

Lore Of Diwatas

List of Philippine mythological figures

(deity). Diwatas in folklore and mythology are often associated and or synchronized with fairies called lambana. In modern Tagalog, diwata means fairy

The list does not include creatures; for these, see list of Philippine mythological creatures.

Classifications of fairies

traditions – typically focus on behavior or physical characteristics. Germanic lore featured light and dark elves (Ljósálfar and Dökkálfar). This may be roughly

Fairies, particularly those of Irish, English, Scottish and Welsh folklore, have been classified in a variety of ways. Classifications – which most often come from scholarly analysis, and may not always accurately reflect local traditions – typically focus on behavior or physical characteristics.

Maria Makiling

where creatures of lore, folktales and the once-mythical waged a war that led to the human race's downfall. In the novel, the diwata are neutral in the

Maria Makiling, more properly Mariang Makiling, is a diwata in Philippine mythology, associated with Mount Makiling in Laguna, Philippines. She is the most widely known diwata or lambana (fairy) in Philippine mythology and was venerated in pre-colonial Philippines as a goddess known as Dayang Masalanta or Dian Masalanta who was invoked to stop deluges, storms, and earthquakes.

Maria Makiling is a beautiful fairy or goddess who watches over the mountain. She is known for her beauty and is often shown with accompanied by tiny winged fairies called lambana. She protects the mountain and helps the people who rely on it for food and resources. Some stories also say that the nearby lake, Laguna de Bay, and its fish are part of her care. According to legend, she was sent by Bathala, a powerful god, to help the people in their daily lives.

Mount Makiling resembles the profile of a woman, said to be Maria herself. This phenomenon is described as true from several different perspectives, so there is no single location associated with this claim. The mountain's various peaks are said to be Maria's face and two breasts, respectively, and her hair cascades downwards a gentle slope away from her body.

Maria Makiling is a prominent example of the mountain goddesses motif in Philippine mythology, other prominent examples being Maria Sinukuan of Pampanga's Mount Arayat and Maria Cacao on Cebu's Mount Lantoy.

Oni

Reider. Japanese Demon Lore : Oni from Ancient Times to the Present. University Press of Colorado. p. 34. Reider. Japanese Demon Lore : Oni from Ancient Times

An oni (?????) (OH-nee) is a kind of y?kai, demon, orc, ogre, or troll in Japanese folklore. They are believed to live in caves or deep in the mountains or in hell. Oni are known for their superhuman strength and have been associated with powers like thunder and lightning, along with their evil nature manifesting in their propensity for murder and cannibalism. They are typically portrayed as hulking figures with one or more

horns growing out of their heads, massive teeth, and occasionally a third eye in the center of the forehead. They are typically depicted with red, blue, black, or yellow colored skin, wearing loincloths of tiger pelt, and carrying iron kanabō clubs. They also have three to six digits on each hand and foot tipped with claw-like nails. Oni are able to change their looks to fool their victims into trusting them. Oni can be male or female, but have been predominantly male throughout history. Female oni are sometimes referred to by the name Yamauba. When in disguise, oni are capable of appearing as a man or woman, regardless of their gender. As monstrous as oni are, they have been linked to bringing good fortune and wealth.

During the Heian period (794–1185), oni were often depicted in Japanese literature, such as *setsuwa*, as terrifying monsters that ate people. A prominent depiction of oni is that they eat people in one mouthful, which is called "onihitokuchi". In *Nihon Ryōiki*, *The Tales of Ise* and *Konjaku Monogatari*, for example, a woman is shown being eaten in one mouthful by an oni. There is the theory that the reason why stories of onihitokuchi were common is that wars, disasters, and famines where people lose their lives or go missing were interpreted as oni from another world appearing in the present world who take away humans.

It was not until the legend of Shuten-dōji was created that the oni began to be depicted in paintings, and the 14th century *Yama ekotoba* (????) is the oldest surviving *emakimono* (picture scroll) depicting Shuten-dōji. Shuten-dōji has been regarded as the most famous and strongest oni in Japan. The legend of Shuten-dōji has been described since the 14th century in various arts, traditional performing arts and literature such as *emakimono*, *jōruri*, *noh*, *kabuki*, *bunraku*, and *ukiyo-e*. The *tachi* (Japanese long sword) "Dōjigiri" with which Minamoto no Yoritomo decapitated Shuten-dōji in the legend is now designated as a National Treasure and one of the *Tenka-Goken* (Five Greatest Swords Under Heaven).

They are popular characters in Japanese art, literature, and theater and appear as stock villains in the well-known fairytales of Momotarō (Peach Boy), Issun-bōshi, and Kobutori Jōsan. Although oni have been described as frightening creatures, they have become tamer in modern culture as people tell less frightening stories about them like Oni Mask and Red Oni Who Cried.

Banshee

exceptions to this lore, including that a banshee may lament a person who had been "gifted with music and song". For example, there are accounts of the Geraldines

A banshee (BAN-shee; Modern Irish *bean sí* [bʲeːn̪ˠ siː], from Old Irish: *ben síde* [bʲen̪ˠ siːd̪e], "woman of the fairy mound" or "fairy woman") is a female spirit in Irish folklore who heralds the death of a family member, usually by screaming, wailing, shrieking, or keening. Her name is connected to the mythologically important *tumuli* or "mounds" that dot the Irish countryside, which are known as *síde* (singular *síd*) in Old Irish.

Philippine mythology

with the spirits of the dead and ancestral spirits, and even evil spirit Diwatas In Philippine mythology refers to fairies, nature spirits, celestial beings

Philippine mythology is rooted in the many indigenous Philippine folk religions. Philippine mythology exhibits influence from Hindu, Muslim, Buddhist, and Christian traditions.

Philippine mythology includes concepts akin to those in other belief systems, such as the notions of heaven (*kaluwalhatian*, *kalangitan*, *kamurawayan*), hell (*kasamaan*, *sulad*), and the human soul (*kaluluwa*, *kaulolan*, *makatu*, *ginoand kud*,...).

The primary use of Philippine mythology is to explain the nature of the world, human existence, and life's mysteries. Myths include narratives of heroes, deities (*anito*, *Diwata*), and mythological creatures. These myths were transmitted through oral tradition, handed down through generations guided by spiritual leaders

or shamans, (babaylan, katalonan, mumbaki, baglan, machanitu, walian, mangubat, bahasa,...), and community elders.

Religion and mythology are different but connected. Both involve important ideas about the supernatural or sacred for a community. The term mythology usually refers either to a system of myths or to the study of myths. Religion is a belief concerning the supernatural, sacred, or divine, and the moral codes, practices, values, and institutions associated with such belief. If a myth is separated from its religious context, it may lose its sacred meaning and become just a legend or folktale.

Myths present ideas that over time change and evolve. Myths change over time. This is a most important thing. Myth, an organism, are formed by discrete units which evolve with time. Most species are mythologically diverged geographically.

Schrat

capable of sending an Alp in the guise of butterfly to people who are asleep (cf. § witches). The Schretel appears as a butterfly according to the lore in

The Schrat (German: [ʃʁaˈt]) or Schratt, also Schraz or Waldschat (forest Schrat), is a rather diverse German and Slavic legendary creature with aspects of either a wood sprite, domestic sprite and a nightmare demon. In other languages it is further known as Skrat.

Philippines

OCLC 9982710804. Reyes, Soledad S. (2009). "The Komiks and Retelling the Lore of the Folk". *Philippine Studies*. 57 (3). Ateneo de Manila University: 389–390

The Philippines, officially the Republic of the Philippines, is an archipelagic country in Southeast Asia. Located in the western Pacific Ocean, it consists of 7,641 islands, with a total area of roughly 300,000 square kilometers, which are broadly categorized in three main geographical divisions from north to south: Luzon, Visayas, and Mindanao. With a population of over 110 million, it is the world's twelfth-most-populous country.

The Philippines is bounded by the South China Sea to the west, the Philippine Sea to the east, and the Celebes Sea to the south. It shares maritime borders with Taiwan to the north, Japan to the northeast, Palau to the east and southeast, Indonesia to the south, Malaysia to the southwest, Vietnam to the west, and China to the northwest. It has diverse ethnicities and a rich culture. Manila is the country's capital, and its most populated city is Quezon City. Both are within Metro Manila.

Negritos, the archipelago's earliest inhabitants, were followed by waves of Austronesian peoples. The adoption of animism, Hinduism with Buddhist influence, and Islam established island-kingdoms. Extensive overseas trade with neighbors such as the late Tang or Song empire brought Chinese people to the archipelago as well, which would also gradually settle in and intermix over the centuries. The arrival of the explorer Ferdinand Magellan marked the beginning of Spanish colonization. In 1543, Spanish explorer Ruy López de Villalobos named the archipelago las Islas Filipinas in honor of King Philip II. Catholicism became the dominant religion, and Manila became the western hub of trans-Pacific trade. Hispanic immigrants from Latin America and Iberia would also selectively colonize. The Philippine Revolution began in 1896, and became entwined with the 1898 Spanish–American War. Spain ceded the territory to the United States, and Filipino revolutionaries declared the First Philippine Republic. The ensuing Philippine–American War ended with the United States controlling the territory until the Japanese invasion of the islands during World War II. After the United States retook the Philippines from the Japanese, the Philippines became independent in 1946. Since then, the country notably experienced a period of martial law from 1972 to 1981 under the dictatorship of Ferdinand Marcos and his subsequent overthrow by the People Power Revolution in 1986. Since returning to democracy, the constitution of the Fifth Republic was enacted in 1987, and the country has

been governed as a unitary presidential republic. However, the country continues to struggle with issues such as inequality and endemic corruption.

The Philippines is an emerging market and a developing and newly industrialized country, whose economy is transitioning from being agricultural to service- and manufacturing-centered. Its location as an island country on the Pacific Ring of Fire and close to the equator makes it prone to earthquakes and typhoons. The Philippines has a variety of natural resources and a globally-significant level of biodiversity. The country is part of multiple international organizations and forums.

List of beings referred to as fairies

little people of Lakota lore who live in trees. Consulted in magic. Chaneques are small elf- or pixie-like beings in the south to southeast of Mexico, especially

The term fairy is peculiar to the English language and to English folklore, reflecting the conflation of Germanic, Celtic and Romance folklore and legend since the Middle English period (it is a Romance word which has been given the associations of fair by folk etymology secondarily). Nevertheless, "fairy" has come to be used as a kind of umbrella term in folklore studies, grouping comparable types of supernatural creatures since at least the 1970s.

The following list is a collection of individual traditions which have been grouped under the "fairy" moniker in the citation given.

Cyhyraeth

Cymru: A Dictionary of the Welsh Language, p. 746. Owen, Elias, *Welsh Folk-Lore* pp. 153-4 Wirt Sikes. *British Goblins: Welsh Folk-lore, Fairy Mythology*,

The cyhyraeth (Welsh pronunciation: [kʰʲhʲrɛʲ]) is a ghostly spirit in Welsh mythology, a disembodied moaning voice that sounds before a person's death.

Legends associate the cyhyraeth with the area around the River Tywi in eastern Dyfed, as well as the coast of Glamorganshire. The noise is said to be "doleful and disagreeable", like the groans and sighs of someone deathly ill, and to sound three times (growing weaker and fainter each time) as a threefold warning before the person expires. Along the Glamorganshire coast, the cyhyraeth is said to be heard before a shipwreck, accompanied by a corpse-light.

Like the Irish banshee and the Scottish Cailleach, to which the cyhyraeth and the Gwrach y Rhibyn are closely related, the cyhyraeth also sounds for Welsh natives dying far from home.

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