

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



**Santeria Pantheon (Orisha)**

Santería, also known as Regla de Ocha, La Regla de Ifá, or Lucumí, is an Afro-American religion of Caribbean origin that developed in the Spanish Empire among West African descendants. Santería is a Spanish word that means the "worship of saints". Santería is influenced by and syncretized with Roman Catholicism. Its sacred language is the Lucumí language, a variety of Yoruba.

In order to preserve and shield (mask) their traditional beliefs, the Lucumí people syncretized their Orichás with Catholic saints. (As a consequence, the terms "saint" and "orichá" are commonly used interchangeably among practitioners.) Spanish colonial planters who saw the enslaved African people celebrating on saints' days did not know that they were actually performing rituals related to Orichás, and assumed that they were showing more interest in Catholic saints than in the Christian God—hence the origin of the term Santería.

The historical veiling of the relationship between Catholic saints and Orichás is compounded by the fact that the vast majority of santeros in Cuba, Puerto Rico, and the Dominican Republic, are also Roman Catholics, have been baptized, and often require initiates to be baptized in Roman Catholicism as well.

The spread of Santería beyond the Spanish-speaking parts of the Caribbean, including to the United

States, was catalyzed by the Cuban Revolution of 1959. In 1974, the Church of Lukumi Babalu Aye became the first Santería church in the United States to become officially incorporated.

Orisha	Saint	Color	Functions and attributes
Eleggua	Saint Anthony	Green Black	Elegguá is the first and most important Orisha in Santería. He is the owner of the crossroads, the witness of fate and acts as the connecting agent in this world. Elegguá is often perceived as a trickster or impish child who tests our integrity.
Ogun	Saint Peter	Blue Amber	Ogún is a mighty warrior, the divine blacksmith who crafts tools and weapons and the hardest working Orisha of them all. Ogún is the father of technology, the cutting edge of the knife and the power of metal. Ogún is often perceived as a powerful muscular man wearing a skirt made of palm fiber and he carries a machete.
Ochosi	Saint Norbert	Light Blue Pink	Ochosi is the divine hunter whose arrow never misses its mark. He stalks silently through the forest hunting his pray. He is the force of blind justice that is applied equally to all. He is best friends with Elegguá and Ogún and is often found hunting with them.
Olokun	None	Dark Blue Green	Olokun is the Orisha that rules the depths of the sea where light does not touch. He is a mysterious Orisha and there is some debate about whether Olokun is male or female. He is a primordial orisha arising out of his own ashé as the first oceans formed on the surface of the earth. He gathers the sunken treasures and souls of the drowned and rules from the depths. He is usually not depicted in a human form.
Babalu Aye	Saint Lazarus	White Blue Brown Black	Babalú Ayé is one of the most beloved, worshipped and petitioned Orishas in our religion. He is the Orisha of small pox, contagious diseases and of healing. In many ways he has become the modern-day patron of HIV/AIDS and other epidemics. His worship is shared with the Arará people of Africa. Babalú Ayé's name was made famous with the song Babalú and sung by Desi Arnaz in 1946. Babalú Ayé is depicted as an old man covered in pox sores, walking on crutches and accompanied by two dogs.
Ibeji	Saint Cosme and Saint	Red Blue	The Ibeji are the divine twins. They are considered one Orisha. Twins are sacred to the Lucumí people and the Ibeji are their patron Orisha. The Ibeji are the children of Oshún and Changó. When Oshún gave birth to the Ibeji, they were the first twins born and she was shunned as a witch. She kicked the Ibeji out to reclaim her position in society. Oyá took in the

	Damian		Ibeji and raised them as their adoptive mother. The Ibeji are depicted as two young children or babies: one boy named Taiwó dressed in red, and one girl named Kehinde dressed in blue. While Kehinde was born second, she is considered the elder of the two.
Obatala	Our Lady of Mercy	White	Obatala is the eldest of the Orishas, the owner of white cloth, the king of peace and logic. He encourages us to use diplomacy and reason when acting and is often the Orisha who mediates disputes between the other orishas. Obatalá is actually a androgynous Orisha where half of his avatars are male and the other half are female. It is therefore possible to have a female Obatalá like the road Obanlá in addition to male roads like Ayáguna. Obatalá's shrine is placed higher than the other Orishas' shrines out of respect for his status as their elder. He is often depicted as an elderly black man with chalk white hair dressed in white robes.
Obba	Saint Catherine of Siena	Brown Opal Coral	Obba is the Orisha of marriage and personal transformation. She was Shangó's legitimate wife who was shunned after trying to ensnare Shangó with witchcraft. She fled to the cemetery and underwent a powerful transformational journey that made her come into her true power. She is depicted as a homely woman, missing her left ear, wearing a headwrap to cover her wound.
Oya	Our Lady of Candelmas or Saint Theresa	Brown Dark Red Multi-colors	Oyá is a fierce female warrior and the Orisha of change. She took the secret of slinging lightning from Changó. She fights with machetes and scares away Ikú (death) with her horsetail fly whisk. She is the owner of the cemetery gates but does not live in the cemetery contrary to common belief. She resides in the marketplace. She is depicted as a lithe powerful warrior woman wearing a skirt of nine different colors.
Yegua	Our Lady of Montserrat	Pink Burgandy	Yegua is Oduduwa's special daughter who he was keeping as a symbol of purity and chastity. Unfortunately, her purity was tainted when she was violated by Changó. She is the Orisha associated with death as she rules the decomposition of the body in the grave and the mysteries associated with the dying process. She is depicted as a mysterious woman, withdrawn from society residing in the bottom of a grave.
Aggayu	Saint Christopher	Brown Opal	Aggayú is Shangó's father in Santería. Some godfamilies say he is Shangó's younger brother, but they are related to one another in every instance. Aggayú is the orisha of the volcano and the ferryman who takes people back and forth across the river. Some lineages refer to him as the Orisha of the desert. His worship is closely aligned with that of Shangó. He is depicted as a stocky built man who walks with huge strides and carries a double headed axe with a curved double handle.

Ochun	Our Lady of Charity of Cobre	Yellow Amber	Oshún is the Orisha of sweetness, love and beauty. She is the embodiment of feminine grace and is a flirtatious coquette. She is a generous and loving mother, but she can also quickly turn bitter if she is wronged. Once she is soured, she is unforgiving and unbending. Oshún can accomplish miracles untold. She is the youngest of the orishas and is depicted as a flirtatious, mixed-race woman dressed in yellow, gazing in a mirror.
Yemaya	Our Lady of Regla	Blue Clear	Yemayá is the mother of all living things, the queen of heaven, earth and all waters. She resides in the ocean and her children are countless like the fishes in the sea. Yemaya is the mother of many of the other Orishas as well. In addition to being a loving mother she is a fierce protectress. She can fight with a machete or a scimitar and bathe in the blood of her enemies. Yemaya is often depicted as a voluptuous black woman with full breasts dressed in blue.
Shango	Saint Barbara	Red White	Shangó (Changó) is the king of the religion of Santería and was once the fourth king (Alafin) of the city of Oyó in Yoruba land before he was deified and became an Orisha. He is the Orisha of lightning, thunder and fire, the owner of the sacred batá drums, the power of passion and virility. Changó is a ladies' man and a charmer. Changó is the Master of Dance, a fierce warrior and a powerful sorcerer who spits fire. He is depicted as a handsome, young man wearing a crown and carrying a double headed axe.
Orunmila	Saint Francis of Assisi	Yellow Green Or Brown Green	Orunmila is the Orisha of divination and the patron of the Ifá sect. He along with Elegguá witnessed all of destiny unfold and therefore can be consulted to know where a person's fate is headed. He developed the oracles of Ifá: the ikines (palm nuts) and the okuele (diviner's chain). His priests are known as Babalawos and function exclusively as diviners. They do not ordain people into the mysteries of orishas other than Orunmila. He is depicted as a wizened black man with graying hair, dressed in traditional African garb carrying his wooden diviner's tray.

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