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First published in the USA and UK 2000 by FITZROY DEARBORN PUBLISHERS 919 North Michigan Avenue — Suite 760 Chicago, IL 60611 U.S.A. 310 Regent Street London W1R 5AJ England This edition published 2012 by Routledge Routledge Taylor & Francis Group 711 Third Avenue New York, NY 10017 Routledge Taylor & Francis Group 2 Park Square, Milton Park Abingdon, Oxon, OX14 4RN Library of Congress and British Library Cataloging-in-Publication Data are available ISBN 1-57958-270-2 In memory of Charles Russell Coulter —Patriaiea, Twruer TABLE OF CONTENTS On Alphabetization and Spelling ix Preface 1 The Encyclopedia 3 Bibliography 527 Index 535 vii ON ALPHABETIZATION AND SPELLING The Encyclopedia Proper For a number of reasons having to do with the inter-mingling of Western name styles, indigenous and non-Western styles, phrases in English, and alternate name forms (including, for instance, two or more elements closed up as one word, such elements linked with hyphens, and such elements separated as two words), it was determined that the most useful alphabetization scheme would be what is commonly known as word-by-word (as opposed to letter-by-letter spread over any number of words or word parts). In this scheme, in the encyclopedia proper, two or more elements linked by hyphens are treated as separate words (the hyphen being purely a recent Western orthographical construct).

Thus in the encyclopedia (i.e., main) portion of the book, "Aka, Aka-Kanet, Aka Maneh, Akadja" is one sequence and "Tiyu, Tiamat" is another. Many, probably most of the entry names have two or more spellings (as distinct from the matter of two or more elements closed up, hyphenated or separated). This is especially true of names that have for a long time been a part of or adapted by Western culture (e.g., Greek, Norse, Egyptian, Indian, Chinese). Some names have four to six or even more alternate spellings or similar versions. Many but not all alternate versions of a name are entered into the main entry sequence as "see" references. The one entry to which they all refer may well list yet additional spellings or alternate forms of a name. In effect there has been, out of necessity, an effort in many but not all cases to discover or decide upon the most common form of a name for purposes of determining where in the alphabetical sequence a main entry shall appear. No similar effort was, however, extended to regulating the spelling or form of any name appearing secondarily within the text of an entry. In some cases a "most common form" was not identifiable or was considered a matter of cultural or linguistic bias or in some way was almost entirely subjective; in these cases, one main entry form was simply chosen and the others subordinated as "see" references. The Index The index must serve numerous purposes, not least of which is as an alternate to or clarification of the main entry alphabetization sequence. Accordingly, it is arranged similarly, in a word-by-word fashion, but with hyphenated forms now considered one word (so that the reader has additional opportunities to locate a name form for which they search). Thus, there appears the sequence Aka Aka Manah Aka Mano and the sequence All All Merciful The All Pitying One All Sinned One Allah Allat Akadja A-Kahiwhiwa Aka-Kanet Al-lat Allah Allatu All-Caring All-Devouring Allecto Akalo Aka-Manah Akamas Alligator Alloprosallos All-pervader All-seeing almond trees Virtually all alternate spellings and forms of a name appear in the index (whereas in the encyclopedia proper only several of what were determined to be the most important alternate forms were entered as "see" references). Index references are to pages upon which any appearance of a name exists, notably in the text of entries under other deities or subjects. The reader must therefore consult the index under two or more alternate spellings to be sure of locating all references to the appearance of a name: that is, under both "Algonquian" and "Algonquin," both "Texcatlipoca" and "Tetzcatlipoca," and both "Viracocha" and "Viro-cocha." The great majority of alternate spellings in the index nevertheless simply refer to the main entry, not to subsidiary appearances under other entries. The index also contains, as subjects, many ordinary English-language words and phrases, a major reason for the adoption of the word-by-word approach.

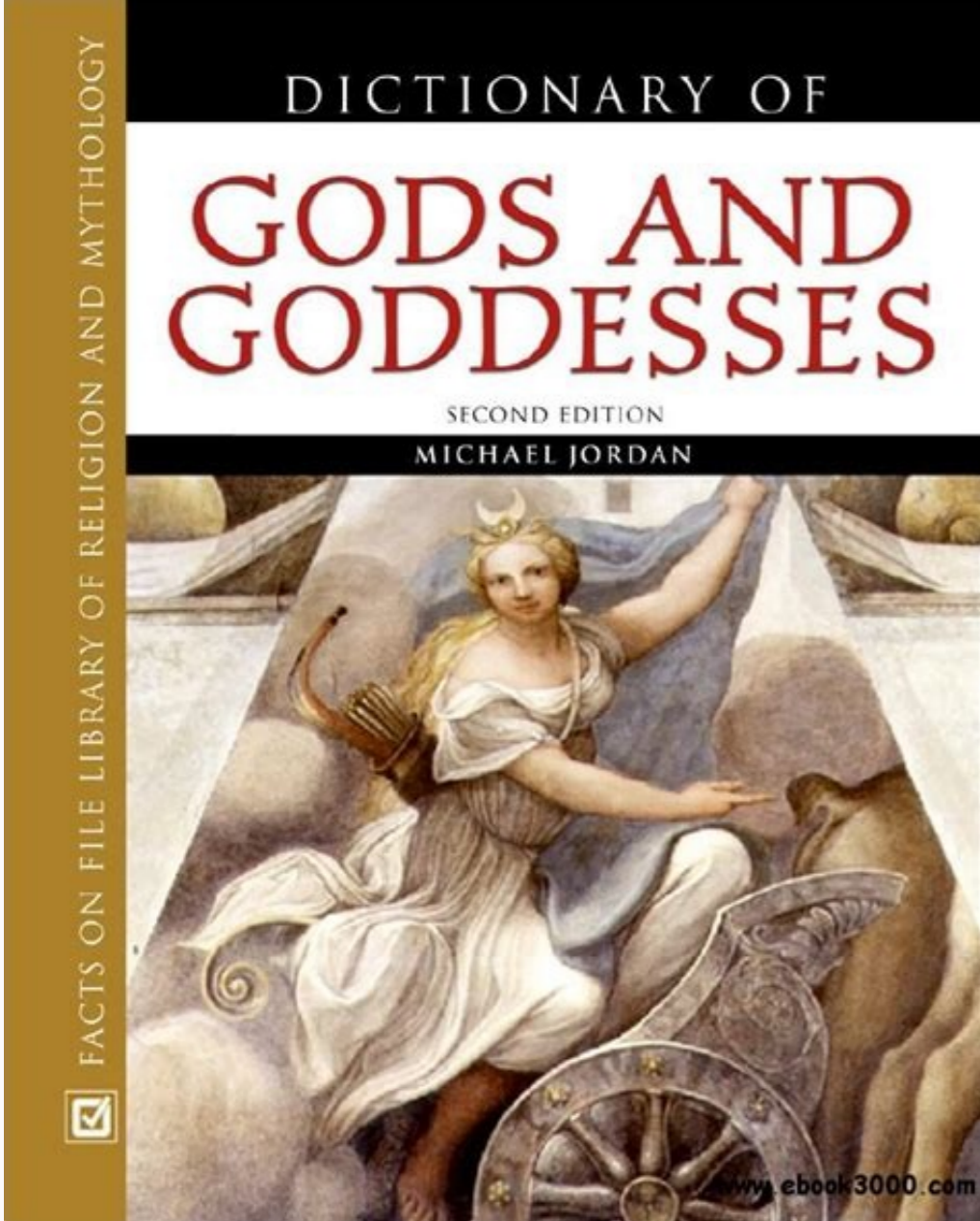


PREFACE Throughout history, humans have pondered the question of their existence. In nearly every society, part of the answer has included some form of god or goddess involved in the creation of the universe. This encyclopedia was compiled to give the general reader and scholars easy access to a broad range of mythologies related to deities. In addition to ancient deities, other mythology is included that will facilitate a comprehensive understanding of the deities — so there are entries for spirits, places, festivals, sacred objects, heroes, monsters, demigods and mythical beasts. The research was extensive, covering a century of book publishing activity. We made use of a large personal library, collected over many years, on this topic. Research was carried out in a number of libraries outside the United States, and the Bibliography includes citations to many books published in those countries. As a result the reader will find deities often missing from standard collections, notably from the Inuit, Native American and African cultures. At over 10,000 entries, this is the most comprehensive collection of information on this topic. The primary name of the deity is followed by alternate spellings or translations of the primary name. Then in parentheses the group of people (tribes, cultures, civilizations or people who lived in a geographic region) who recognized the deity or mythology is named. All alternate names are then given. All alternate names and alternate spellings are cross-referenced. An explanation of the origin, history and function of the subject of the entry is followed by any needed cross-references to guide the reader to related topics. A comprehensive index permits direct access to any name by any of its spelling variants, as well as to the religions, cultures and places identified in the text. Also included are subjects, especially including those with which a deity is associated; a reader may, for example, locate goddesses of lightning or gods represented by toads by consulting the respective entries in the index. My coauthor, Charles Coulter, passed away in 1997 shortly after we delivered this manuscript, which had occupied much of his time and mental energy during his last ten years. I am deeply grateful for his effort. PATRICIA TURNER • August 1999 1 THE ENCYCLOPEDIA A A (Maya People, Yucatan) A is a death god who is similar to the Aztec god of the dead, Miclantecutli. A major difference is that A presides over the west and his Aztec People, Mexico, counterpart presides over the north or south. His hieroglyph is a skull, a corpse's head and a flint knife used for sacrifices. See also Miclantecutli. A-Kahiwhiwa (Polynesia) "Fiery Black Clouds." One of the thirteen children of the god of winds, storms and hurricanes, Tawhiri-ma-tea. A-shih (India) see Abhedha; Ajita. Aa (Mesopotamia) Also known as: Aah, Aos, Iah, Khensu, Sirdu, Sirrida. Aa as a Chaldean deity was known as Aos. Her emblem is a disk with eight rays. As the Akkadian and Sumerian moon goddess she is the consort of the sun god, Shamash. In this aspect, she is the mother of Tammuz. Ra, in Egypt was called Aa (the sun), as a high or sky god. Aa or Aah is another name for the Egyptian moon god, Khensu (q.v.). Aa is also an Egyptian root word meaning "great." Compare Aa to Gula. See also Aah; Aos; Shamash; Tammuz. Aa Sekhemu (Egypt) see Aaru. Aaai (Egypt) see Aai. Aaan (Egypt) see Aani; Ab (B). Aaapef (Egypt) see Aai; Apepi; Apophis. Aaetes (Greek) see Medea. Aah Ah, Aa (Egyptian, Middle East) Also known as: Aah-Djuhty, Aah Tehuti, Aah Te-huti, Ai, Aos (Sumerian), Iah, Khons, Khonsu, Knosu, Thoth. One of the names for the god of the moon. Aah is often represented as a regal young man wearing the lunar crescent and solar disc. Aah is also a general reference to the moon, and prefix or suffix to the primary name of a deity. The combination of the gods Aah and Thoth is the god Aah-Djuhty. See also Aa; Aah-Djuhty; Agui; Alignak; Aningan; Anunit; Ariarrod; Artemis; Khonsu; Thoth. Aah-Djuhty (Egypt) see Aah. Aah Te-Huti Aah-Tehuti Also known as: Aah, Thoth (Egypt). A manifestation of Thoth, this moon god is represented by an ibis head surmounted by a crescent and a disk. See also Aah, Tehuti; Thoth. Aah-Tehuti (Egypt) see Aah Te-Huti. Aahes (Egypt) see Min. Aai (Egypt) Also known as: Aai Gods. The Aai are three guardian gods who watch over the sun-boat of Ra, in the Ninth Hour or Ninth Division of the underworld known as Tuat. (Tuat is divided into twelve parts, each of which corresponds to one of the hours of the night, and the divisions are called "Field," or "City" or "Hall," or "Circle.") The specific duty of the Aai gods is to destroy the monstrous serpent Apophis. The pylon of the Ninth Division or Ninth Hour is called Aat-shefsheft. It is guarded by the serpent 3 4 AAI GODS • AARVAK Ab-ta. The guardians of the corridor are Anhefta and Ermen-ta. Nine gods in mummified forms guard the wall. On the right side of the sun god Ra's boat are four gods of the south. They each wear the white crown, and are grasping a rope that is also held by a man who is called "the master of the front." Between the four gods and the man is a pillar surmounted by a bearded head, with a white crown on it, which is being raised by the rope. There is a hawk-headed sphinx with the white crown on his head, and a bearded head with a white crown on it, resting on his hind quarters. Standing on his back is a human figure that is surmounted by the heads of Horus and Set. In attendance as well are the four gods of the north. They are each wearing the red crown and grasping a rope. The rope is also held by a man known as "the master of the back." Between the man and the four gods is a pillar surmounted by a bearded head wearing a red crown.

It is being raised by the rope. A man known as Apu is holding Shemti, the serpent with four heads at each end of his body. Another person is holding Bath, the serpent with a head at each end of his body. On Bath's back stands Tepi the serpent. Tepi has four human heads, breasts and arms and four pairs of human legs at each end of his body. There are also two men holding what might be a rope. On the left side of Ra's boat are sixteen human forms. These forms represent the souls of Amenet, the followers of Horus, and the followers of Osiris.



The first four have the heads of men, the second four, the heads of ibises, the third four the heads of hawks, and the fourth the heads of rams. These sixteen beings draw a rope. The rope is attached to Khepri, the double serpent with four heads, two at each end of his body. On one of his folds, the hawk Heru-tuati is perched. Eight human forms called Akhmui are at the other end of the rope. In the center of this Division, Ra's sun boat is being towed. Marching before Ra are six human forms, four apes and four women who appear to be holding ropes. The three Aai gods are men holding a rope that is thrown over the head and held in the hands of the prostrate ass-eared man who is also called Aai. In front of the man are the serpent Apepi and the serpent-headed crocodile, Sheshes. These beings work magic for Ra on the monstrous Apepi. They beckon the serpent to come to them to be slain. The three drive their spears into Apepi and also destroy the serpent Sesi. They tightly hold the rope of Ai, and do not let the serpent rise toward Ra's sun boat. Text found on the alabaster sarcophagus of Seti I, indicates the Aai gods drive their pikes (spears) into Apophis and also destroy the serpent Sisi. Aai is listed as one of the gods in the Second Corridor of the Tomb of Seti along with the following gods: Aaai, Aakebi, Aana-tuati, Aastu, Amam-ta, Amen-ba, Amen-khat, Amen, Ament, Antheti, Aper-ta, Ast, Auai, Ba-Ra, Besi-shemti, Entuti, Hai, Her-ba, Heru, Hetchuti, Huaaiti, Ketuti, Khenti-Amenti, Khenti-qerer, Khepera, Kheperi, Khepi, Kheprer, Maa-uat, Mau-aa, Mauti, Metu-khut-f, Nakiu-menat, Neb-baiu, Neb-senku, Neb-het, Nef-em-baiu, Nehi, Netch-Baiu, Netchesti, Nethert, Nu, Nut, Qererti, Qu-ba, Ra-ateni, Rekhii, Remi, Seb, Sehetch-khatu, Sekhem-hra, Sekhen-ba, Sekheper-khati, Semaahut, Senk-hra, Senki, Seraa, Serqi, Seshetai, Shai, Shepi, Shu, Tchetch-hat, Tebati, Tefnut, Tern, Temtemtch, Then-arui, Thenti, Theta-emen, Tuati, Uben, Urshiu. See also Abta; Abuk and Inet; Apepi; Apophis; Horus; Khenti Ament; Khepri; Osiris; Ra; Set; Thoth; Tuat; Tefnut. Aai Gods (Egypt) see Aai. Aaiu-f-em-kha-Nef (Egypt) see Ap-Tau. Aakebi (Egypt) see Aai. Aakhui (Egypt) see Ab (A); Achet. Aalu (Egypt) see Aaru.



Aamu (Egypt) The Aamu are one of four classes of mortals as described by Horus in the Fifth Division or Fifth Hour of Tuat.



The others are Nehesu, Egyptians, and Themehu. See also Aai; Horus; Tuat. Aana (Egypt) see Aani. Aana-tuati (Egypt) see Aai. Aani Aana (Egypt) Also known as: Dog-faced Ape. Aani, a protector deity, is a dog-headed ape sacred to the god Thoth and a companion or associate of Thoth or Khnemu. In the First Hour of the night, unnamed, singing apes opened the way for the great god Ra and guided his boat through the hall to the Tuat. Two ape-gods, Benth and Aana, ministered to Osiris during the Second Hour of the night of the journey to Tuat. Khnemu is also associated with a group of eight apes; four of the apes are collectively called the Bentet apes, who are individually named Aaan, Bentet, Hetet-sept, and Qeften. Their duty was to praise the morning sun. The other four apes are known as the Utenu apes, named Ap, Asten, Kehkeh, and Utenu, and it was their responsibility to praise the evening sun. Aani is generally depicted as an ape, or an ape with the head of a dog. See also Aai; Ab; Khnemu; Osiris; Thoth; Tuat. Aaru (Egypt) Also known as: Aa Sekhemu, Aalu, Aat, Sekhet-Aaru, Sekhet- hetep, Aaru is a place of bliss for good souls. This is the heaven where the soul (ka) rests after traveling through Amenti (Hades), through Aukar, and being absorbed with Osiris in a place called Ker-netet. References are made in the Book of the Dead where prayers are made for the soul to travel to Sekhet- hetep (possibly another name for Aalu). One must pass through the Underworld to get to this place and it contains either eight- teen or twenty-one pylons (towers on either side of temple entrances). The domain of Osiris is sometimes called Sekhet- Aaru and is divided into fifteen or twenty-one Aats (pylons). Each pylon is guarded by demons armed with long knives. Although the Aats are named, not all the guardian gods are men- tioned. The Aats are Sekhet Aaru, whose god is Ra-Heru-Khuti; Apt-ent-khet with Fa-akh, whose god is Tu-qa-Aat; The Aat of the spirits, Ammehet, whose god is Sekher-remu; Asset, Ha- sert whose god is Fa-pet; Apt-ent-qahu, Atu, with Sept; Unt, with Hetemet-bau; Apt-net, with Aa-Sekhemu; Kher-aha, with Hap; Atru-she-en-nesert-f-em-shet, Akesi with Maa-thet-f; Amentet-nefert or Amentet. Aaru is sometimes described as a tower or field of peace. The fields in Aaru are cultivated for food for the dead. See also Amentet; Elysian Fields; Ka; Nirvana; Tuat. Aarvak Arvaky Arvavr (Norse; Teutonic) Also known as: Early Waker, Frost Mane, Hrim-faxi.



Aarvak, also called "Early Waker," is one of the horses that it looks like you're offline. Overview View 1 Edition Details Reviews Lists Related Books December 30, 2022 Edited by MARC Bot import existing book December 17, 2022 Edited by ImportBot import existing book December 4, 2022 Edited by ImportBot import existing book October 12, 2022 Edited by ImportBot import existing book August 3, 2020 Edited by MARC Bot add LCCN