

# Firma De Chola Wengue

**Miguel Barnet**

**Cultos afrocubanos** Miguel Barnet,1995

Lengua y ritos del Palo Monte Mayombe Jesús Fuentes Guerra,Armin Schwegler,2024-08-07 Este libro introduce al lector en el sistema de creencias de la Regla de Palo Monte (o Regla Conga) y estudia las deidades paleras y su fuente kikongo, lengua de los bakongo del Bajo Congo.

**African Arts** ,2001

*Cultura afrocubana: Las religiones y las lenguas* Jorge Castellanos,1988

**Los ñáñigos** Enrique Sosa,1982

*Tyanaba* ,1991

*Narco-Cults* Tony M. Kail,2017-07-27 Those who know about how spirituality plays into the world of drug smuggling have likely heard of Santa Muerte, Jesus Malverde, and Santer but the details of the more obscure African religions and Latin American folk saints and cults often remain a mystery. While the vast majority of these religions are practiced by law-abiding citizens with no co

La Regla Kimbisa del Santo Cristo del Buen Viaje Lydia Cabrera,1986 Los orígenes de los Palos Mayombe y Kimbiza se encuentran en algunos países africanos tales como el Zaire, Angola, Congo, Sambia, Namibia y en todos los países donde se hallan las tribus Bantu. La religión de Palo se desarrolló en Cuba, Haiti y otras partes del Caribe. A mediados de 1841, el primer grupo de personas procedentes de diferentes zonas de Nigeria y de las tribus Bantu, el pueblo de Calabar fundó una sociedad. Esta sociedad se llama la sociedad Abakuá. La sociedad Abakuá da origen a los linajes de Palo Mayombe y de Palo Kimbiza. Mientras que el Palo Mayombe fue muy fuerte en Cuba, al mismo tiempo el vudú Mayombe y Kimbiza se estaban desarrollando y creciendo en Haiti. La tradición Kimbiza fue traída a Cuba por Andrés Petit Alto sacerdote y fundador que ostentaba el título de Tata Nganga Nkisi Malongo. Es una figura muy controvertida porque no sólo sacó adelante la primera casa Kimbiza sino que, también, fundó la primera sociedad de blancos en el linaje Abakuá. Fundó estas sociedades en 1863 en la ciudad de Guanabacoa, Cuba. A Andrés Petit se le llamó el Cristo de los Dolores Mayombara Kimbiza Nuncatesia. Lo cual significa que actuó en contra de los mayores de mayombe al iniciar a los blancos en las tradiciones Abakuá y Kimbiza. Por ello, fue condenado y marginado, pero su legado dejó un millar de templos Kimbiza en la Cuba de aquel tiempo. Kimbiza

quiere decir superar. Kimbiza quiere decir que si tenemos fe en Dios y utilizamos todo lo que procede de la tradición y de la palabra de Dios y de las antiguas enseñanzas de los pueblos Congo y Bantú, que aprendieron a respetar a la Madre Naturaleza y a todos sus atributos, todas estas enseñanzas juntas forman un gran cúmulo de conocimientos. Kimbiza toma todo esto de las diferentes religiones espirituales que provienen de Dios para superar al mal en la vida. Al tener fe en el Todopoderoso y al creer en ti mismo, respetando las enseñanzas de tus antepasados y aplicando todas esas enseñanzas a tu vida diaria, te salvas a ti mismo, alcanzas la iluminación y además, salvas a los demás y los ayudas a encontrarse a si mismos en esta jungla de asfalto a la que llamamos el nuevo mundo. En África, esta tradición no se conoce como Palo. Esta tradición se conoce como Yimbola. Es la práctica de los chamanes africanos sólo porque en muchos de esos países, la clase dirigente es musulmana. Es por esto que los rangos en esas tradiciones, así como los saludos tales como: Sala Maleco, Maleco Sala pertenecen a las costumbres musulmanas. Éste es un saludo utilizado por los paleros de las tradiciones Kimbiza y Mayombe. La diferencia entre Mayombe y Kimbiza es que Mayombe es estrictamente congo y no está mezclado con creencias esotéricas ni espiritualismo ni catolicismo ni Ocha. Es una religión congoleña pura que venera a los antepasados mediante el caldero. Kimbiza, por otra parte, tiene mucho de mayombe, vudú, espiritualismo, esoterismo, chamanismo, catolicismo y Ocha. Aunque Kimbiza está mucho más cerca de Ocha que de Mayombe.

**Unión** ,1986

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