

# Sex And The Empire That Is No More Gender And The Politics Of Metaphor In Oyo Yoruba Religion

## **Religious Encounter and the Making of the Yoruba** - John David Yeadon Peel 2003-02-21

"Peel is by training an anthropologist, but one possessed of an acute historical sensibility. Indeed, this magnificent book achieves a degree of analytical verve rare in either discipline." —History Today "[T]his is scholarship of the highest quality. . . . Peel lifts the Yoruba past to a dimension of comparative seriousness that no one else has managed. . . . The book teems with ideas . . . about big and compelling matters of very wide interest." —T. C. McCaskie In this

magisterial book, J. D. Y. Peel contends that it is through their encounter with Christian missions in the mid-19th century that the Yoruba came to know themselves as a distinctive people. Peel's detailed study of the encounter is based on the rich archives of the Anglican Church Missionary Society, which contain the journals written by the African agents of mission, who, as the first generation of literate Yoruba, played a key role in shaping modern Yoruba consciousness. This distinguished book pays special attention to the experiences of ordinary men and women and

shows how the process of Christian conversion transformed Christianity into something more deeply Yoruba.

*Mapping Yorùbá Networks* - Kamari Maxine Clarke 2004-06-21

Three flags fly in the palace courtyard of Òyótúnjí African Village. One represents black American emancipation from slavery, one black nationalism, and the third the establishment of an ancient Yorùbá Empire in the state of South Carolina. Located sixty-five miles southwest of Charleston, Òyótúnjí is a Yorùbá revivalist community founded in 1970. *Mapping Yorùbá Networks* is an innovative ethnography of Òyótúnjí and a theoretically sophisticated exploration of how Yorùbá òrìsà voodoo religious practices are reworked as expressions of transnational racial politics. Drawing on several years of multisited fieldwork in the United States and Nigeria, Kamari Maxine Clarke describes Òyótúnjí in vivid detail—the physical space, government, rituals, language, and marriage and

kinship practices—and explores how ideas of what constitutes the Yorùbá past are constructed. She highlights the connections between contemporary Yorùbá transatlantic religious networks and the post-1970s institutionalization of roots heritage in American social life. Examining how the development of a deterritorialized network of black cultural nationalists became aligned with a lucrative late-twentieth-century roots heritage market, Clarke explores the dynamics of Òyótúnjí Village's religious and tourist economy. She discusses how the community generates income through the sale of prophetic divinatory consultations, African market souvenirs—such as cloth, books, candles, and carvings—and fees for community-based tours and dining services. Clarke accompanied Òyótúnjí villagers to Nigeria, and she describes how these heritage travelers often returned home feeling that despite the separation of their ancestors from Africa as a result of transatlantic slavery, they—more than

the Nigerian Yorùbá—are the true claimants to the ancestral history of the Great Òyó Empire of the Yorùbá people. Mapping Yorùbá Networks is a unique look at the political economy of homeland identification and the transnational construction and legitimization of ideas such as authenticity, ancestry, blackness, and tradition.

**Yoruba Art and Language** - Rowland Abiodun  
2014-09-29

Rowland Abiodun draws on his fluency and prodigious knowledge of Yoruba culture and language to dramatically enrich our understanding of Yoruba civilization and its arts.

**Yorùbá Music in the Twentieth Century** -  
Bode Omojola 2012

Drawing on extensive field research conducted over the course of two decades, Bode Omojola examines traditional and contemporary Yorùbá genres of music.

**Ifá Divination, Knowledge, Power, and Performance** - Jacob K. Olupona 2016-02-29  
This landmark volume compiled by Jacob K.

Olupona and Rowland O. Abiodun brings readers into the diverse world of Ifá—its discourse, ways of thinking, and artistic expression as manifested throughout the Afro-Atlantic. Firmly rooting Ifá within African religious traditions, the essays consider Ifá and Ifá divination from the perspectives of philosophy, performance studies, and cultural studies. They also examine the sacred context, verbal art, and the interpretation of Ifá texts and philosophy. With essays from the most respected scholars in the field, the book makes a substantial contribution toward understanding Ifá and its role in contemporary Yoruba and diaspora cultures.

**Afro-Cuban Diasporas in the Atlantic World**  
- Solimar Otero 2010

Afro-Cuban Diasporas in the Atlantic World explores how Yoruba and Afro-Cuban communities moved across the Atlantic between the Americas and Africa in successive waves in the nineteenth century. In Havana, Yoruba slaves from Lagos banded together to buy their

freedom and sail home to Nigeria. Once in Lagos, this Cuban repatriate community became known as the Aguda. This community built their own neighborhood that celebrated their Afrolatino heritage. For these Yoruba and Afro-Cuban diasporic populations, nostalgic constructions of family and community play the role of narrating and locating a longed-for home. By providing a link between the workings of nostalgia and the construction of home, this volume re-theorizes cultural imaginaries as a source for diasporic community reinvention. Through ethnographic fieldwork and research in folkloristics, Otero reveals that the Aguda identify strongly with their Afro-Cuban roots in contemporary times. Their fluid identity moves from Yoruba to Cuban, and back again, in a manner that illustrates the truly cyclical nature of transnational Atlantic community affiliation. Solimar Otero is Associate Professor of English and a folklorist at Louisiana State University. Her research centers on gender, sexuality, Afro-

Caribbean spirituality, and Yoruba traditional religion in folklore, literature and ethnography. Dr. Otero is the recipient of a Ruth Landes Memorial Research Fund grant (2013), a fellowship at the Harvard Divinity School's Women's Studies in Religion Program (2009 to 2010), and a Fulbright award (2001).

*The Oxford Handbook of Modern African History* - John Parker 2013-10

"This collection of essays ... will allow readers to explore various aspects ... of the continent's history over the last two hundred years."--Book jacket.

Sex and the Empire that is No More - James Lorand Matory 1994

**Black Atlantic Religion** - J. Lorand Matory 2009-02-09

Black Atlantic Religion illuminates the mutual transformation of African and African-American cultures, highlighting the example of the Afro-Brazilian Candomblé religion. This book contests

both the recent conviction that transnationalism is new and the long-held supposition that African culture endures in the Americas only among the poorest and most isolated of black populations. In fact, African culture in the Americas has most flourished among the urban and the prosperous, who, through travel, commerce, and literacy, were well exposed to other cultures. Their embrace of African religion is less a "survival," or inert residue of the African past, than a strategic choice in their circum-Atlantic, multicultural world. With counterparts in Nigeria, the Benin Republic, Haiti, Cuba, Trinidad, and the United States, Candomblé is a religion of spirit possession, dance, healing, and blood sacrifice. Most surprising to those who imagine Candomblé and other such religions as the products of anonymous folk memory is the fact that some of this religion's towering leaders and priests have been either well-traveled writers or merchants, whose stake in African-inspired religion was as much commercial as

spiritual. Moreover, they influenced Africa as much as Brazil. Thus, for centuries, Candomblé and its counterparts have stood at the crux of enormous transnational forces. Vividly combining history and ethnography, Matory spotlights a so-called "folk" religion defined not by its closure or internal homogeneity but by the diversity of its connections to classes and places often far away. Black Atlantic Religion sets a new standard for the study of transnationalism in its subaltern and often ancient manifestations.

**Pre-Colonial Africa in Colonial African Narratives** - Donald R. Wehrs 2016-04-08

In his study of the origins of political reflection in twentieth-century African fiction, Donald Wehrs examines a neglected but important body of African texts written in colonial (English and French) and indigenous (Hausa and Yoruba) languages. He explores pioneering narrative representations of pre-colonial African history and society in seven texts: Casely Hayford's *Ethiopia Unbound* (1911), Alhaji Sir Abubaker

Tafawa Balewa's *Shaihu Umar* (1934), Paul Hazoumé's *Doguicimi* (1938), D.O. Fagunwa's *Forest of a Thousand Daemons* (1938), Amos Tutuola's *The Palm-Wine Drinkard* (1952) and *My Life in the Bush of Ghosts* (1954), and Chinua Achebe's *Things Fall Apart* (1958). Wehrs highlights the role of pre-colonial political economies and articulations of state power on colonial-era considerations of ethical and political issues, and is attentive to the gendered implications of texts and authorial choices. By positioning *Things Fall Apart* as the culmination of a tradition, rather than as its inaugural work, he also reconfigures how we think of African fiction. His book supplements recent work on the importance of indigenous contexts and discourses in situating colonial-era narratives and will inspire fresh methodological strategies for studying the continent from a multiplicity of perspectives.

[Gender History Across Epistemologies](#) - Donna R. Gabaccia 2013-02-19

[Gender History Across Epistemologies](#) offers broad range of innovative approaches to gender history. The essays reveal how historians of gender are crossing boundaries - disciplinary, methodological, and national - to explore new opportunities for viewing gender as a category of historical analysis. Essays present epistemological and theoretical debates central in gender history over the past two decades. Contributions within this volume to the work on gender history are approached from a wide range of disciplinary locations and approaches. The volume demonstrates that recent approaches to gender history suggest surprising crossovers and even the discovery of common grounds.

**Masquerading Politics** - John Thabiti Willis  
2018-01-15

"Willis should be commended for penetrating a complex and socially guarded ritual resource to glean the hidden histories manifested therein."  
—African Studies Review In West Africa,

especially among Yoruba people, masquerades have the power to kill enemies, appoint kings, and grant fertility. John Thabiti Willis takes a close look at masquerade traditions in the Yoruba town of Otta, exploring transformations in performers, performances, and the institutional structures in which masquerade was used to reveal ongoing changes in notions of gender, kinship, and ethnic identity. As Willis focuses on performers and spectators, he reveals a history of masquerade that is rich and complex. His research offers a more nuanced understanding of performance practices in Africa and their role in forging alliances, consolidating state power, incorporating immigrants, executing criminals, and projecting individual and group power on both sides of the Afro-Atlantic world. “Willis cites oral traditions, archival sources, and publications to draw attention to the link between economic development and spectacular and historically influential masquerade performances.”

—Babatunde Lawal, author of *The Gelede Spectacle* “Important in its emphasis on the history of an art form and its specific cultural context; of interest to academic audiences as well as general readers.” —Henry Drewal, editor of *Sacred Waters* “Willis’s work should be a must-read for students and established scholars alike.” —Africa

**The Horse as Cultural Icon** - Peter Edwards  
2011-10-14

In spite of the importance of horses to Western society until comparatively recent times, scholars have paid very little attention to them. This volume helps to redress the balance, emphasizing their iconic appeal as well as their utilitarian functions.

*Yoruba Traditions and African American Religious Nationalism* - Tracey E. Hucks  
2012-05-16

Exploring the Yoruba tradition in the United States, Hucks begins with the story of Nana Osejeman Adefunmi’s personal search for

identity and meaning as a young man in Detroit in the 1930s and 1940s. She traces his development as an artist, religious leader, and founder of several African-influenced religious-cultural projects in Harlem and later in the South. Adefunmi was part of a generation of young migrants attracted to the bohemian lifestyle of New York City and the black nationalist fervor of Harlem. Cofounding Shango Temple in 1959, Yoruba Temple in 1960, and Oyotunji African Village in 1970, Adefunmi and other African Americans in that period renamed themselves “Yorubas” and engaged in the task of transforming Cuban Santería into a new religious expression that satisfied their racial and nationalist leanings and eventually helped to place African Americans on a global religious schema alongside other Yoruba practitioners in Africa and the diaspora. Alongside the story of Adefunmi, Hucks weaves historical and sociological analyses of the relationship between black cultural nationalism and reinterpretations

of the meaning of Africa from within the African American community.

**Yemoja** - Solimar Otero 2013-11-01

Bridges theory, art, and practice to discuss emerging issues in transnational religious movements in Latina/o and African diasporas. This is the first collection of essays to analyze intersectional religious and cultural practices surrounding the deity Yemoja. In Afro-Atlantic traditions, Yemoja is associated with motherhood, women, the arts, and the family. This book reveals how Yemoja traditions are negotiating gender, sexuality, and cultural identities in bold ways that emphasize the shifting beliefs and cultural practices of contemporary times. Contributors come from a wide range of fields—religious studies, art history, literature, and anthropology—and focus on the central concern of how different religious communities explore issues of race, gender, and sexuality through religious practice and discourse. The volume adds the voices of



religious practitioners and artists to those of scholars to engage in conversations about how Latino/a and African diaspora religions respond creatively to a history of colonization.

**Mother Is Gold, Father Is Glass** - Lorelle D. Semley 2010-11-29

Lorelle D. Semley explores the historical and political meanings of motherhood in West Africa and beyond, showing that the roles of women were far more complicated than previously thought. While in KÅ©tu, BÅ©nin, Semley discovered that women were treasurers, advisors, ritual specialists, and colonial agents in addition to their more familiar roles as queens, wives, and sisters. These women with special influence made it difficult for the French and others to enforce an ideal of subordinate women. As she traces how women gained prominence, Semley makes clear why powerful mother figures still exist in the symbols and rituals of everyday practices.

*The Yoruba Diaspora in the Atlantic World* -

Toyin Falola 2005-05-02

This innovative anthology focuses on the enslavement, middle passage, American experience, and return to Africa of a single cultural group, the Yoruba. Moving beyond descriptions of generic African experiences, this anthology will allow students to trace the experiences of one cultural group throughout the cycle of the slave experience in the Americas. The 19 essays, employing a variety of disciplinary perspectives, provide a detailed study of how the Yoruba were integrated into the Atlantic world through the slave trade and slavery, the transformations of Yoruba identities and culture, and the strategies for resistance employed by the Yoruba in the New World. The contributors are Augustine H. Agwuele, Christine Ayorinde, Matt D. Childs, Gibril R. Cole, David Eltis, Toyin Falola, C. Magbaily Fyle, Rosalyn Howard, Robin Law, Babatunde Lawal, Russell Lohse, Paul E. Lovejoy, Beatriz G. Mamigonian, Robin Moore, Ann O'Hear, Luis

Nicolau Parás, Michele Reid, João José Reis, Kevin Roberts, and Mariza de Carvalho Soares.

Blacks in the Diaspora -- Claude A. Clegg III, editor Darlene Clark Hine, David Barry Gaspar, and John McCluskey, founding editors

**Women in Yoruba Religions** - Oyèrónké

Oládémọ 2022-07-19

"Women in Yorùbá Religions discusses the influence of Yoruba culture on women's religious lives and leadership in religions practiced by Yoruba people, covering themes like Yoruba women in Yoruba religion, Christianity, and Islam; women in African-derived religions in the diaspora; Yoruba religion and globalization; and LGBTQ adherents of Yoruba religion"--

**The Yoruba** - Akinwumi Ogundiran 2020-11-03

The Yoruba: A New History is the first transdisciplinary study of the two-thousand-year journey of the Yoruba people, from their origins in a small corner of the Niger-Benue Confluence in present-day Nigeria to becoming one of the most populous cultural groups on the African

continent. Weaving together archaeology with linguistics, environmental science with oral traditions, and material culture with mythology, Ogundiran examines the local, regional, and even global dimensions of Yoruba history. The Yoruba: A New History offers an intriguing cultural, political, economic, intellectual, and social history from ca. 300 BC to 1840. It accounts for the events, peoples, and practices, as well as the theories of knowledge, ways of being, and social valuations that shaped the Yoruba experience at different junctures of time. The result is a new framework for understanding the Yoruba past and present.

**Sex and the Empire That Is No More** - J.

Lorand Matory 2005-05

This historical anthropology narrates how the traditions of Sango and Ogun are carried into and participate in the post-independence political and economical developments, and how they relate to contemporary Islamic and Christian religious streams.

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