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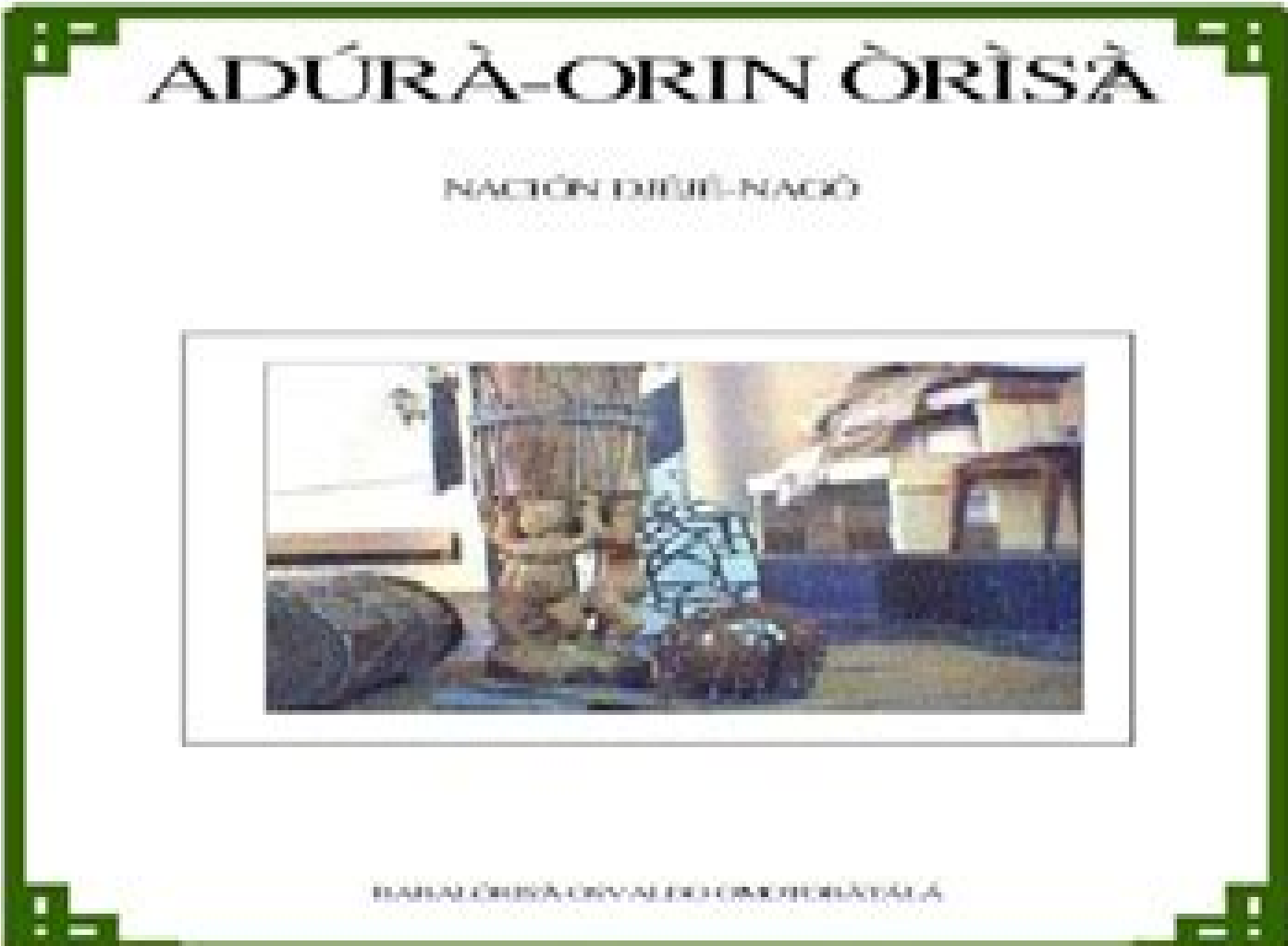
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Orin Orisa

John Mason



Orin Orisa:

Our Mothers, Our Powers, Our Texts Teresa N. Washington, 2005-06-27 Washington writes supple and thoughtful prose and creatively integrates African and African derived terminology which never distract the reader I consider *Our Mothers Our Powers Our Texts* not only a brilliant study but also a model to be emulated Ouseyounou B Traore William Patterson University of Iowa is a Yoruba word that signifies a spiritual power of vast potential as well as the human beings who exercise that power Although both men and women can have it its owners and controllers are women the literal and cosmic Mothers who are revered as the gods of society Because of its association with female power its invisibility and profundity it is often misconstrued as witchcraft However as Teresa N Washington points out in *Our Mothers Our Powers Our Texts* it is central to the Yoruba ethos and cosmology Not only does it underpin the concepts of creation and creativity but as a force of justice and retribution it is essential to social harmony and balance As Africans were forced into exile and enslavement they took it with them and continued its work of creating destroying harming and healing in the New World Washington seeks out its subversive power of creation and re creation in a diverse range of Africana texts from both men and women from both oral and contemporary literature and across space and time She guides readers to an understanding of the symbolic methodological and spiritual issues that are central to important works by Africana writers but are rarely elucidated by Western criticism She begins with an examination of the ancient forms of it in Yoruba culture which creates a framework for innovative readings of important works by Africana writers including Zora Neale Hurston Toni Morrison Ben Okri Wole Soyinka Jamaica Kincaid and Ntozake Shange This rich analysis will appeal to readers of Africana literature African religion and philosophy feminist studies and comparative literature **Orin Òrìṣà, Songs for Selected Heads** John Mason, 1992

Carlos Aldama's Life in Batá Umi Vaughan, Carlos Aldama, 2012 Bat identifies both the two headed hourglass shaped drum of the Yoruba people and the culture and style of drumming singing and dancing associated with it This book recounts the life story of Carlos Aldama one of the masters of the bat drum and through that story traces the history of bat culture as it traveled from Africa to Cuba and then to the United States For the enslaved Yoruba bat rhythms helped sustain the religious and cultural practices of a people that had been torn from its roots Aldama as guardian of Afro Cuban music and as a Santer a priest maintains the link with this tradition forged through his mentor Jesus Perez Oba Ilu who was himself the connection to the preserved oral heritage of the older generation By sharing his stories Aldama and his student Umi Vaughan bring to light the techniques and principles of bat in all its aspects and document the tensions of maintaining a tradition between generations and worlds old and new The book includes rare photographs and access to downloadable audio tracks

African Roots/American Cultures Sheila S. Walker, 2001 Africans and their descendants constituted the majority of the population of the Americas for most of the first three hundred years Yet their fundamental roles in the creation and definition of the new societies of the New world and their significance in the development of the Atlantic world have not been

acknowledged This multidisciplinary volume highlights the African presence throughout the Americas and African and African Diasporan contributions to the material and cultural life of all of the Americas and of all Americans It includes articles from leading scholars and from cultural leaders from both well known and little known African Diasporan communities Privileging African Diasporan voices it offers new perspectives data and interpretations that challenge prevailing understandings of the Americas Its fundamental premise is that the story of the Americas can only be accurately told by including the story of the foundational roles played by Africans and their descendants in the Americas *Orin Òrìṣà, Songs for Selected Heads* John Mason,1992 **She is Cuba** Melissa Blanco Borelli,2016 She is Cuba traces the history of the Cuban mulata and her association with hips sensuality and popular dance Combining literary and personal narratives with historical and theoretical accounts of Cuban popular dance history religiosity and culture this work investigates the power of embodied exchanges bodies watching looking touching and dancing with one another **Orisa** Toyin Falola,Ann Genova,2005 The Expression of Possession in Yoruba Art and Philosophy Barbara A. Brodie,1992 **Joint Acquisitions List of Africana** ,1993 **The Travails of Ilawe-Ekiti During the Colonial Administration and Beyond** Ayo A. Adefolalu,2000 *The Greenwood Encyclopedia of African American Folklore* Anand Prahlad,2006 The Greenwood Encyclopedia of African American Folklore: Q-Z Anand Prahlad,2006 Contains over seven hundred entries on African American folklore including music art foodways spiritual beliefs and proverbs **Afro-Cuban Batá Drum Aesthetics** Kenneth George Schweitzer,2003 *AB Bookman's Weekly* ,1999 Reports of the President and the Treasurer - John Simon Guggenheim Memorial Foundation John Simon Guggenheim Memorial Foundation,1999 Includes biographies of fellows appointed reappointments publications musical compositions academic appointments and index of fellows Africa's Ogun Sandra T. Barnes,1997 The second edition of this landmark work is enhanced by new chapters on Ogun worship in the New World From reviews of the first edition an ethnographically rich contribution to the historical understanding of West African culture as well as an exploration of the continued vitality of that culture in the changing environments of the Americas African Studies Review leaves the reader with a sense of the vitality dynamism and complexity of Ogun and the cultural contexts in which he thrives magnificent contribution to the literature on Ogun Yoruba **Ọṣun Across the Waters** Mei-Mei Sanford,2001 sun is a brilliant deity whose imagery and worldwide devotion demand broad and deep scholarly reflection Contributors to the ground breaking Africa s Ogun edited by Sandra Barnes Indiana University Press 1997 explored the complex nature of Ogun the orisa who transforms life through iron and technology sun across the Waters continues this exploration of Yoruba religion by documenting sun religion sun presents a dynamic example of the resilience and renewed importance of traditional Yoruba images in negotiating spiritual experience social identity and political power in contemporary Africa and the African diaspora The 17 contributors to sun across the Waters delineate the special dimensions of sun religion as it appears through multiple disciplines in multiple cultural contexts Tracing the extent of sun traditions

takes us across the waters and back again sun traditions continue to grow and change as they flow and return from their sources in Africa and the Americas Genealogies of Reclaimed Nobility Maxine Kamari Clarke,1997 **Becoming Santeria** Aisha Mahina Beliso-De Jesús,2009 **Yoruba Shrine Painting Traditions** Bolaji Campbell,2001

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