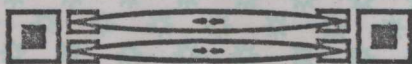


NATIVE AMERICAN MYTH & LEGEND

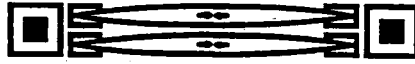
AN A-Z OF PEOPLE AND PLACES



Mike Dixon-Kennedy



BLANDFORD



NATIVE AMERICAN MYTH & LEGEND

AN A-Z OF PEOPLE AND PLACES



Mike Dixon-Kennedy



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In loving memory of Charles
One in a million

A BLANDFORD BOOK

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An A-Z of People and Places

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PREFACE



This book, the third I have written along the same lines, is the result of many, many years' research, research that has involved every world race and religion, culture and cult, from the Aztecs to the Zulus, from Christianity to Zoroastrianism. This book covers the native beliefs of a large number of people from a huge geographical division – the Americas. For the first time in a single volume, the myths and legends of the native American peoples, from the Ona of Tierra del Fuego to the Inuit of the Arctic Circle are included in a single volume.

Of course this has meant, due to the physical limitations of such a book, that I have had to be selective about what has found its way into the text, a problem posed to me on many occasions when I was in two minds. I have tried to cover as many peoples as I possibly could, but some of them regrettably get a very small mention. There are two reasons for this, the first of which leads to the second. First, many of the native American peoples have over the centuries either been totally or very nearly wiped out, or have been assimilated into other tribes and peoples which has all but eradicated the evidence needed to research their ancient beliefs and rites. This is particularly true in South and Central (Meso) America, but also, due to the Indian Wars, relevant in North America. This in turn leads to the second reason for omission. Many of the legends that now exist have been Christianized to such an extent that they no longer reflect the true beliefs of the native peoples. The Spanish conquistadors, to give a well-known example, systematically destroyed the pagan texts they encountered during their various conquests, and those that now exist date from a post-conquest period.

Sorting through the mire that has been left has been a passion of mine for almost longer than I now care to reveal. What started as a hobby became an obsession, an obsession that has left me with a list of over 15,000 texts I have researched and condensed into a huge database. This book covers just a small part of that database, but a truly remarkable one. The native Americans were unique in many of their beliefs, but some of these exhibit well-known characteristics from around the world. In almost all the American cultures there is reference to at least one flood (some cultures record successive catastrophic floods) that wiped out mankind, a theme well-known in every corner of the earth.

Yet, until Christopher Columbus 'discovered' the New World, these peoples appear to have remained isolated and to have had no contact with other cultures.

Thor Heyerdahl found, however, that the South American Indian peoples could have had contact with the South Pacific peoples, and I believe they did. Equally, I believe that the New World was visited many years prior to Columbus, or indeed any other explorer, possibly even by the Celts who would most likely have travelled from Ireland to the Atlantic seaboard of North America. Pure supposition I know, but supposition which scholars have been arguing about for countless years, and will continue to do so for many years to come.

Within the pages of this book I hope you will all find something to interest you. The native American people were extremely diversified, and left behind them a similarly diversified mythology. Some of the myths are pure religious fantasy, but others make you think very deeply about the historicity of the events they describe. I know that while I have been preparing the text, I have been amazed by the beauty of the legends, a beauty I hope I have been able to convey accurately in words. I sincerely hope that you will derive as much pleasure from the myths and legends I have recorded in this book as I have gained from researching them. I know that there are omissions from the text, in part due to the reasons I have already given, and in part due to constraints imposed by the length of the book. I also know that I will probably have made some error of assumption somewhere. Should you wish to bring anything to my attention, I should only be too pleased to hear from you. Please address your letters to me via the publishers who will see that they reach me.

No book such as this could ever be completed without the help of a great many individuals, some of whom are sadly no longer with us. To list them all here would take far too much space. Suffice it to say that they know who they are, and that they have my thanks and gratitude for all the help they have given. There are, however, some people I simply cannot go without saying thank you to publicly. They are Stuart Booth (of Blandford) at Cassell for commissioning this book, and Alison Leach for her copy-editing of a complex subject. The other five people are very close to my heart – my wife Gill and our four children, Christopher, Charlotte, Thomas and Rebecca. I thank them for their amazing tolerance and patience. Never once (well, not too often) have they complained while I have been involved in my research, or in self-imposed solitary confinement preparing the text.

Mike Dixon-Kennedy
Lincolnshire

HOW TO USE THIS BOOK



Even though this book is arranged as a straightforward dictionary, several conventions have been adopted to make cross-referencing much easier, and the text therefore more decipherable.

Where headwords have alternative spellings that simply consist of the omission or addition of letters, then the relevant letters within the headword are enclosed in brackets. Where variants are created by different spellings, the entry is made under the most correct form of the word, the variant endings being given as, e.g., *Arna(r)ku(su)agsa~k*, *~q* which gives six legitimate variants: *Arnakuagsak*, *Arnakuagsaq*, *Armarkuagsak*, *Armarkuagsaq*, *Armarkusuagsak* and *Armarkusuagsaq*. This system is also sometimes used for complete words that might vary; e.g., *Azaka~Baing Baing*, *~Mede*. Where names normally have a part of their full form omitted, that part is enclosed in brackets, e.g., *Coniraya (Viracocha)*.

The use of SMALL CAPITALS indicates that there is a separate entry for the word or words in question. The use of *italics* indicates that the reference is to a text (*italicized* SMALL CAPITALS indicate a text for which there is a separate entry), or to words in a foreign language.

Where more than one entry appears under a headword, each entry is preceded by a number. Further references to these words within the text of the book are followed by the appropriate number in superscript, e.g., MILKY WAY².

Where countries or geographical divisions are indicated under a headword, these do not imply that the relevant myth or legend was solely restricted to that place, but rather indicate the place of origin, and it may well be that the myth or legend was known further afield. For example, those myths given as Aztec are identified within this book as having originated in Mexico, which indeed they did, but Aztec myth spread throughout Central America, and even ventured into both the north and the south of the continent.

SPELLING AND PRONUNCIATION GUIDE



With so many languages spread among so many different peoples it has been no mean feat to sort out the plethora of variations that exist for the characters and legends I have recorded in this book. To the best of my ability I have tried to ensure that I have used the most correct form of each headword, but where multiple variants exist in much the same usage, it is difficult to decide which is the correct one.

While many of the names that appear in this book may look peculiar to the Western reader, they are not that difficult to pronounce. The following brief instructions should enable you to pronounce the words correctly.

North America

The spelling and therefore pronunciation of all North American Indian names, including those of the Inuit (Eskimo), are phonetic. Accents, where indicated, emphasize the particular letter.

Central and South America

The pronunciation of names from Central and South America do require a certain amount of care. As a general rule the guidelines below should be followed.

Consonants:

- g: as in English except where followed by an i or an e when it becomes as in *hot*
- h: as *hw* (there is no true English comparison for this, instead it should be pronounced as the phonetic *h* rolled into the phonetic *w*)
- j: as in *hot*
- qua: as in *quick*
- que: as in *kick*
- qui: as in *kick*
- quo: as in *quick*
- tl: as in *atlas*
- x: as in *shed*
- z: as in *sat*

SPELLING AND PRONUNCIATION GUIDE

Vowels:

- a: as in *cart*
- e: as in *say*
- i: as in *chief*
- o: as in *gnome*
- u: as in *moon*

Accents:

These usually fall on the penultimate syllable in Aztec, Chichimec and Toltec names. In other languages the accent only falls on the penultimate syllable of words that end in vowels, or in the letters *n* or *s*, and falls on the final syllable for words ending in other consonants.

Diphthongs:

Each vowel is pronounced individually and given its full value.



A



A CENTRAL AMERICA (*Maya*)

A deity who is usually identified with the god of death, and named by the classical MAYA people as AH KINCHÉL, AH PUCH or HUNHAU and YUM CIMIL by the modern Yucatec Maya. He is depicted in the various CODEX with naked vertebrae and skull, where, because his identity is not 100 per cent certain, he is simply referred to as the god A. Some sources have identified the god A with the AZTEC god of death MICTLÁNTECUHTLI, though that deity presided over the north (or south), and the god A presided over the west. His Mayan hieroglyph is a corpse's head and a skull together with a flint or obsidian sacrificial knife, and his symbol is, quite appropriately, that for the day of CIMI which is associated with death.

Ab Kin Xoc CENTRAL AMERICA (*Maya*)

The god of poetry who is also known as PPIZ HIU TEC.

Aba NORTH AMERICA – WOODLANDS (*Choctaw*)

The supreme spirit of the CHOCTAW people.

Abirá SOUTH AMERICA – COLOMBIA (*Antioquia*)

The creator who, according to sixteenth-century reports, was associated with the

mother-goddess DABIECIBA, and opposed by the evil CHANICUBÁ.

Abnaki NORTH AMERICA – WOODLANDS
Indigenous IROQUOIS people living in the WOODLANDS culture zone.

Acacitli CENTRAL AMERICA – MEXICO (*Aztec*)

One of the AZTEC leaders who left their original homeland of AZTLAN to seek out and find a new kingdom, the other leaders being named AHATL, AUEXOTL, HUICTON, OCELOPAN, TEÇACATETL, TENOCH and XOMIMITL. They were accompanied on their journey by the four guardians of HUITZILOPOCHTLI, who are named CHIPACTONAL, OXOMOCO, TLALTECUIN and XOCHICAHUACA.

Acamama SOUTH AMERICA (*Inca*)

The city to which the CHILDREN OF THE SUN proceeded after HUANA CAURI had died *en route*, occupying the city without encountering any resistance. CUSCO HUANCA became the first INCA king of Acamama, and duly changed its name to CUZCO. He was later succeeded as king by his brother, the great MANCO CAPAC.

Acatl CENTRAL AMERICA – MEXICO (*Aztec*)

The thirteenth day of the AZTEC twenty-day MONTH¹. Depicted by the symbol of the arrow shaft, the day represented the east and had as its patron deity the great TEZCATLIPOCA.

achachila SOUTH AMERICA – BOLIVIA

AND PERU (*Aymará*)

Sacred or revered object (cf. HUACA). To the AYMARÁ the achachilas included the mountain peaks of the Bolivian cordillera: CHURUQUILLA, HUAYANU POTOSÍ, ILANYAU, ILLAMPU and ILLIMANI.

Achiyala ~ bopa, ~ topa NORTH

AMERICA – PUEBLO, SOUTHWEST (*Zuñi*)

The knife-feathered monster, a gigantic mythical celestial being covered in feathers of flint.

Acolnauatl CENTRAL AMERICA –

MEXICO (*Aztec*)

A variant name sometimes applied to MICTLÁNTECUHTLI.

Adaheli SOUTH AMERICA – ORINOCO

REGION (*Carib*)

The personification of the Sun who, troubled that there were no people on the Earth, descended from his heaven, and soon afterwards people were born of the Cayman (a sort of alligator). All the women were extremely beautiful, but some of the men were so ugly that their fellows found them intolerable to their gaze. So they separated, the ugly ones going to the east, the others to the west, each with their respective wives.

Adawulcanak NORTH AMERICA –

NORTHWEST COAST (*Tlingit*)

'Old-Man-Who-Foresees-All-the-Troubles-of-the-World'. One of the manservants who lived with NASCAKIYETL, and attended his daughter. The other manservant was TLEWATUWADJIGICAN – 'He-Who-Knows-Everything'.

Adekagagwaa NORTH AMERICA –

WOODLANDS (*Iroquois*)

The spirit of personification of summer. During the winter Adekagagwaa rests in the south, leaving his 'sleep spirit', winter,

to watch over the Earth. He always promises the EARTH MOTHER on the evening before his departure for the south that he will return, and when he does HINO will lower his voice, GA-OH lock away his fierce winds, and GOHONE depart.

Adja (Bosu) HAITI (*Voodoo*)

An alternative name sometimes given to ADJASSOU-LINGUETOR.

Adjassou-Li(n)guetor HAITI (*Voodoo*)

A powerful LOA who is sometimes known as ADJA or ADJA BOSU. Adjassou-Linguetor is easily recognized by his foul temper and his protuberant eyes. He lives under a tree near a spring whose water he governs, and in which he drowns those who have offended him.

Adjassou-Miro HAITI (*Voodoo*)

A LOA who is, according to some authorities, simply a variant of the powerful ADJASSOU-LINGUETOR.

Agaone HAITI (*Voodoo*)

One of the many LOA of the VODOO cult, though some sources have sought to say that Agaone is simply a variant of AGAOU.

Agaou (~ Tonné, ~ Wedó) HAITI (*Voodoo*)

One of the RADA LOA whose variant of Agaou Wedó is sometimes replaced by its own variant of DAMBALLA.

Agarou HAITI (*Voodoo*)

A LOA whose name is said, by some, to be a variant of AGAOU, but this is unsubstantiated.

Agasu HAITI (*Voodoo*)

A variant of ADJASSOU-LINGUETOR.

Age HAITI (*Voodoo*)

An alternative name for LOMI AGO.

Age of Beginnings NORTH AMERICA –**SOUTHWEST (Navajo)**

The appropriate way by which the NAVAJO people refer to the very start of time. In this period, which started far beneath the surface of the Earth in the RED WORLD, four streams flowed from the centre of the Earth to the four cardinal points (north, south, east and west), and thence into the sea. In this world the very first people came to life, mostly in the form of insects, though they also included bat people and, according to some versions, ATSE HASTIN, ATSE ESTSAN and the trickster COYOTE. See ASCENT OF THE NAVAJO.

Ages of Man CENTRAL AMERICA (Maya)

The MAYA spiritual pilgrimage with which a direct parallel may be drawn in the complex CREATION⁴ myth. On the first day, IMIX, from *Im* (womb), the child begins his journey through life. On the second, IK, the spirit is bestowed on him even though he has yet to be born. On the third, AKBAL, the child is born. On the fourth, KAN, he begins to realize that there is evil in the world. On the fifth, CHICCHAN, he gathers together all the experiences of his life. On the sixth, CIMI, he dies. On the seventh, MAN-IK, from *Manzal-Ik* (pass through the spirit), he overcomes his own death and enters the realms of eternal afterlife. On the eighth, LAMAT, the sign of VENUS², he plunges into the lowest, infernal regions whose depravations he must now overcome. On the ninth, MULUC, he is rewarded for his efforts. On the tenth, OC, he enters into the lowest form of matter so that on the eleventh, CHEUN, he may burn without flame, and thus suffers the utmost agony. On the twelfth, EB, he starts to ascend the ladder. On the thirteenth, BEN which symbolizes growing maize, he continues his ascent until on the fourteenth, IX the day of the jaguar god, he emerges washed clean of all earthly sin. On the fifteenth, MEN, he becomes perfect, but

still has a way to go until he achieves full consciousness on the sixteenth day, CIB. On the seventeenth, C'HABAN, he throws off the last traces of ash, a word that is specifically used and thus suggests ritual cleansing by fire. On the eighteenth, EDZNAB, he is finally made perfect. On the nineteenth, CAUAC, his divine nature begins to manifest itself. Finally, on the twentieth and last day, AHAU (god), he reaches heaven and becomes at one with the divinities living there who welcome him into their fold.

Through this complex process the Maya believe that they each have their own creation that is quite separate to the creation of the Earth, and that they will all reach heaven, whether they have led blameless lives or not, for to the Maya there is no permanent hell, but rather it is a place they must all pass through in order to achieve full consciousness and enter heaven.

Agomme Tonnère HAITI (Voodoo)

A variant of OGOUN TONNÈRE which is, in turn, a variant of OGOUN.

Agoué Oyo HAITI (Voodoo)

Possibly originated from the Yorunda (a Nigerian people), Agoué Oyo is a LOA of the sea who is variously also named AGUÉ, AGUÉ WOYO, AGWÉ and AGWÉ WOYO.

Agriskoue NORTH AMERICA –**WOODLANDS (Huron)**

A variant of AIRSEKUI.

Aguasú HAITI (Voodoo)

A variant of ADJASSOU-LINGUETOR.

Agué (Woyo) HAITI (Voodoo)

Variant name(s) for AGOUÉ OYO.

Agwé (Woyo) HAITI (Voodoo)

The god of the sea whose name is a variant of AGOUÉ OYO. Elaborate ceremonies take

place to feed this proud LOA. VOODOO cultists send down ships loaded with gifts to his magnificent submarine palaces.

Ah Chuy Kak CENTRAL AMERICA
(Maya)

The fire destroyer, a symbolic war-god (cf. AH CUN CUN).

Ah Cun Cun CENTRAL AMERICA
(Maya)

The serpent charmer, a symbolic war-god (cf. AH CHUY KAK).

Ah holpopoh CENTRAL AMERICA
(Maya)

'Those at the head of the mat', a lay caste on the same social level as the NACOM who acted as intermediaries between the HALACH UNIC and the general populace. Its name suggests that the Ah holpopoh possibly presided at gatherings of the three lowest social castes: the TUPILES, the common people and the slaves.

Ah Hoya CENTRAL AMERICA (Maya)
'He who urinates', an alternative name for CHAAC, the MAYA god of rain.

Ah Kinchel CENTRAL AMERICA (Maya)
One of the many names given to the god of death, and identified in the various CODEX as the god A. Other names applied to this deity are AH PUCH and HUNHAU. To the modern Yuacatec MAYA he is YUM CIMIL.

Ah Kinchil CENTRAL AMERICA (Maya)
The sun-god who is possibly regarded as an aspect of ITZAMNÁ. At night he travelled beneath the Earth, most sources saying that during this journey he assumed jaguar form. There is some confusion about this

deity, and the one named AH KINCHIL. At one stage it was thought that they were simply aspects of, or even variant spellings for the same deity, but this now seems unlikely.

Ah Kukum Xiu CENTRAL AMERICA
(Maya)

Historical member of the XIU clan whose sacred language had to be known, and understood, by those aspiring to become ALMENHENOB. Ah Kukum Xiu apparently rebelled against the MAYA hierarchy as he helped Francisco MONTEJO the Younger in his conquest of the Yucatán, though this might have simply been an attempt to ingratiate himself with the invaders, and thus not only save his own neck, but also secure himself a position of some importance under the new regime.

Ah Puch CENTRAL AMERICA (Maya)
One of the various names given to the god of death who is identified in the various CODEX as the god A. He was portrayed as a skeleton, or as a bloated corpse. Other names applied to this deity by the MAYA peoples are AH KINCHIL and HUNHAU. He was the chief of the demons who presided over the ninth and lowest of the UNDERWORLDS, the horrible MITNAL. Ah Puch may also have been called CUMHAU and CIZIN, and was associated with NACON and EKAHAU. The modern Yuacatec Mayans call him YUM CIMIL, 'lord of death', who prowls the houses of the sick in his endless search for victims.

The Maya peoples have always had a great fear of death and dying, unlike their more warlike neighbours. The Spanish conquistadors were amazed at the overwhelming grief displayed by the bereaved. It was the Mayan custom, during the day, to weep in silence, but at night, when the Earth was thought to duplicate the ghastly darkness of Hunhau's realm, to raise loud

and awful cries that were unbearable to all who came within hearing range.

The bodies of the humble people were buried under the floors of their houses, or behind them, their mouths invariably being filled with maize, and jade beads placed in their hands for use as money in the Underworld. The bodies of the noble dead were cremated, their ashes being placed in great urns which then had shrines built over them. In northern Yucatán the ashes of the dead were even placed in hollow wooden or pottery statues made in the image of the dead person.

Ah Tzenul CENTRAL AMERICA (*Maya*)
'He who gives food to others', an alternative name, or title, of CHAAC.

Ahalcana CENTRAL AMERICA (*Maya*)
One of the ghastly lords of XIBALBA. His name was learned by the twins HUNAHPU and XBALANQUÉ who sent out an unidentified animal named XAN, possibly a dog, ahead of them with the order to prick the leg of everyone it met. When Xan did so, the lord cried out, and the others, enquiring of the problem, gave away his name which was duly reported to the twins.

Ahalpuh CENTRAL AMERICA (*Maya*)
One of the lords of XIBALBA whose name was learned by HUNAHPU and XBALANQUÉ in the same manner as they learned the names of all the lords of Xibalba. See AHALCANA.

Ahatl CENTRAL AMERICA – MEXICO
(*Aztec*)

One of the AZTEC leaders who left AZTLAN to seek out a new homeland on the mainland. The other Aztec leaders were ACACITLI, AUEXOTL, HUICTON, OCELOPAN, TEÇACATETL, TENOCH and XOMIMITL. They were accompanied on their journey by the

four guardians of HUITZILOPOCHTLI: CHIPACTONAL, OXOMOCO, TLALTECUIN and XOCHICAHUACA.

Ahau CENTRAL AMERICA (*Maya*)

In the creation story of the MAYA, Ahau is referred to as the beginning of time, a period known long ago as the eleven Ahau when AHMUCENCAB, who is possibly cognate with the night, covered the Earth. Through this association Ahau became known as the day on which evil men are condemned to eternal purgatory in hell, for that is how the Maya saw the time before the creation of the Sun and the Moon. In this respect, the day Ahau has been associated with the mysterious god known simply as D from the ambiguous CODEX, the god of the Moon and night. The Maya CREATION⁴ myth of the AGES OF MAN, the spiritual pilgrimage that all undertake, says that Ahau is the twentieth and last day of this pilgrimage, and that on which man at last becomes as one with the gods living in heaven who welcome him to their number.

Ahau Chamahez CENTRAL AMERICA
(*Maya*)

One of the two 'medicine gods', the other being CIT BOLON TUM. Ahau Chamahez's name has been interpreted, albeit tentatively, as 'Lord of the Magic Tooth', thus suggesting that he was, in effect, an early Mayan dentist.

Ahayuta NORTH AMERICA – PUEBLO,
SOUTHWEST (*Zuñi*)

Generic name for gods of war who were ruled over by the Sun.

Ahitescatoneh NORTH AMERICA –
WOODLANDS (*Montagnais*)

Reciprocal rite when NIPINOUKHE and PIPOUNOUKHE, the spirits of spring and winter respectively, change places at the

end of their designated time in any part of the world.

Ahkinshok CENTRAL AMERICA –

YUCATÁN, MEXICO (*Modern Maya*)

The guardian spirit of the day to the modern Yucatec MAYA people.

Ahkushtal CENTRAL AMERICA –

YUCATÁN, MEXICO (*Modern Maya*)

The goddess of childbirth to the present-day Yucatec MAYA people.

Ahmakiq CENTRAL AMERICA –

YUCATÁN, MEXICO (*Modern Maya*)

To the modern Yucatec MAYA, a beneficent god who, when the winds threaten to spoil the crops, locks them up out of harm's way.

Ahmucencab CENTRAL AMERICA

(*Maya*)

During the eleven AHAU, a period long ago, Ahmucencab (possibly cognate with the night) covered the faces of OXLAHUNTIKU who had been captured and held by BOLONTIKU. Fire, salt, stones and trees were brought down to Earth and Oxlahuntiku was knocked about and carried away. His serpent (his symbol of authority) was taken from him as was his TIZNÉ. The first BOLON DZACAB then covered the Earth with a thick layer of seed and went away, satisfied that his work was done, to the thirteenth and highest heaven. As the serpent of Oxlahuntiku had been taken, a great flood now came which made heaven collapse on to the Earth which was destroyed by CANTULTIKU, the four BACAB.

When the chaos subsided, Cantultiku set KANZIBYÚI on to the Earth to reorganize it. Many different coloured trees were planted at each of the world's cardinal points and the heavens were propped up. Thus the new world was created.

This creation story comes from the *Book of CHILAM BALAM OF CHUMAYEL*. Though

the exact purpose of Ahmucencab is not revealed, it seems likely that it is the representation of the all-pervading darkness that covered the face of the Earth in a time before the creation of the Sun and the Moon.

Ahsonnutli NORTH AMERICA –

SOUTHWEST (*Navajo*)

A variant of ESTANATLEHI.

Ahu-uc-cheknale CENTRAL AMERICA

(*Maya*)

'He-Who-Makes-Fruitful-Seven-Times'.

Ahu-uc-cheknale features in a creation story of the MAYA people in which he was alleged to have said that the world had come from the Earth's seven bosoms. Then he descended from the centre of the Earth to fructify ITZAMKABAIN, the alligator-footed whale. As he came, the four lights and four regions of the stars began to revolve, the Sun and the Moon awoke, and the world as it is known today came into being.

Ahuacan CENTRAL AMERICA (*Maya*)

'Lord Serpent', the priestly caste which was on a par with the HALACH UNIC in the MAYA social structure, and just one place down from the nobility, the highest caste within this structure.

Ahuizotle NORTH AMERICA – PUEBLO,

SOUTHWEST (*Zuñi and Hopi*)

A mythical beast that roamed the banks of rivers. About the size of a dog, it had the cry of a human baby but, should anyone approach to investigate, it would seize them by a monkey-like hand at the end of its long, prehensile tail. Three days later the corpse would be found minus eyes, teeth and nails, the favourite titbits of the Ahuizotle.

Ahulane CENTRAL AMERICA (*Maya*)

The archer who is usually portrayed holding an arrow. A symbolic war-god, he had a shrine on the island of COZUMEL (cf. AH CHUY KAK, AH CUN CUN).

Ai Apaec SOUTH AMERICA (*Mochica*)

A late name for an active god of the MOCHICA who ranged beneath the throne of the almost totally indifferent supreme being and creator deity, a sky-god whose throne was usually situated on the top of a high mountain. Ai Apaec was possibly the son of the mountain god, and shared the feline mouth of the nameless creator deity. He was usually portrayed wearing a jaguar head dress and snake-head earrings.

Aida-Wédo HAITI (*Voodoo*)

The rainbow-snake, an important LOA.

Airsekui NORTH AMERICA –

WOODLANDS (*Huron*)

Also called ARESKOUÏ and AGRISKOUE, Airsekui was the GREAT SPIRIT of the HURON AMERINDIANS. During times of great danger he is called AIRSEKUI SUTANDITENR. The first fruits of hunting and battle are always offered to him. He resembles, though is not the exact equivalent of, KITSHI MANITOU, the ALGONQUIAN supreme spirit.

Airsekui Sutanditenr NORTH AMERICA

– WOODLANDS (*Huron*)

'Airsekui Saviour' – the aspect in which AIRSEKUI was invoked during times of great danger.

Akbal CENTRAL AMERICA (*Maya*)

The third day of the MAYA spiritual pilgrimage – the AGES OF MAN. On this day the child is born, his soul having been bestowed on him during IK, the preceding day. This day is not to be confused with that known as THIRTEEN AKBAL, the day

during the twenty days of the MAYA CREATION⁴ when the first true men were modelled out of clay.

Aktunowihio NORTH AMERICA – GREAT PLAINS (*Cheyenne*)

The soul of the Earth, a subterranean spirit whose name means 'Wise-One-Below'.

Akycha NORTH AMERICA – ALASKA (*Inuit*)

The spirit of the Sun, and thus of great importance to this ESKIMO people who spend a greater amount of the year in darkness.

Alacita SOUTH AMERICA – BOLIVIA AND PERU (*Quechua*)

Annual fairs that are held at COCHAM-BAMBA, ORURO and LA PAZ, each of which has become associated with the cult of EKKEKKO, the god of good fortune.

alautun CENTRAL AMERICA (*Maya*)

An extremely long period of time over which the MAYA used to calculate their calendar. One alautun was formed from twenty KINCHILTUN and totalled 23,040,000,000 days, or over 63,000,000 years.

Alawe HAITI (*Voodoo*)

A LOA whom some authorities believe has been combined with DIJÌ to make the loa LALOUÉ-DIJÌ.

alec pong SOUTH AMERICA – PERU (*Chimu*)

Name given to ancestral TOTEM stones that were worshipped in CHIMOR.

Algonqui(a)n NORTH AMERICA – WOODLANDS

Indigenous AMERINDIAN people inhabiting the eastern WOODLANDS culture region to the south and east of Hudson Bay. They formerly lived along the banks of the River

Ottawa, and the northern tributaries of the mighty St Lawrence. Today they inhabit reserves in East Ontario and West Quebec. The Algonquian group of languages, which consists of more than twenty languages, is spoken by many native peoples on the Atlantic coast, and elsewhere, including ARAPAHO, BLACK-FOOT, CHEYENNE and CREE.

Alkuntam NORTH AMERICA -

NORTHWEST COAST (*Bella Coola*)

Possibly identifiable with SISIUTL, Alkuntam was the assistant of SENX in the Creation of mankind and the animals. She was alleged to be the daughter of the cannibal goddess who sucks the brains of men out through their ears. Her mother was regarded as a personification of the mosquito which, in many myths from this region of North America, was said to have sprung from the ashes of the cannibal goddess.

Almenhenob CENTRAL AMERICA (*Maya*)

'Those who had mothers and fathers', a social caste whose membership was decided by the HALACH UINIC who sat as judges on those rising through the caste system to determine who had the right to be called Almenhenob. It appears that this classification does not owe its origins to whether or not the individual's parents were married, but rather to the Halach uinic being the 'parents' who looked to the individual to prove themselves worthy of being called their 'child'. The key to this was knowledge and understanding of a sacred language called ZUYUA, the language of the XIU clan.

Aluberi SOUTH AMERICA - GUYANA

(*Arawak*)

The GREAT SPIRIT who, in contrast to the creator KURURUMANY, was a remote and aloof being.

Amaiaua CARIBBEAN (*Taino*)

One of the two caves from which the first people are said to have emerged, the other being called CACIBAGIAGUA. Originally the mouths of these caves were guarded by a night-watchman called MAROCAEL, but one morning he was caught by the Sun's rays which petrified him, thus allowing mankind to escape.

Amalivaca SOUTH AMERICA - GUYANA

(*Arawak*)

A trickster-hero of the ARAWAK people whose true purpose and attributes have sadly been lost to us.

Amarok NORTH AMERICA - GREENLAND

(*Inuit*)

A great wolf-like monster alleged to live in the interior wastelands of Greenland.

Amayicoyondi NORTH AMERICA (*Perico*)

The wife of NIPARAYA, the creator of the universe.

Amazon SOUTH AMERICA - BRAZIL

- 1 Vast river of the South American continent, the world's second longest, 4,080 miles long, containing the largest in volume of water. The river drains almost half of the South American land mass, and discharges such an immense volume of water that forty miles out to sea, fresh water remains at the surface.
- 2 Early Spanish visitors to Brazil identified the women of the Brazilian Indians who fought alongside their menfolk with the Amazons of classical Greek mythology.

Amelia, Maitresse HAITI (*Voodoo*)

One of the many LOA of the VODOO religion.