class 500 strength). All characters also gain all of the following;

Enhanced Regeneration

Identical to the Physical Enhancement power at maximum level.

Flight Lightspeed

Identical to the Travel power but can fly at 25 light years per hour.

Immunity

Totally immune to the heat, cold and radiation of space as well as the effects of the vacuum.

The Ethereal (the other kind of Ascended)

The Ethereal are members of any race that have evolved beyond the need for physical bodies. Like the Ascended these beings have transcended normal mortality and become cosmic level entities. They are now beings of pure psionic energy existing through force of will alone.

Step 1: Attributes

The character's INT and WIS are raised to 50. He has no STR, DEX, CON or MR. CHA is 3D6. The character moves via telekinesis. Hit Points = WIS x10, +20 HPs per level.

Step 2: Skills

As a result of his heightened mental abilities this character has every non physical skill and all are at maximum. Further the character can gain new skills simply by touching a person who has it. The skill level however will be equal to that of the person's.

Step 3: Abilities

Ethereal gain all of the following abilities;

Enhanced Regeneration

At maximum level.

Ether Form

An Ethereal's natural state is that of intangibility to normal matter. They are able to pass harmlessly through any object. The character is only vulnerable to mind attacks and electricity (half damage but forces him to turn solid). As a result of this Ethereals are able to survive not only in the pressure less environment of outer space, but also in high pressure ones. They do not have to breathe, don't age, and are immune to the ravages of crossing dimensions and time.

As a side effect Ethereals can phase their bodies into the astral plane. Further they can enter life forms and machines and once inside take over the body/device completely (the victim will remember nothing from moment that he was taken over). Living victims can make saving throw at start and once every hour (x1 WIS of possessor) at -6.

Ether Aura

An Ethereal's aura can only be seen by another Infinite. However he can wrap himself around a person and disguise their true aura concealing experience, health, powers, magic, etc. This can lead to innocent beings being considered powerful beings or practitioners of magic. Allies can be made to seem harmless.

Ether Awareness

An Ethereal is in tune with the entire scope of reality. He always knows which way is he is facing on a planet and exactly where he is in his home universe, knows the exact time according to that location's time zone, can sense the emotions of any life forms within his line of sight, can detect weaknesses in opponents or structures, detect concealed life forms or objects (including the

invisible and ethereal), detect lies, locate a chosen target anywhere within the same universe and understand all languages, technology and societies no matter how alien.

He can also see Electrical fields (and their intensity), Gravity waves (in a radar like manner), Mana or Ley Line power (depending on which system you use), Magnetic fields, Radiation, Ultraviolet, Infrared and X-rays. Ethereals know what dimension they're in and how to get home (Note: it may be possible for Cosmic beings in another dimension to block his senses). He can also perceive wormholes, gates, planar portals, etc and where they go. Finally the character can see the true image of any person or object regardless of any form of concealment, disguise, illusion or invisibility.

Ether Cognition

Ethereals have a perfect memory. By looking at a map or document the character will be able to recall them with total accuracy. The character will also be able to recognize faces, costumes, and cars that they have only seen once before. Mathematical equations are a breeze, and can solve any problem in his head in a second. He can also take existing materials and technologies and use them to create new devices or applied technologies. He can repair previously operational devices, even if the device was of an unknown type.

Ether Ego

This includes the powers of Bio Manipulation, Control Animals, Control Insects, Control Minds, Control Undead, Empathy, Exorcism, Illusion, Insanity, Negate Powers, Overload, Psychic

Interference and Telepathy. All ranges and damage are x10.

Ether ID

Like the normal Telekinesis the hero can handle material objects without having to make direct or indirect physical contact (pushing or blowing, for example). The hero can perform any action that could be accomplished using normal Strength. Most Telekinetics visualize their Power in terms of an amorphous arm extending from the body. Line of sight range. Can move up to 1 ton, +1 per level per WIS or push/punch with STR 20 per WIS. The character's punch can be augmented telekinetically to do +1 damage per 4 WIs.

Further this power can be used to create telekinetic shields for himself or any within line of sight. 120 metre radius, WIS x1000 HPs. Replenish WIS x100 HPs per min of non use. Can create multiple fields so long as combined HPs doesn't exceed total.

Ether Senses

Etherials can see distant sights without directly seeing it with their eyes (since they don't really have any to speak of). He receives a visual simulation of what he would see if he were actually present at the scene. The Power is not hindered by any of the factors that affect normal light transmission, such as distance, blockage, obscurement, and time lag. It can be used to see things that are impossible for a telescope or Telescopic Vision. Normally the Power is consciously controlled.

Sometimes it functions automatically. This can be the result of improper control, interference, or be triggered by

sudden, dramatic events occurring to someone who whom the hero shares an emotional rapport. The Power can work against the hero if unwanted visions obscure the hero's sight or distract him at a crucial moment.

When the Power is used to spy on another Clairvoyant, there is a possibility of that person detecting the use of the Power. Clairvoyance can function as a pipeline to draw light-based and Psionic attacks toward the hero. Such attacks may even affect him if they were aimed at something else within the area he is spying upon. The character has +1 resistance to such attacks.

Likewise he can also hear what being said, in this case hearing distant sounds and voices despite any intervening distance or barriers. The power is not hindered by factors that affect normal sound transmission, such as distance, time lag, muffling, distortion, or the absence of a transmitting medium. Because of this, Clairaudience has superior range over Enhanced Hearing.

Only Clairaudience enables the hero to hear across a vacuum, for example. When the Power operates, it overrides the hero's natural hearing. Distant sounds are sensed at their original volume level. The Power is normally a voluntary Power that must be summoned. Sometimes it functions automatically; this can be the result of improper control, tampering by outside forces, or be triggered by sudden, dramatic events occurring to someone with whom the hero shares an emotional rapport. When using the Power to eavesdrop on another Clairaudient, that person may automatically sense the first Clairaudient's effort.

Ether Sight

At various times Ethereals can have precognitive flashes which can be used to determine correct procedures for overcoming a problem or survival and give sufficiently clear insight into upcoming events that he might be able to use that foreknowledge to his advantage. The problem lies in two areas, the flexibility of the time stream and the preparedness of the GM.

Each Precog vision gives the hero a chance to consciously shape his world's timeline. Because of this, the envisioned event might never come to pass, at least not where the hero is concerned. Short range Precog can be useful in combat. The hero can use his Power to discover his opponent's next move.

The character can see up to WIS x100 years into the future or the past. The postcognition side of the power can be focused more selectively by making contact with the target whose history is being examined. The hero can mentally examine a person, item, or site and mentally relive a specific moments of history. A final aspect of the power is that it warns the hero about impending danger. The advance warning time is 1 minute +1 minute per level. Will know the direction and threat level.

Ether Weapon

Can mentally will into existence a weapon of psychic energy which does synaptic damage directly to victim's brain. Can use this either to paralyse for 1 hour per WIS or induce shock/coma unless save. He can also will it to do 10 damage per WIS. All weapons are +1 to strike per 1 WIS.

Remains until cancelled or KOed but uses up 1 attack per melee while in use. Thrown Weapons have line of sight range. Their use is limited only by number of melee attacks of character. Weapons such as whips have a range of WIS x10 metres and can mentally control the end of it making it sticky, allowing people to swing on it, climb up it or entangle with STR equal to WIS.

Step 4: Disadvantages

You can never have children or reproduce in any way. A strong enough psionic attack could disrupt the psychic and physical stability of the character killing him.

List of Cosmic Powers

These powers are only available to cosmic level characters.

Biological Augmentation

Gain all of the abilities listed below; DEX is raised to 25. This character never suffers any penalties in combat regardless of how tricky the shot or how many modifiers would normally apply. Likewise with any skill rolls requiring feats of dexterity even seemingly impossible ones (ala Matrix). Leap range is tripled.

INT is raised to 25. This character has every skill and all at maximum.

He also has an almost perfect memory. By looking at a map or document the character will be able to recall them with total accuracy. The character will also be able to recognize faces, costumes, and cars that they have only seen once before. Mathematical equations are a breeze, and he can solve any problem in his head in a second. Finally he can also

take existing materials and technologies and use them to create new devices or applied technologies. He can repair previously operational devices, even if the device was of an unknown type.

Advanced Vision; x10 normal range, + x2 per level. Can also see small objects clearer.

Heightened Hearing; x10 normal range, + x2 per level. Can hear any level of decibel at any range.

Heightened Smell; x10 normal range, + x2 per level. Can recognize/Identify specific odour/ scent of anyone that have met and track them by smell.

Heightened Taste; Can instantly identify anything that taste.

Heightened Touch; Can read pages just by touching the print and listen to a phone conversation by touching the line.

CON is raised to 50. This person never tires, ever. He is totally immune to all drugs, toxins, poisons and intoxicants unless he chooses to allow them to influence him.

Biological Transmogrification

The character has total molecular control over his own biological form and thus gains the equivalent of all of the following abilities;

Insect Metamorph, Metamorph Undead, Alter Body, Metamorph Animal, Metamorph Dinosaur, Metamorph Plant, Body Weapons, Shape Shift and Elongation.

Cosmic Bolt

The power to channel ambient cosmic energy into his own body at will and

expel it violently as either a concussive force or a gentle knockback. The bolt is composed of all the various different forms of energy including solar, electrical, plasma, microwaves, etc. Each bolt can be incrementally controlled to do from 1 point of damage up to D6 x1000 HPs. +D6 per level with a range of 1 light year, +1 per level.

Cosmic Source

This character can become a living power source for Chi or Mana depending upon which dimension he resides in. Energy can be drawn from him for as long as he allows it. The amount he can make available is equal to his WIS x100, and requires 1 hour per 100 points to recharge.

Create Constructs

The hero can transform energy into a matrix that simulates solid matter. This matrix may be any shape the hero desires, although greater complexity requires an WIS roll to create. The energy matrix possesses Strength equal to the hero's PS. It continues to exist for a duration determined by the hero's WIS x1 hour. After that time, the matrix harmlessly dissipates. Some of the uses for this Power include: forming cages or barriers, forming servants to perform desired tasks, creating body armour to protect and enhance the hero's abilities. HPs per object = WIS x100. Create any shape objects up to 2 per WIS, +2 per level.

Divinity

Raise CHA to 25. The character has all of the following abilities:

Command; At any time the character can issue a command (eg. stop, look, no, etc) which everyone who hears must obey, unless save at -5. Victims are then -4 to

attack for the next round. Voice range of 5kms.

Followers; Can attract 10 per level who will obey only him and do all he commands unquestioningly.

Intimidation; Anyone the character gazes at must save at -5 or break down, start crying and beg for mercy until the power is turned off. Further anyone looking at him while trying to attack are -5 to hit him with an additional -1 per levels.

Super Ego; Any equipment, weapons, etc which the character looks at has a 98% chance of failing and 75% chance of falling apart.

Echo

The ability to mimic any power which come within his line of sight or 1km radius +1km per level. The character can copy the powers of any life form within his radius. May also recopy any power that previously held at any time even if the person is no longer around. Further the character can also duplicate a power by absorbing the traces left behind whenever a power is used. The residue may be in anything that was near or the target of a power's emission. The duration of the powers copied in this manner is determined by the hero's WIS x1 day. The average amount of residue bearing material is about the size of a bread loaf. It is completely drained after a single use.

Elementalkinesis

Can tap into one of the elemental signs gaining the following abilities. However all ranges, durations and damage are now x10. All forms will function in space, as in fire will burn (solar), air wont dissipate (solar winds), etc.

Air

Includes Aerialkinesis, Metamorph Air and Shadow.

Earth

Includes Terrakinesis, Metamorph Earth and Tar.

Electro Magnetism

Includes Emission Electrical, Metamorph Electricity and Magnetism.

Fire

Includes Pyrokinesis, Emission Fire and Magma, and Metamorph Fire and Magma.

Gravitic

Includes Metamorph Void and Gravitykinesis.

Water

Includes Hydrokinesis, Acid Manipulation, Emission Ice, and Metamorph Liquid and Ice (power affects all liquid types).

Energy Bonds

This can either take the form of a glowing web or bands which are launched from the character's hands. They instantly wrap around whatever they hit preventing anything from slipping out. The character can mentally control amount of the amount of HPs in the web which can be up to WIS x1000 + x1000 per level. The net can also be cast onto doorways, small tunnels, etc to make passage through them impossible until the HPs are completely depleted. It can be up to WIS x1 metre radius, +1 per level, normal throwing range. Lasts until HPs are depleted or until concentration is broken.

Energy Leech

The opposite of the Cosmic Source, this character can drain anything including Chi, Mana, metapowers or life and feed on it. Can do this to any organism within sight. This is permanent unless the stealer gives it back or dies. The amount absorbed in a single attack is equal to his WIS x100 and he will be unable to soak

in anymore until he has expended some of it.

Enlargement

This ability allows a character to grow up 100 meters per WIS. Growing to max size on a planet could have devastating consequences for its inhabitants.

Force Barrier

The ability to create an invisible or semi visible layer of protection which remains until depleted or cancelled. It maybe used either as body armour for oneself or anyone within line of sight, or as a barrier of up to WIS x100 metres radius. The total amount of Hit Points the character can generate is WIS x10,000, +1000 per level. He can replenish at a rate of WIS x10,000 HPs +1000 per level per minute of non use. He can create multiple fields so long as the combined HPs doesn't exceed the total. The field can be extended up to 1000 kilometres per WIS, and can in effect cover a planet if large enough.

Indomitability

This character is well nigh invulnerable having a hardened molecular structure, able to survive not only in the pressure less environment of outer space, but also in high pressure ones. He does not have to breathe and as a result is unaffected by gases of any type. The character is also totally immune to the effects of cold, fire, heat, microwave beams, electricity, bullets, falls, normal punches below STR 100, poisons, gases, drugs, diseases, radiation, magically induced metamorphosis, vampire's transformative bite, and anything else that can change the structure of the body. The character gains HPs of CON x2000 +2000 HPs per level.

Metamorph Black Hole

The character's body can become a living black hole and as a result any object up to 1 ton per WIS +1 ton per level is inexorably pulled toward him. When any object contacts him it's crushed into a singularity by the force of his gravity and destroyed.

Molecular Manipulation

The character can alter the molecular structure of anything within his line of sight. This goes beyond the normal constraints of Matter Manipulate. Being able to manipulate molecules anywhere up or down the periodic table and beyond (the GM could create some new exotic materials not currently known to our own science). Can affect up to WIS x100 tons, +50 per level.

Omniscient

This character is one with the universe. The hero is in tune with the entire scope of reality. He possesses a detached, omniscient viewpoint that allows him to explore the entire existence of a chosen subject. Unlike Cosmic Awareness secrets, weaknesses, arcane knowledge, and anything else the which would normally be difficult to find out is easily available to him.

1) He always knows which way is he is facing on a planet and exactly where he is in his home universe, knows the exact time according to that location's time zone, can sense the emotions of any life forms within his line of sight, can detect weaknesses in opponents or structures, detect concealed life forms or objects (including the invisible and ethereal), detect lies, locate a chosen target anywhere within the same universe and understand all languages, technology and societies no matter how alien.

He can also see Electrical fields (and their intensity), Gravity waves (in a radar like manner), Mana or Ley Line power (depending on which system you use), Magnetic fields, Radiation, Ultraviolet, Infrared and X-rays. Finally the character can see the true image of any person or object regardless of any form of concealment, disguise, illusion or invisibility.

2) At various times the character can have precognitive flashes which can be used to determine correct procedures for overcoming a problem or survival and give sufficiently clear insight into upcoming events that he might be able to use that foreknowledge to his advantage. The problem lies in two areas, the flexibility of the time stream and the preparedness of the GM.

One problem with the Power is that the time stream is extremely malleable. Each decision made creates an alternate timeline, a parallel Earth almost but not quite identical to the version of Earth where your campaign occurs. Each vision is an event that will come to pass in some time stream somewhere. It need not be the hero's impending timeline. That's where Precognition comes in. Each Precog vision gives the hero a chance to consciously shape his world's timeline. Because of this, the envisioned event might never come to pass, at least not where the hero is concerned.

This leads to the second problem, that of GM preparedness. To accurately and realistically portray Precog, the GM would need to work out a detailed timeline of the campaign's future events, including variables that account for probable player actions. Short-range

Precog can be useful in combat. The hero can use his Power to discover his opponent's next move. This form can be used by any Precog, regardless of the limits otherwise constraining the Power.

The character can see up to WIS x100 years into the future or the past. The retrocognition side of the power can be focused more selectively by making physical contact with the target whose history is being examined. The hero can mentally examine a person, item, or site and mentally relive a specific moments of history. A final aspect of the power It is a combination of automatically functioning Psionic Powers (Telepathy, Empathy, and Precognition) that warns the hero about impending danger. The advance warning time is 1 minute +1min per level, +4 WIS. Will know direction and threat level

3) Finally the character can see distant sights without directly seeing it with his eyes. He receives a visual simulation of what he would see if he were actually present at the scene. The Power is not hindered by any of the factors that affect normal light transmission, such as distance, blockage, obscurement, and time lag. It can be used to see things that are impossible for a telescope or Telescopic Vision. For example, current conditions inside a sealed room on the surface of Venus. When in use, the Power overrides normal vision. Normally the Power is consciously controlled. Sometimes it functions automatically.

This can be the result of improper control, interference, or be triggered by sudden, dramatic events occurring to someone who whom the hero shares an emotional rapport. The Power can work

against the hero if unwanted visions obscure the hero's sight or distract him at a crucial moment. When the Power is used to spy on another Clairvoyant, there is a possibility of that person detecting the use of the Power. Clairvoyance can function as a pipeline to draw light-based and Psionic attacks toward the hero. Such attacks may even affect him if they were aimed at something else within the area he is spying upon. The hero has +1 resistance to such attacks. Clairvoyance can be used in conjunction with other Powers to increase the range at which those Powers can affect a target.

Likewise he can also hear what being said, in this case hearing distant sounds and voices despite any intervening distance or barriers. The power is not hindered by factors that affect normal sound transmission, such as distance, time lag, muffling, distortion, or the absence of a transmitting medium. Because of this, Clairaudience has superior range over Enhanced Hearing. Only Clairaudience enables the hero to hear across a vacuum, for example. When the Power operates, it overrides the hero's natural hearing. Distant sounds are sensed at their original volume level. The Power is normally a voluntary Power that must be summoned. Sometimes it functions automatically; this can be the result of improper control, tampering by outside forces, or be triggered by sudden, dramatic events occurring to someone with whom the hero shares an emotional rapport. When using the Power to eavesdrop on another Clairaudient, that person may automatically sense the first Clairaudient's effort.

Sorcery Mastery

This power gives the character access to all spells from a particular school of magic. The amount of schools available depends on the rank taken. This power must be retaken to increase its rank.

Rank 1

All spells from 10 schools of magic

Rank 2

All spells from 20 schools of magic

Rank 3

All spells from all schools of magic

Space Warp

The ability to not only fly faster than light at 10 light years per WIS per day +10 per level but also the character can create a space warp tunnel of up to 10 metres x10 metres per WIS anywhere within sight which allows others to follow at a speed identical to the character's. The character doesn't need to breathe in a vacuum but however does require stellar light to photosynthesize. This also results in the character being immune to the effects of the vacuum, radiation and cold of space.

Telekinetic Mastery

Like the normal Telekinesis, the hero can handle material objects without having to make direct or indirect physical contact (pushing or blowing, for example). The hero can perform any action that could be accomplished using normal Strength. Most Telekinetics visualize their Power in terms of an amorphous arm extending from the body. Line of sight range. Can move up to 1 ton, +1 per level per WIS or push/punch with STR 20 per WIS. The character's punch can be augmented telekinetically to do +1 damage per 4 WIS. Additionally telekinesis can be used to levitate the character up to WIS x 20 metres, +20 meters per level, and

fly at a rate of WIS x30kph, +30kph per level.

Telepathic Mastery

Gain the powers of Animal Control, Insect Control, Mental Control, Undead Control, Empathic, Exorcism, Psychic Interference and Telepathy. All ranges and damage are x10.

Transport

The ability to instantly teleport oneself from one place to another which is within his line of sight, is well known to the person or which have an image of. Can also transport an additional mass of 1000 tons, +100 per level. As the hero rematerializes, gases and liquids move aside before he solidifies. Normal safeguards prevent the hero from consciously Teleporting into a solid mass. Certain conditions can prevent the hero from Teleporting such as not knowing where he is or psychological blockage. Extremely dense materials like Neutronium or black holes do not affect him.

Undying

This character stops aging at whatever age he stipulates and if killed can regenerate completely so long as a single drop of blood remains. He cannot die except by total disintegration. Immune to all Poisons, Gases, Drugs, and Diseases. Recover 1 HP per WIS every minute and heal any broken bones almost instantly. Can regenerate 1 limb every hour and 1 organ every 2 hours. Finally he is impervious to the transformative bite of vampires and certain Werebeasts.

Unearthly Strength

This form of strength is both psionically and cosmically enhanced. It is divided into 3 columns; Strength Class showing

the PS level, HP Damage representing how much is done by each hand, and Tonnage displaying the amount of weight which can be carried (x2 to determine lifting ability). Unearthly strength begins at 300 and increases by one class level each time this power is retaken.

Strength Class	300
HP Damage	10,000
Tonnage carrying capacity	3000

Strength Class	400
HP Damage	20,000
Tonnage carrying capacity	6000

Strength Class	500
HP Damage	30,000
Tonnage carrying capacity	12,000

Strength Class	600
HP Damage	40,000
Tonnage carrying capacity	25,000

Strength Class	700
HP Damage	50,000
Tonnage carrying capacity	50,000

Strength Class	800
HP Damage	60,000
Tonnage carrying capacity	100,000

Strength Class	900
HP Damage	70,000
Tonnage carrying capacity	250,000

Strength Class	1000
HP Damage	80,000
Tonnage carrying capacity	500,000

Strength Class	2500
HP Damage	200,000
Tonnage carrying capacity	5,000,000

Strength Class	5000
HP Damage	500,000

Tonnage carrying capacity 50,000,000

Wormhole

The ability to open up a wormhole to any location in the universe he has visited or has been visually or telepathically shown. The character can create a wormhole of up to 10 metres x10 metres per WIS, anywhere within sight. The hero forms two parallel space warps at the desired point of detachment, then shifts the location of the outer warp.

Organizations



Publicly the Delphi Foundation is an international confederation of 17 organizations working in approximately 90 countries worldwide to find solutions to poverty and what it considers as injustice around the world. Their stated ultimate goal is to enable people to exercise their rights and manage their own lives.

The Delphi Foundation works directly with communities and seeks to influence the powerful, to ensure that poor people can improve their lives and livelihoods and have a say in decisions that affect them. Each organization (affiliate) works together internationally to achieve a greater impact through collective efforts.

Founded in 1942 in England it was one of several local committees formed in support of the National Famine Relief Committee. Their mission was to persuade the British government to allow food relief through the Allied blockade for the starving citizens of Axis occupation of Greece. The first overseas Delphi Foundation was founded in Canada in 1961.

In 2001, The Delphi Foundation adopted the rights-based approach as the framework for all the work of the Confederation and its partners. The Delphi Foundation recognizes the universality and indivisibility of human rights and has adopted these overarching aims to express these rights in practical terms:

- the right to a sustainable livelihood
- the right to basic social services
- the right to life and security
- the right to be heard
- the right to an identity.

The Delphi Foundation believes that poverty and powerlessness are avoidable and can be eliminated by human action and political will. The right to a sustainable livelihood, and the right and capacity to participate in societies and make positive changes to people's lives are basic human needs and rights which can be met. The Delphi Foundation believes that peace and substantial arms reduction are essential conditions for development and that inequalities can be significantly reduced both between rich and poor nations and within nations.

Though The Delphi Foundation's initial concern was the provision of food to relieve famine, over the years the organization has developed strategies to combat the causes of famine. In addition

to food and medicine, The Delphi Foundation also provides tools to enable people to become self-supporting and opens markets of international trade where crafts and produce from poorer regions of the world can be sold at a fair price to benefit the producer.

The Delphi Foundation's programme has three main points of focus: development work, which tries to lift communities out of poverty with long-term, sustainable solutions based on their needs; humanitarian work, assisting those immediately affected by conflict and natural disasters (which often leads in to longer-term development work), especially in the field of water and sanitation; and lobbyist, advocacy and popular campaigning, trying to affect policy decisions on the causes of conflict at local, national, and international levels.

The Delphi Foundation works on trade justice, fair trade, education, debt and aid, livelihoods, health, HIV/AIDS, gender equality, conflict (campaigning for an international arms trade treaty) and natural disasters, democracy and human rights, and climate change.

Additionally, the Delphi Foundation has provided relief services during various global crises, including the Israeli–Palestinian conflict, North Korean famine, 2011 East Africa drought and 2012 Sahel drought. In 2011, The Delphi Foundation became one of the humanitarian groups that comprise the UK's Rapid Response Facility to ensure clean water in the wake of humanitarian disasters.

Funds are raised via different sources:

Shops: there are shops throughout most of the countries around the world selling goods donated by the public as well as crafts and food products.

Donors: many governments and corporations donate regularly via direct debit or to special appeals.

In reality the organization was founded by the more evil members of the Greek Pantheon. Its original purpose is unknown, but since Hera took control it has formed the base of the Greek Gods' power on Earth.

Its true ultimate goal is to replace the Earth with a new, better version, leaving behind all the baggage the world had created and ending the "Iron Age" of classical Greek mythology. The Greek Gods want only their worshippers to inhabit the earth. There are also plans to expand the Foundation to other planets.



Ares

Name used on earth	Aaron Olympia
Alignment	Chaotic Evil
INT	25
STR	150
WIS	25
CON	50
CHA	20

DEX	25
MR	50
AC	0
HPs	850
Apparent age	35
Sphere	God of war, bloodlust, violence, manly courage, and civil order.
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Cosmic Bolt, Divinity, Enhanced Regeneration, Force Barrier, Immunity to radiation and vacuum, Sorcery Mastery Rank 1. Sorcery Mastery Combatic, Diabolical, Divine, Dragon, Elemental Fire, Elemental Void, Illusion, Psionic, Summon, and Translocative Magic.

Ares, literal meaning of "battle" is one of the Twelve Olympians, and the son of Zeus and Hera. He often represents the physical or violent and untamed aspect of war, in contrast to his sister the armoured Athena, whose functions as a goddess of intelligence include military strategy and generalship. The Greeks were ambivalent toward Ares: although he embodied the physical valour necessary for success in war, he was a dangerous force, overwhelming, insatiable in battle, destructive, and man-slaughtering.

His sons Fear (Phobos) and Terror (Deimos) and his lover, or sister, Discord (Enyo) often accompany him. He may also sometimes be accompanied by Kydoimos, the demon of the din of battle; the Makhai ("Battles"); the "Hysminai" ("Acts of manslaughter"); Polemos, a minor spirit of war, or only an epithet of Ares, since it has no specific dominion; and Polemos's daughter, Alala, the goddess or personification of the Greek war-cry,

whose Ares represents the darker, bloodier aspects of war. He lives for combat and revels in the blood lust and destruction of battle.

He is a powerful, courageous and deadly combatant, has a superior sense of tactics and fights with a cold logic. He has little regard for life, including the lives of his troops who may be slaughtered as a result of his recklessness or ego. Consequently, the warriors under his command follow him more out of fear than respect.

He will often visit war-torn areas to observe the situation. Frequently, he will join in the fray with little regard as to who is right, wrong or more deserving — he cares only about the fight and winning.

Ares is obstinate, hateful, quarrelsome, wicked, untrustworthy, jealous of his fellow gods, and easily offended. Everything is a confrontation.

Ares loves to argue, brawl, fight, and kill, as long as he thinks he has the upper hand. He always uses deadly force and enjoys using torture to interrogate prisoners. He doesn't like to lose and may break down and run if faced with superior odds. When his team/army loses, he will blame defeat on those around him.

If called upon in battle, there is a 5% per level chance that he will send his avatar to aid the beseecher. His help does not come without a price, however. After the battle, the individual that asked for help must become a worshiper of Ares — or face Ares himself. Transgressions against Ares are generally punished by swift death.

Ares has acquired some modern worshippers in various armies around the world and is now in a position to put Project Mars into effect. A project which will lead to global war.



Circe

Name used on earth	Sersi Olympia
Alignment	Chaotic Evil
INT	25
STR	40
WIS	25
CON	50
CHA	25
DEX	25
MR	50
AC	0
HPs	600
Apparent age	29
Sphere	Goddess of Magic
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Divinity, Enhanced Regeneration, Force Barrier, Immunity to radiation and vacuum, Sorcery Mastery Rank 3. Sorcery Mastery All

In Greek mythology, Circe was the daughter of Helios, the god of the sun, and Perse, an Oceanid. Her brothers were Aeetes, the keeper of the Golden Fleece, and Perses. Her sister was Pasiphaë, the wife of King Minos and mother of the Minotaur. Circe is renowned for her vast knowledge of potions and herbs.

Through the use of magical potions and a wand or a staff, she transforms her enemies, or those who offend her, into animals. Some say she was exiled to the solitary island of Aeaea by her subjects and her father for ending the life of her husband, the prince of Colchis. Later traditions tell of her leaving or even destroying the island and moving to Italy, where she was identified with Cape Circeo.

All of these versions of Circe have retained a set of key features: immortality, stunning physical beauty, a powerful command over sorcery, a penchant for turning human beings into animals (like her mythological antecedent), and a delight in humiliation. Circe has been a devoted follower of the goddess Hecate for thousands of years.

She has lived on the island of Aeaea where she became a powerful being in both magic and in influence over portions of man's world. Circe wants everyone in the universe to bow to her, including her fellow gods. For the moment she is following Hera's plans. But only until she can see a way to get the upper hand.



Deimos

Name used on earth	Damon Olympia
Alignment	Chaotic Evil
INT	25
STR	50
WIS	25
CON	50
CHA	15
DEX	25
MR	50
AC	0
HPs	750
Apparent age	22
Sphere	God of terror and dread
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Divinity, Energy Bonds, Enhanced Regeneration, Force Barrier, Immunity to radiation and vacuum, Sorcery Mastery Rank 1 and Telepathic Mastery.
Sorcery Mastery	Combatic, Diabolical, Divine, Dragon, Elemental Void, Faerie, Illusion, Psionic, Tantric, and Translocative Magic.

Deimos meaning dread, is the personification of terror. He is the son of Ares and Aphrodite. He is the twin brother of Phobos and nephew of the goddess Enyo who accompanied her brother Ares into battle, as well as his father's attendants, Trembling, Fear, Dread and Panic. Deimos is a personification of the sheer terror that is brought by war. He has little imagination or ambitions of his own and is content to follow Ares' schemes.



Dionysus

Name used on earth	Dennis Olympia
Alignment	Chaotic Evil
INT	25
STR	50
WIS	25
CON	50
CHA	25
DEX	25
MR	50
AC	0
HPs	600
Apparent age	42
Sphere	God of wine, parties and festivals, madness, civilization, drunkenness and pleasure.
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Cosmic Bolt, Divinity, Energy Bonds, Enhanced Regeneration, Force Barrier, Immunity

to radiation and vacuum, Sorcery Mastery Rank 1.

Sorcery Mastery Diabolical, Divine, Dragon, Elemental Water, Faerie, Illusion, Psionic, Summon, Tantric, and Translocative Magic.

Dionysus was a demigod that Zeus raised to full divine status. Since the new god's mother had been a mortal Zeus had seduced, Hera was determined to destroy the demigod, but she failed in her attempts and eventually the two were reconciled. He is renowned for travelling around the world and giving people the secrets of wine-making. Besides being the god of wine and festivals, Dionysus is the symbol of fertility and plants in general (after all, hops and grains are used to make alcohol and fermented grapes to make wine).

He also represented the two sides of alcoholic consumption, silly fun induced by the elimination of inhibitions on one hand, and alcohol induced melancholy, recklessness and violence on the other. Dionysus is typically an easy going deity when sober, which is almost never. When drunk he can be as ruthless and cruel as the other Olympians, which is most of the time. Once, when a city refused to accept him as a god, he drove all its women insane. On another occasion, he was captured by pirates and he turned the crew into dolphins. He is well liked by most because his love for a good time is contagious and he can cheer up even the taciturn Hephaestus or the violent Ares. On one hand, he is the embodiment of joy, pleasure, and camaraderie. On the other, he embodies brutality, idiocy, and madness.

If left alone, he and his boisterous worshipers are usually no more than a

minor annoyance. But if someone tries to inhibit his worshipers fun, or to drive them away, Dionysus is quick to kill. He also gets a lot of pleasure from watching drunk people injure and kill themselves. The more stupider the way the more funny it is for him. Dionysus has no plans of his own except to get everyone drunk.



Eris

Name used on earth	Erin Olympia
Alignment	Chaotic Evil
INT	18
STR	50
WIS	17
CON	50
CHA	25
DEX	25
MR	50
AC	0
HPs	600
Apparent age	18
Sphere	Goddess of chaos, strife and discord.
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Cosmic Bolt, Divinity, Energy Bonds, Enhanced Regeneration, Force Barrier, Immunity

to radiation and vacuum, Sorcery Mastery Rank 1.
 Sorcery Mastery Chaotic, Diabolical, Divine, Dragon, Elemental Void, Faerie, Illusion, Psionic, Tantric, and Translocative Magic.

Eris is the daimon of the strife of war, who haunts the battlefield and delights in human bloodshed. Because of Eris' disagreeable nature she was the only goddess not to be invited to the wedding of Peleus and Thetis. When she turned up anyway, she was refused admittance and, in a rage, threw a golden apple amongst the goddesses inscribed "To the fairest." Three goddesses laid claim it, and in their rivalry brought about the events which led to the Trojan War. Eris has an insatiable desire for bloodshed. Even after all the other gods have withdrawn from battle, she remains, rejoicing over the slaughter. Like Deimos she is happy to follow Ares' lead so long as it involves mayhem.



Hades

Name used on earth	Harold Olympia
Alignment	Chaotic Evil
INT	18
STR	50
WIS	18

CON	50
CHA	18
DEX	25
MR	50
AC	0
HPs	850
Apparent age	35
Sphere	King of the Underworld and god of death, the dead, and the hidden wealth of the Earth.
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Cosmic Bolt, Divinity, Energy Bonds, Enhanced Regeneration, Force Barrier, Immunity to radiation and vacuum, Sorcery Mastery Rank 1.
Sorcery Mastery	Combatic, Diabolical, Divine, Dragon, Elemental Void, Illusion, Psionic, Summon, Necromantic, and Translocative Magic.

Hades is Zeus' brother. After the defeat of the Titans, Zeus divided the world into three areas of influence, with Hades taking the underground realms and the abodes of the dead. He rules his transdimensional realm where many enemies of the gods are imprisoned and punished for eons. Hades has devised a number of terrible tortures for beings the gods wanted punished.

Most punishments were eternally repetitive, happening to the victim over and over again. In this realm is also the Inter-dimensional Prison of Tartarus, where the Titans are imprisoned for all eternity.

Hades' realm has borders with many demonic kingdoms. As a result, he has to be constantly on guard against raids and attacks. The realm of Hades is also full of treasure, both in material wealth and magical items. However, Hades' power

is so incredible in his realm that few demons and godlings dare to challenge him openly.

Instead, the most foolhardy and brave try to sneak in and steal items of value or retrieve prisoners, but most of these endeavours have ended disastrously. Hades rarely leaves his kingdom though sometimes he will personally go out to capture somebody Zeus wishes punished, especially if the target is very powerful (ie a god or dragon), but most of the time he sends his minions.

Cold-hearted and grim, Hades is immune to most pleas for mercy. He considers his duty as jailor and torturer to be sacred, and is proud of the fact that those who enter his realm never leave (with only a few exceptions).

The right to restore life to the dead belongs to him alone, and he guards it jealously. He wears a helmet which can render him invisible at will. In his true form, he is a large, dark-skinned man with fiery eyes. Hades welcomes Hera's plan to kill most of the life on earth. This means more souls for his realm.



Hephaestus

Name used on earth	Herod Olympia
Alignment	Chaotic Evil
INT	25
STR	50
WIS	25
CON	50
CHA	13
DEX	25
MR	50
AC	0
HPs	850
Apparent age	48
Sphere	Crippled god of fire, metalworking, stonemasonry, sculpture and volcanism. He is the smith of the gods.
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Divinity, Enhanced Regeneration, Immunity to radiation and vacuum, Molecular Manipulation and Sorcery Mastery Rank 3.
Sorcery Mastery	All

This talented god was the god of fire as well as the blacksmith of the gods. He was incredibly talented, but he had the disgrace of being born ugly and crippled. Hera, his mother, was so disgusted she cast him out of Olympia and crashing to Earth from a great height. His godlike constitution saved his life. The infant grew up under the care of two Titans who had been spared by the Olympians.

From them he learned the arts of metalcraft superior to those of the fabled Cyclops. One day, Hera received a mysterious gift, a wonderful golden throne. When the goddess sat on it, however, physical manacles and mystical spells of binding appeared out of nowhere and trapped her. No spell or attempted teleport could release her. She was at the mercy of the son she had so callously discarded.

Only Dionysus was able to convince Hephaestus to come to Olympia and release his mother (this convincing was made easier after the god of wine got Hephaestus drunk). This event ended with an extraordinary climax, Hera actually apologized for her cruelty. Hephaestus continues to broaden his knowledge of the crafts, and is up to date with cutting edge modern technology. He enjoys making machines of war for Ares and his followers and then watching them in use.



Hera

Name used on earth	June Olympia
Alignment	Chaotic Evil
INT	25
STR	50
WIS	25
CON	50
CHA	25
DEX	25
MR	50
AC	0
HPs	850
Apparent age	40
Sphere	Queen of the Greek Gods. Goddess of Marriage, Women, Childbirth, Family and Vengeance
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Cosmic Bolt, Divinity, Energy Bonds, Enhanced Regeneration, Force Barrier, Immunity to radiation and vacuum, Sorcery Mastery Rank 1.
Sorcery Mastery	Combatic, Diabolical, Divine, Dragon, Elemental Void, Illusion, Psionic, Summon, Tantric, and Translocative Magic.

Hera is the wife and one of three sisters of Zeus in the Olympian pantheon of Greek mythology and religion. Her chief function is as the goddess of women and marriage. The cow, lion and the peacock were considered sacred to her. Hera's mother is Rhea and her father Cronus. Portrayed as majestic and solemn, often enthroned, and crowned with the polos (a high cylindrical crown worn by several of the Great Goddesses), Hera may bear a pomegranate in her hand, emblem of fertile blood and death and a substitute for the narcotic capsule of the opium poppy.

Hera was known for her jealous and vengeful nature against Zeus's lovers and offspring, but also against mortals who crossed her, such as Pelias. Paris also earned Hera's hatred by choosing Aphrodite as the most beautiful goddess. Hera is vain, shallow, inhumanly self-centred, mean spirited, vengeful, conniving and manipulative.

She has little interest in anybody's problems but her own. The infidelities of Zeus caused her to commit many crimes against mortals and demigods. Unable or unwilling to confront Zeus, she took out her frustrations on his lovers and their children. Despite her title of "Defender of Women," this goddess cares little about mortals and is more concerned with avenging any insults to her name, real or imagined. She believes incorrectly that the proliferation of metahumans on earth is due to Zeus' fornications and has decided to eliminate all of them.



Phobeton

Name used on earth	Peter Olympia
Alignment	Chaotic Evil
INT	25
STR	50
WIS	25
CON	50
CHA	13
DEX	25
MR	50
AC	0
HPs	800
Apparent age	45
Sphere	God of panic fear, flight and battlefield rout
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Divinity, Energy Bonds, Enhanced Regeneration, Force Barrier, Immunity to radiation and vacuum, Sorcery Mastery Rank 1 and Telepathic Mastery.
Sorcery Mastery	Combatic, Diabolical, Divine, Dragon, Elemental Void, Illusion, Psionic, Summon, Translocative and Urbana Magic.

Phobos is the personification of fear brought by war in Greek mythology. He is the offspring of Aphrodite and Ares. He was known for accompanying Ares into battle along with the ancient war goddess Enyo, the goddess of discord Eris (both sisters of Ares), and Phobos' twin brother Deimos (terror). The word "phobia" derives from phobos. He has no ambitions of his own and is content to follow Ares' schemes.



Poseidon

Name used on earth	Proctor Olympia
Alignment	Chaotic Evil
INT	18
STR	50
WIS	17
CON	50
CHA	15
DEX	25
MR	50
AC	0
HPs	850
Apparent age	55
Sphere	God of the sea, rivers, floods, droughts, earthquakes and horses; known as the "Earth Shaker" or "Storm Bringer".
Category	Cosmic Divine
Powers	Bestow, Biological Augmentation, Cosmic Bolt, Divinity, Energy Bonds, Enhanced Regeneration, Force Barrier, Immunity

to radiation and vacuum, Sorcery Mastery Rank 1.
 Sorcery Mastery Combatic, Diabolical, Divine, Dragon, Elemental Air, Elemental Earth, Elemental Water, Psionic, and Translocative Magic.

Poseidon is Zeus' brother and is worshipped by seafaring people and traders. From his point of view, he is his brother's equal partner and co-ruler of Olympia. Without question, he is one of the most powerful deities of the Olympia pantheon, with great control over air, water and earth. He resents the fact that Zeus rules supreme over all the gods, including him, and has joined with Hera solely to gain her aid in overthrowing him. So long as no sea life is harmed he cares nothing for what Hera does to the land inhabitants.