

**Voodoo and Related Traditions Pantheon for Initiates and Members  
of  
*Circulos Tenebris Matrem Arcanas*  
**Circle of the Dark and Mysterious Mother****



**Voodoo (and Related Traditions) Pantheon**

Voodoo describes a set of spiritual folkways developed from the traditions of the African diaspora. It is a cultural form of the Afro-American religions developed by West and Central Africans populations of the Americas, though its practitioners are not exclusively of African-American descent. Voodoo is one of many incarnations of African-based spiritual folkways rooted in West African Dahomeyan Vodun. Its liturgical language is Louisiana Creole French, the language of the Louisiana Creole people.

Voodoo became syncretized with the Catholic and Francophone culture of New Orleans as a result of the African cultural oppression in the region resulting from the Atlantic slave trade. Louisiana Voodoo is often confused with—but is not completely separable from—Haitian Vodou and Deep Southern Hoodoo. It differs from Haitian Vodou in its emphasis upon gris-gris, Voodoo queens, use of Hoodoo paraphernalia, and Li Grand Zombi. It was through Louisiana Voodoo that such terms as gris-gris and "Voodoo dolls" were introduced into the American lexicon.

Deity	Functions and attributes
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Adya Houn'to	Adya Hount'tò is a loa associated with drumming in West African Vodun.
Agassou	<p>Agassou is the product of a divine mating—his mother was a princess and is said to have mated with a leopard, giving birth to Agassou. Agassou is further noted as ruler and king of a particular sect in Africa that has come to be known as the Leopard Society. His brothers were also to have been the progeny of divine matings. Their lineage, their royal regalia, and their legacy are still held by the Leopard Society of West Africa. In that society, the men take their lineage from the clan of Agassou. His shield and his spear are still guarded today—gifts that are said to have been given to him by his angelic father.</p> <p>As such, Agassou is then the first human who can be traced back to see how he ascended to the status of Lwa. In the Priyere, he is called him "Houngan Agassou de Bo Miwa", in honor of his work as both a Priest/King and a magician. His spears and shield are still in ancient Dahomey which is Benin today.</p> <p>In Rada, he's referred to as Ati-Agassou, in Petro Hougan Agassou.</p>
Agwe	Agwé (also spelt Goue, Agoueh, or Agive), is a loa who rules over the sea, fish, and aquatic plants, as well as the patron loa of fishermen and sailors in Vodou, especially in Haiti. He is considered to be married to Erzulie Freda and La Sirene. He goes by several titles, including koki la me ("Shell of the Sea"), koki dore ("Golden Shell"), "The Angel in the Mirror", "The Eel", and "The Tadpole in the Pond".
Azaka Medeh	<p>Azaka (Kouzin or Couzen) is the loa of the harvest in Haitian Vodou mythology.</p> <p>He evolved after the Haitian Revolution when slaves were able to own property. Depicted as a country bumpkin that loves to eat, he is kind and gentle and he has no alternate sinister (petro) form. Azaka is identified with Saint Isadore. He is celebrated and affiliated with Labor Day in Haiti (May 1).[citation needed]</p> <p>Azaka Medeh belongs to the same family of spirits as Azaka-Tonnerre, loa of thunder.</p>
Azaka-Tonnerre	Azaka-Tonnerre (also Azaca or Azacca) is a loa of thunder in Vodou, especially in Haiti. He is in the same "family" as Azaka Medeh - the loa of agriculture.
Bacalou	Bacalou is a feared loa, represented by a skull and crossbones in Vodou.
Badessy	Bedessy is a minor loa who holds the domain of the sky in Vodou, and particularly in Haiti.
Baron	Baron Cimitière (Baron Cemetery) is one of the Guédé, a spirit of the dead, along with Baron Samedi and Baron La Croix in Vodou. He is said to be the guardian of the

Cimetiere	<p>cemetery, protecting its graves.</p> <p>He wears a tuxedo with tails and a top hat. He has expensive taste, smoking cigars and drinking wine and fine liquor. He is just as crass as the other Guédé, but shows polite manners and an upper-class air while doing so.</p>
Baron Kriminel	<p>Baron Kriminel is a much feared spirit or Loa in the Haitian Vodou religion. He is envisioned as a murderer who has been condemned to death, and is invoked to pronounce swift judgment. Baron Kriminel is syncretized with Saint Martin de Porres, perhaps because his feast day is November 3, the day after Fete Ghede. His colors are black, purple, white and deep blood red.</p>
Baron La Croix	<p>Baron La Croix (French for "Baron The Cross"), or Bawon Lakwa in Haitian Creole, is one of the Guédé, a Loa of the dead and sexuality, along with Baron Samedi and Baron Cimetière in Vodou. He is syncretized with Saint Expeditus.</p>
Baron Samedi	<p>Baron Samedi (English: Baron Saturday) also written Baron Samdi, Bawon Samedi, or Bawon Sanmdi, is one of the loa of Haitian Vodou. Samedi is a loa of the dead, along with Baron's numerous other incarnations Baron Cimetière, Baron La Croix, and Baron Kriminel. He is syncretized with Saint Martin de Porres.</p> <p>He is the head of the Guédé family of loa. His wife is the loa Maman Brigitte.</p>
Belle Belcan	<p>He is considered the patron saint of justice who defends people against evil and enemies within the 21 Divisions. He is considered very polite, understanding, and protective by his devotees. In Roman Catholicism, he is syncretized with Saint Michael the Archangel. He is said to work very well with Anaisa Pye, a female loa syncretized with Saint Anne. Therefore, in Dominican households, one will often find images of Saint Michael next to images of Saint Anne.</p>
Boli Shah	<p>Boli Shah is a minor loa who guards families in Vodoun, and especially Haitian Vodou.</p>
Bossou Ashadeh	<p>Bossou Ashadeh is a loa, the spirit of the deceased Dahomean King Tegbessou in Vodou, and especially in Haiti.</p> <p>As the Petro manifestation, Bossou is often depicted as a horned bull.</p>
Bugid Y Aiba	<p>Bugid Y Aiba is a loa of war in Vodou, and especially in Haiti and Puerto Rico.</p>

Clermell	Clermeil is a loa who makes rivers flood their banks in Haitian Vodou. He is usually depicted as a white male.
Congo	Congo is a handsome but apathetic loa in the Voodoo faith,
Damballa	Damballa also spelled Damballah (Haitian Creole: Danbala) is one of the most important of all the loa. Damballa is the Sky Father and the primordial creator of all life. He rules the mind, intellect, and cosmic equilibrium. White rum is sacred to him. Damballa, as the serpent spirit and The Great Master, created the cosmos by using his 7,000 coils to form the stars and the planets in the heavens and to shape the hills and valleys on earth. By shedding the serpent skin, Damballa created all the waters on the earth. Damballa is syncretized with either Saint Patrick, Christ the Redeemer, Our Lady of Mercy, or Moses.
Dan Petro	Dan Petro is the loa who protects farmers in Vodou. He is the father of Ti Jean Petro.
Dan Wedo	Dan Wédo is a loa of the waters in the form of a great serpent in Vodou. He is syncretized with the image of St. Louis IX, a King of France (1226-1270) who died of disease while on crusade. St. Louis is usually depicted in armor and crowned.
Diable Tonnere	Diable Tonnere is a loa (deity) who presides over thunder in Haitian Vodou.
Diejuste	Diejuste is a kind-hearted, benevolent loa in Haitian Vodou.
Dinclinsin	Dinclinsin is a loa depicted as a white colonial slave owner, feared for his temper and cruelty in Haitian Vodou. He often carries a whip and is recognizable by his habit of putting whatever is given to him in his pockets. One of his favorite tricks is being able to pour rum into his pockets without getting them wet.
Filomez	Filomez is a loa that belongs to the Rada nation. She is a water spirit that is served with pastel colors such as blue, pinks and sometimes even green. In some Vodou houses she is the younger sister of Erzulie Freda. In others she is not. Filomez is considered to be a very rare yet potent loa.

Ghede Linto	<p>Ghede Linto is a loa that performs miracles, although many think he's a small boy because of his politeness. About 5 feet tall, Linto is an old, dark-skinned man with a cane, glasses, and an old-fashioned black hat. He's very well mannered and docile. He loves to teach his worshipers to sing, and enjoys leaving them gifts he makes out of rum, Florida Water, a cigarette and fire. He cuts a piece of thread for each of his servants, or children from his house, and drops the threads in his special mix to produce needles for everyone; other times, gifts like gold rings or gold chains are given. He loves to make knots out of their scarves just to surprise them with gifts. Linto does these miracles to ensure his children they are in good hands. His work is very proficient, direct, and accurate; he can smell trouble six months away and either assists you to prepare for it or teaches you ways to prevent it.</p>
Ghede Nibo	<p>Ghede Nibo is a loa who is leader of the spirits of the dead in Haitian Vodou. Formerly human, Ghede Nibo was a handsome young man who was killed violently. After death, he was adopted as a loa by Baron Samedi and Maman Brigitte. He is envisioned as an effeminate, nasal dandy. Nibo wears a black riding coat or drag. When he inhabits humans they are inspired to lascivious sexuality of all kinds.</p>
Grand Bois	<p>Grand Bois (meaning great wood, also Grans Bwa, Bran Bwa, Ganga-Bois) is an elemental, nature-oriented loa closely associated with trees, plants and herbs in Haitian Vodou. Offerings to him include leaves and herbs, honey, and spiced rum. As a Petro Loa and Loa of the wilderness he can be fierce and unpredictable in some aspects.</p> <p>Grand Bois, Maitre Carrefour (Master Crossroads), and Baron Cimetière (Baron Cemetery) form the Triad of Magicians. They represent the journey of life: Grand Bois represents the rich earth that you spring from and the dark woods you stumble through, Maitre Carrefour represents the various roads and paths you choose to travel on, and Baron Cimetière represents the end of the trip.</p> <p>Grand Bois is represented by Saint Sebastian as his Catholic counterpart. His colors are commonly shades of green (sometimes including red in some Houses).</p>
Ti Jean Quinto	<p>Ti Jean Quinto is a cruel loa who lives under bridges and assumes the shape of a police officer in Vodou.</p>
Kalfu	<p>Kalfu, Kalfou or Carrefour (literally crossroads - see crossroads in mythology) is one of the petro aspects of the spirit Papa Legba in Haitian Vodou. He is often envisioned as a young man or as a demon; his color is red and he favors rum infused with gunpowder. He is often syncretised with Satan.</p> <p>As his name indicates, he also controls the crossroads and has the power to grant or deny access to all other Loa, or spirits, and he allows the "crossing" of bad luck, deliberate destruction, misfortune, and injustices.</p>

Kokou	<p>In the Yoruba religion of Benin, a Kokou is one of the most highly feared warrior Undergods. It is the most violent and powerful of the Yoruba spirits and the voodoo rituals surrounding it involves its followers falling into a deep trance with rapidly beating drums. Once possessed by the spirit, the body in which the Kokou inhabits may remain in a trance all day and in due course demonstrate a thirst for blood with glass bottles and knives, swallow sharp objects or repeatedly beat its head against the wall until it bleeds profusively, revealing a high tolerance to pain.</p> <p>One who fails to respect the Kokou during a ceremonial trance may have a sacred calabash placed on his head until it becomes excessively heavy.</p>
L'inglesou	<p>L'inglesou is a loa who lives in the wild areas of Haiti and kills anyone who offends him in Vodou.</p>
Loco	<p>Loco (also spelled Loko) is a loa, patron of healers and plants, especially trees in the Vodou religion. He is a racine (root), and a rada loa. Among several other Loa he is linked with the poteau mitan or centrepost in a Vodou peristyle.</p> <p>He is the husband of loa Ayizan, and just as she is the archetypal Mambo (priestess), so her husband Loco is considered the first Houngan (priest). As the spiritual parents of the priesthood he and his wife are two of the Loa involved in the kanzo initiation rites in which the Priest/ess to be is given the asson (sacred rattle and tool of the priesthood), and are both powerful guardians of "reglemen," or the correct and appropriate form of Vodoun service.</p> <p>This loa is also known by the Haitians Arawak ancestors. He is similar to the Arawak Deity Louquo, a founding ancestor of the Arawak people.</p>
Maman Brigitte	<p>Maman Brigitte (English: Mother Brigitte) also written Gran Brigitte, Grann Brigitte, Manman, Manman Brigit, and Maman Brijit, is a death loa and the wife of Baron Samedi in Vodou. She drinks rum infused with hot peppers and is symbolized by a black rooster. Like Samedi and the Ghede, she is foul-mouthed She is also the adoptive mother of Ghede Nibo.</p> <p>Brigitte is the only white Voodoo god, having her origins in Ireland, and not in Africa or Haiti like other loa.[2] She is described having brown or red-gold hair and emerald green eyes, and is associated with Brigit, the Celtic goddess of healing and life.</p> <p>She protects gravestones in cemeteries if they are properly marked with a cross. Horses, weeping willows, fire, and elm trees are considered sacred to her.</p> <p>A New World loa, Maman Brigitte is syncretized with various saints, including Saint Brigid and Mary Magdalene.</p>

<p>Marassa Jumeaux</p>	<p>Marassa Jumeaux are the divine twins in Vodou. They are children, but more ancient than any other loa. "Love, truth and justice. Directed by reason. Mysteries of liaison between earth and heaven and they personify astronomic-astrological learning. They synthesize the vodou Loa as personification of divine power and the human impotence. Double life, they have considerable power which allow them manage people through the stomach. They are children mysteries."</p> <p>The Marassa are somewhat different from standard Loa, both on a level above them, and counted in their number, they are both twins, and yet they number three, they are male and female, and both male and both female - an example of the Haitian worldview's capacity to retain two seemingly contradictory concepts. In some houses they are not channelled through possession in Vodou ritual, but served first after Legba.</p> <p>The Marassa are commonly syncretised with the Catholic Saints Cosmas and Damian.</p>
<p>Mombu</p>	<p>Mombu is a loa who stutters and causes heavy rains in Vodou.</p>
<p>Mounanchou</p>	<p>Mounanchou is a group of powerful spirits known as loa, revered in Haiti in Vodou.</p>
<p>Ogun</p>	<p>Ogun or Ogoun (Yoruba: Ògún, Portuguese: Ogum, Gu; also spelled Oggun or Ogou; known as Ogún in Latin America) is an Orisha, Loa, and Vodun. He is a warrior and a powerful spirit of metal work, as well as of rum and rum-making. He is also known as the 'god of Iron'.</p>
<p>Papa Legba</p>	<p>Papa Legba is a loa in Haitian Vodou, who serves as the intermediary between the loa and humanity. He stands at a spiritual crossroads and gives (or denies) permission to speak with the spirits of Guinee, and is believed to speak all human languages. In Haiti, he is the great elocutioner. Legba facilitates communication, speech, and understanding.</p>
<p>Pie</p>	<p>Pie is a soldier-loa who lives at the bottoms of lakes and rivers and causes floods In the Vodou faith.</p>
<p>Simbi</p>	<p>Simbi (also Sim'bi) is a large and diverse family of serpent loa in Haitian Vodou. Some prominent Simbi Loa include Simbi Dlo (also Simbi d'l'eau - Simbi of the Water), Simbi Makaya, Simbi Andezo (Simbi of Two Waters), and Gran Simba. Traditionally in their Kongo context they are all associated with water, but in the Haitian Vodoun context they have wide ranging associations. For example, Simbi Makaya is a great sorcerer, and served in particular in the Sanpwel secret societies. Simbi Anpaka is a Loa of plants, leaves, and poisons.</p> <p>Milo Rigaud (City Lights, NY; c1969; "Secrets of Voodoo") speaks of Simbi as the</p>

	messenger of Legba. In this aspect Simbi is the bearer of souls to all places, and the creative principle.
Sobo	Sobo is a spirit or loa in the Haitian Vodou religion. He is the spirit of thunder and is always depicted and served with his inseparable companion/brother Bade, who is the spirit of wind. Together they are represented by the Catholic image of Saints Cosmas and Damian. He is probably West African in origin and a flaming ram is his symbol.
Sousson-Pannan	Sousson-Pannan is a hideously ugly loa, covered in sores, who is known for drinking copious amounts of both liquor and blood in the Vodou religion.
Ti Jean Petro	Ti-Jean Petro is a snake-loa and son of Dan Petro in Haitian Vodou.

\*This is not meant to be an exhaustive list of Voodoo deities but a sampling. Further research can be done to find out more about each deity or others in the Voodoo Pantheon.