

Bookmark File PDF Sango In Africa And The African Diaspora

Sango In Africa And The African Diaspora | 378f290cfd21042af74fa08700756e99

Children of Blood and Bone
Phonologies of Asia and Africa
The Chronicles of Sango
The Yoruba from Prehistory to the Present
Sango
Shango's Son
Yoruba in Diaspora
Language Repertoires and State Construction in Africa
Central African Folk Tales
According to Tradition
Africa: An Encyclopedia of Culture and Society [3 volumes]
Language Change and Language Contact in Pidgins and Creoles
Youth Language Practices in Africa and Beyond
Youth Language Practices in Africa and Beyond
Sango
Topics in African Linguistics
Sex and the Empire That Is No More
Goddesses in World Culture
A Grammar of Sango
People of the City
African Images
The Dynamics of Sango Language Spread
M'Sango the Witch Doctor
Africa and the Lakato Hypothesis
Boston University Papers on Africa
Suite for Horn and Piano
Colonialism and the Origin of Linguae Francae in Central Africa
A Double-Edged Sword
Africa's Ogun, Second, Expanded Edition
Introduction to West African Traditional Religion
A Mouth Sweeter Than Salt
State of Rebellion
Slavery of Faith
French Loan Words in Sango
The Way of Orisa
The Dynamics of Language Spread
?angó in Africa and the African Diaspora
A basic Sango-French-English dictionary
The Expression of Phasal Polarity in African Languages
The Expression of Possession in Yoruba Art and Philosophy

Youth languages have increasingly attracted the attention of scholars and students of various disciplines. African youth languages are a vibrant phenomenon with manifold characteristics involving a range of different languages. This book is a first comprehensive study of African youth languages and presents fresh insights into various youth languages, providing linguistic as well as sociolinguistic data and analyses. This large, 2-volume work presents more than 50 authoritative articles by leading specialists on a wide variety of ancient, medieval, and modern languages and dialects of the greater Near East and Africa, from a variety of language families. The articles are concise descriptive narratives presenting the basics of the phonology of the languages and dialects, with an emphasis on the phonological processes operative in them. A major goal of the work is a definite statement on the language and/or dialect in question with regard to genetics, typology, and/or universal elements. Of interest to general linguists as well as those specializing in Afro-Asiatic languages. Central Africa is at the core of the African continent. The nations which comprise this region are inhabited by hundreds of different ethnic or tribal groups. While there are many differences among these groups of people, there are also many similarities. Oral tradition has played a very strong role in the passing on of the stories of these people, which we refer to as folktales. These stories, told to children, and shared in villages and homes, reveal a great deal about the thought and the culture of the people of this region. In many ways, they show the way people think and the values which they possess. The stories in this children's book come from the people of the Central African Republic, the Democratic Republic of the Congo, and the Republic of the Congo. Most of them were told to me in Sango, which is the lingua franca of the Central African Republic. Variations of these stories are found throughout Central Africa, where they are recounted in hundreds of other native languages. By translating these folktales into French and English (both official languages of much of Africa), it is my hope to make them accessible to a larger population. Reading them, we learn that people from different cultures think differently, and in many ways possess values different than those to which many adhere. To discover what is different is not to determine what is right or what is wrong, but to learn to appreciate unique perspectives on life. If we approach what these stories have to tell us with an open mind and open heart, we will learn from them, just as children do. The Suite for Horn and Piano (with optional percussion and interpretive dance) is another sonic foray into African mythology, traditions and metaphysics. It's my first in-depth exploration into the versatility of the horn. After all, what other instrument can straddle so regally on the thrones of the woodwinds and the brass families of instruments! Subtitled "Tales of Sango," each of the six movements captures an aspect or variation of the many tales about one of the most feared yet venerable of all Yoruba deities: Sango, the god of Thunder, or as some anthropologists put it, the "Thor" of African mythology. A rich and accessible account of Yoruba history, society and culture from the pre-colonial period to the present. These volumes offer a one-stop resource for researching the lives, customs, and cultures of Africa's nations and peoples. • Supplies entries that are more extensive than in most comparable encyclopedic works • Arranges content alphabetically by country, then by topic, with suggestions for further reading following each • Includes contributions from numerous eminent scholars of African history • Provides a clear African voice via entries from scholars from the African continent Carried to the Americas by slaves, the 8,000-year-old philosophy of Ifa originated with the Yoruba

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peoples of West Africa. Ifa's enduring message of strength and inner peace, one that offers a way to harmonize our spiritual and worldly aims, is enjoying a resurgence of popularity in the West. Written by an avid student and accomplished practitioner, The Way of the Orisa provides an exhilarating introduction to the orisa, the powerful messenger spirits who act as our personal guardians. Through fables, rituals, prayers and simple guidelines, Philip Nelmark shows how we can further our personal and professional goals by cultivating the loving support of orisa energy. Joyous, wise and eminently practical, The Way of the Orisa brings a vibrant ancient tradition to contemporary life. Sango is an interesting lingua franca of Bangui and the Central African Republic. Its native African structure and vocabulary, with many French borrowings, make African linguistics accessible with a minimum of effort. The introduction points to interesting parallels with little-known languages of the Central African Republic/Chad. A framework for discussion, research and intervention in language spread based on the results of a memory span test to evaluate the competence of a large number of subjects in a spreading language, Sango of the Central African Republic. Shango's Son is a short story based on ancient African knowledge (Yoruba Ifa). Shango has a son who becomes his companion and protector. The son has amazing abilities that help Shango succeed. The story, the colorful imagery, and even some African Yoruba vocabulary will enrich young and older readers alike! Providing insight into South African values and culture, this book is a comprehensive study of the Congress of Traditional Leaders of South Africa (Contralesa) and its role in history. Essentially, it examines the Contralesa's position during the Mass Democratic Movement's struggles in the late 1980s—when liberation movements were unbanned and their leaders were released from jail—as well as during the post-1994 era of Nelson Mandela. A valuable resource, this reference will captivate those interested in the issue of governance, institutional change, and the interface between designed modernity and surviving traditions. Sàngó in Africa and the African Diaspora is a multidisciplinary, transregional exploration of Sàngó religious traditions in West Africa and beyond. Sàngó—the Yoruba god of thunder and lightning—is a powerful, fearful deity who controls the forces of nature, but has not received the same attention as other Yoruba orishas. This volume considers the spread of polytheistic religious traditions from West Africa, the mythic Sàngó, the historical Sàngó, and syncretic traditions of Sàngó worship. Readers with an interest in the Yoruba and their religious cultures will find a diverse, complex, and comprehensive portrait of Sàngó worship in Africa and the African world. The 16 papers in this volume are revised versions of papers presented at the conference; they represent the state of the art in various subfields of African linguistics into which the book is organized: (1) morphosyntax, (2) semantics, (3) phonology, and (4) language contact. The last part covers topics such as code-switching and mixing, pidginization/creolization, and language planning. The papers in Part I: Morphosyntax focus particularly on the verb and verb phrase in a variety of Niger-Congo languages, discussing several aspects of the verb morphology. The specific languages discussed include Kinande, Kilega, Kinyarwanda (Larry Hyman), Kikongo-Kituba (M. Ngalasso), Duala (E. Biloa), Yoruba (S.A. Lawal), Ewe (A.S. Allen), and Gbaya 'Bodoe (P. Roulon-Doko). The papers in Part II: Semantics discuss foundational questions regarding the proper/common noun distinction in two geographically very distant African languages, Gborbo Krahn (Janet Bing) in the west and Luo (Ben G. Blount) in the east, which follow yet very similar principles. And, despite differences in the titles, the papers on Kivunjo (Lioba Moshi) and Emai (Schaefer and Egbokhare) address the question of the semantic basis for assigning property concepts to different lexical categories. There are two papers in Part III: Phonology, which are mostly on the prosodic features of Chiyao (Al Mtenje) and Manding (J. Tourville). In Part IV: Language Contact, Yemba Bokamba's and C. Meyers-Scotton's papers discuss speech variation and mostly formal constraints associated with them, while Helma Pasch compares segmental features of Sango and Yakoma in the Central African Republic to determine whether the former is a creole. Edmun Richmond focuses on the choice of national official language in sub-Saharan Africa. Except for Pasch all of them cover several languages and geographical areas. The book provides insights into the systems and strategies of expressing the Phasal Polarity (PhP) concepts ALREADY, STILL, NOT YET and NO LONGER in African languages. Special emphasis is laid on careful examination of the functional spectrum and paradigmatic affiliation of PhP expressions. The book challenges hypotheses and established assumptions in the typological literature. This collection of accessible essays relates the stories of individual goddesses from around the world, exploring their roles in the cultures from which they came, their histories and status today, and the controversies surrounding them. * 63 essays cover more than 100 goddesses and goddess-like figures from world culture, with volumes organized by geographic area * Many original translations of prayers, sagas, and other sources not otherwise readily available in English * 60 illustrations include ethnographic photographs, depictions of ancient artifacts, and original artwork * An extensive list of bibliography of sources about the figure and culture discussed accompanies each essay Slavery Of Faith the quietly kept story of a young woman's escape through the jungles of Jonestown, Guyana the morning of the massacre November 18, 1978 and her struggles to live in the aftermath. November

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18, 2008 marks 30 years since the Jonestown, Guyana Massacre/Suicides and the death of its founder, the Reverend Jim Jones. Escaping Jonestown, Guyana the morning of November 18, 1978 with nine others, Leslie Wagner-Wilson then twenty one years old, trekked thirty seven miles through the jungle with a 40-pound care package strapped to her back with a sheet, her son, later to be known as the youngest survivor of Jonestown. That evening, she would be told that Jonestown was gone along with her plan to escape and return with her father, Richard Wagner who was a part of the Concerned Relatives to free the rest of her family. Amongst the carnage would be her husband, mother, brother, sister, niece, nephew, sister in law, brother in law and the friends she had grown up and loved since 13. Slavery of Faith reveals the life of a thirteen year old coming of age in the heart of People's Temple Disciples of Christ Church where the pastor Jim Jones, exhorted his followers to consider him divine and to call him "Father" while he touted his extra-marital affairs from the pulpit. The world of Jim Jones was one of inverted ideals, isolation and alienation. However, what began as a church that appealed to peoples inner spirit to help others, was turned into a living hell. Yet it was a place she would go, half a continent away, to be with her 2 year old son, who'd been taken to Jonestown by Jim Jones as he made his exodus to Guyana. It shares the horrors of Jonestown - the labor punishment squads, suicide drills, sleep deprivation, drugging, and humiliations. It also takes the reader through the escape that she says was revealed to her in the spirit. Thirty years since Jonestown, Slavery of Faith also chronicles her return to the U.S. under a veil of secrecy in fear of the "death squads," her fight to maintain her faith in her most darkest hours; suffering survivors guilt, drug addiction, a family suicide, and finally redemption. It shares her journey through psychological and spiritual jungles to reach a place of remembrance-- to "live their love and not their deaths." Faith has allowed her the resiliency to as she states "tuck and roll" and discover that through pain, tragedy and joy, her life has found divine order. J. Lorand Matory researches the trans-Atlantic comings and goings of Yoruba religion, as well as ethnic diversity in Black North America. With the support of the National Science Foundation, the Social Science Research Council, the National Endowment for the Humanities, the Spencer Foundation, and the U.S. Department of Education's Fulbright-Hays Fellowship, he has conducted extensive field research in Brazil, Nigeria, and the United States. Dr. Matory is also the author of Black Atlantic Religion: Tradition, Transnationalism and Matriarchy in the Afro-Brazilian Candomblé (Princeton University Press). He is currently researching a book on the history and experience of Nigerians, Trinidadians, Ethiopians, black Indians, Louisiana Creoles and other ethnic groups that make up black North American society. It focuses on the creative coexistence of these groups at the United States' leading "historically Black university"—Howard University. Youth languages have increasingly attracted the attention of scholars and students of various disciplines. African youth languages are a vibrant phenomenon with manifold characteristics involving a range of different languages. This book is a first comprehensive study of African youth languages and presents fresh insights into various youth languages, providing linguistic as well as sociolinguistic data and analyses. A vivid coming-of-age tale about a young man trying to make his way as a journalist and band leader in a big Nigerian city. When Chinua Achebe became the editor of the legendary Heinemann African Writers Series, one of the first books he chose was a collection of stories by Cyprian Ekwensi. People of the City, Ekwensi's early masterpiece, is the tale of Amusa Sango, a young man who travels from the country to a great and crazy city that is not named but might well be taken for Lagos, where he means to make a career as a crime reporter for the never less than sensational West African Sensation while leading a dance band whose calypso and konkomas "delight the heart of city women." Amusa is a man on the make, looking for stories, success, sex, maybe even love, and he finds a lot of what he's looking for, though whether he can hold on to what he has and get what he wants is another story altogether. Ekwensi's delicious novel has the swagger, bravado, and elation of the great bands of West Africa. The captivating story of a powerful and mighty warrior king, Sango was the third king in 14th century Oyo empire. He had the powers of a heathen god and took a beautiful shapeshifter as Queen. Together side by side, hand in hand they loved without care and fought till the very end: A masterly crafted docu-fiction; an extraordinary tale, cleverly blending historical facts with fiction.; trained killers from assassini strongholds in the Persian desert, mighty war generals with mystical powers, blood-sucking aliens from world light years away, soulless wraiths brought back from the dead by the darkest art in 14th century Africa and a clan of werewolves; the plot thickens: from the arid desert of Persia to the great city of the Malian emperors through the wild jungle of the Kongo and to the lands of the proud Ashantis in Ghana, Sango's story will be told until the end of time. Get ready for an unusual adventure, you will be held spellbound until the very last page. The "ALAAFIN" is elected from among many eligible members of the Royal Family by a Powerful Society of Yoruba Noblemen know as the "Oyo Mesi", the seven principal councilors of state. There have been 43 "Alaafin", all drawn from the Same Dynasty which has ruled The Yoruba for over 2,000 years. Before he is crowned "OBA", The "Alaafin-elect" must become a Priest, usually a Priest of "SANGO", the Deified "Fourth King of The Yoruba", and "Third Alaafin of OYO", who is

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worshipped as "The THUNDERGOD". The "Alaafin" has as much Spiritual as well as purely Political work to perform being at once "King" and "Priest" of the State. The West African political system was "Communal Socialism", in which the vital means of production belonged to each separate Community, which in turn was united with a larger aggregate such as the Provincial State, which was in turn united with a Central State.. The Old Yoruba Empire distinguished itself in The World, with Three very distinctive and unique models. First, it evolved a wonderfully developed Constitution, though Unwritten, the average Yoruba man is governed by strong convention. Secondly, the Yoruba evolved a Military System that allows them to develop Weaponry. The Yorubas are the first to smith Iron and thus, they built foundries from where they also produced agricultural implements to boost food production. Thirdly, the Yoruba Race, evolved a very practical method of Administration, by adopting the Cabinet System of governance. So, as far back as the 16th Century, the Old "OYO" Empire developed the Cabinet System of Government. And from the Prime Minister, to "The Alaafin", and the various Divisional Heads, all tiers have their Roles and Responsibilities clearly spelt out and adhered to, with Separation of Powers and inputs for checks and balances. The Legend of "The GOD OF THUNDER", The Great King "SANGO", 4th King of The Yoruba, 3rd "ALAAFIN" of The Ancient City of "OYO", is a tale of Command. "OYO" the Ancient Political Capital of the "Yoruba", took its rise somewhere in the 8th Century. "OYO" was founded by "ORANMIYAN" a grandson of "ODUDUWA, the Father of the "Yoruba" Nation. "Oranmiyan" was succeeded by "AJUAN, AJAKA" who proved too mild for the aggressive, conquering temperament of his times. The people rejected "Ajuan" in favor of his more flamboyant, warlike brother "SANGO, OLUFINRAN". The Nigerian diaspora is now world-wide, and when Yoruba travel, they take with them their religious organizations. As a member of the Cherubim and Seraphim church in London for over thirty years, anthropologist Hermione Harris explores a world of prayer, spirit possession, and divination through dreams and visions. Shortlisted for the Fage and Oliver Prize 2018 In 2013, the Central African Republic was engulfed by violence. In the face of the rapid spread of the conflict, journalists, politicians, and academics alike have struggled to account for its origins. In this first comprehensive account of the country's recent upheaval, Louisa Lombard shows the limits of the superficial explanations offered thus far – that the violence has been due to a religious divide, or politicians' manipulations, or profiteering. Instead, she shows that conflict has long been useful to Central African politics, a tendency that has been exacerbated by the international community's method of engagement with so-called fragile states. Furthermore, changing this state of affairs will require rethinking the relationships of all those present – rebel groups and politicians, as well as international interveners and diplomats. An urgent insight into this little-understood country and the problems with peacebuilding more broadly. A thoughtful collection of newspaper articles and speeches, this book offers a compelling indigenous African perspective on contemporary issues and traditional values. With a framework for an alternative view on current affairs in South Africa, this new edition includes all of the original columns plus nine additional chapters, featuring speeches made to various organizations and articles published in Business Day, the Daily Dispatch, and Natal Witness. Zelle Adebola remembers when the soil of Or sha hummed with magic. Burners ignited flames, Tiders beckoned waves, and Zelle's Reaper mother summoned forth souls. But everything changed the night magic disappeared. Under the orders of a ruthless king, maji were killed, leaving Zelle without a mother and her people without hope. Most African countries have a population composed of a multitude of language groups and most African citizens have a varied repertoire allowing them to rely on different languages for use in the home, at school, in the market, at work and in communicating with political authorities. Language Repertoires and State Construction in Africa analyses the complex language scene in Africa today and asks whether this distinctive web of language use is symptomatic of the early stage of state construction. If so, one would expect that as each of these states develops there will be a rationalisation of language use and agreement on a common language within the country's borders. Alternately, Africa's language scene may be the result of a particular historical context of state construction, with the implication that political development will not lead to the one-state, one-language outcome typical of the idealised nation-state. Toyin Falola has given us what is truly rare in modern African writing: a seriously funny, racy, irreverent package of memories, and full of the most wonderful pieces of poetry and ordinary information. It is a matter of some interest, that the only other volume A Mouth Sweeter Than Salt reminds one of is Ake, by Wole Soyinka. What is it about these Yorubas?" -Ama Ata Aidoo "A splendid coming-of-age story so full of vivid color and emotion, the words seem to dance off the page. But this is not only Falola's memoir; it is an account of a new nation coming into being and the tensions and negotiations that invariably occur between city and country, tradition and modernity, men and women, rich and poor. A truly beautiful book." -Robin D. G. Kelley "More than a personal memoir, this book is a rich minihistory of contemporary Nigeria recorded in delicious detail by a perceptive eyewitness who grew up at the crossroads of many cultures." -Bernt Lindfors "The reader is irresistibly drawn into Falola's world. The prose is lucid. There is humor. This work is sweet. Period." -Ngugi wa Thiong'o A Mouth Sweeter Than Salt

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gathers the stories and reflections of the early years of Toyin Falola, the grand historian of Africa and one of the greatest sons of Ibadan, the notable Yoruba city-state in Nigeria. Redefining the autobiographical genre altogether, Falola miraculously weaves together personal, historical, and communal stories, along with political and cultural developments in the period immediately preceding and following Nigeria's independence, to give us a unique and enduring picture of the Yoruba in the mid-twentieth century. This is truly a literary memoir, told in language rich with proverbs, poetry, song, and humor. Falola's memoir is far more than the story of one man's childhood experiences; rather, he presents us with the riches of an entire culture and community—its history, traditions, pleasures, mysteries, household arrangements, forms of power, struggles, and transformations. This book collects a selection of fifteen papers presented at three meetings of the Society for Pidgin and Creole Linguistics in 1996 and 1997. The focus is on papers which approach issues in creole studies with novel perspectives, address understudied pidgin and creole varieties, or compellingly argue for controversial positions. The papers demonstrate how pidgins and creoles shed light on issues such as verb movement, contact-induced language change and its gradations, discourse management via tense-aspect particles, language genesis, substratal transfer, and Universal Grammar, and cover a wide range of contact languages, ranging from English- and French-based creoles through Portuguese creoles of Africa and Asia, Sango, Popular Brazilian Portuguese, West African Pidgin Englishes, and Hawaiian Creole English. 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 "leav[es] 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 culture, African religions, and the African diaspora." —International Journal of Historical Studies
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