

# Con Que Mano Se Saluda A Elegu

**Lydia Cabrera**

*LOS TRES PRINCIPIOS BÁSICOS DE LA SANTERÍA* MARCELO MADN, 2014-06-11 Este libro es una edición especial que trata sobre aspectos básicos de la religión de los orishas que deben conocerse. Aquí se describen pues, los tres aspectos fundamentales: El culto a los ancestros, la comunicación con las entidades espirituales, la oralidad y los cantos.

**Particularidades de la REGLA DE OSHA YORUBA doctrina africana animista conocida por SANTERIA** Francisco A.-Garrett, 2016-09-23 Culto Òrìsà-Ifá Yoruba recibe en Cuba el nombre de Regla de Osha-Ifá, es una herencia del antiguo Egipto civilización Meroita que emigra al territorio de Nigeria a través del Sudán desde el río Nilo hasta el río Niger. Osha-Ifá es un culto multiétnico, influido por factores históricos, demográficos y étnicos, sus inicios en Cuba datan del año 1517 significa la habilidad del pueblo africano para conservar vivas sus tradiciones al enmascarar su Culto tras los Santos católicos de su amo, para evitar la Inquisición. Sus conocimientos ancestrales fueron adquiridos desde su infancia al lado de mayores. El estudio de los diversos temas religiosos de la Regla de Osha afrocubana y muchos otros son fundamentales para sus funciones de Olorisha/sacerdote. Los profetas Orishas, transmiten sus consejos por medio del Oráculo de Biagué (Obi) y del Oráculo del Mèrìndìlogún, pero hay que conocer además Ceremonias y Rituales, Cantos, Oraciones, Uso de los Palos, Misa Espiritual etc. Es una religión Monoteísta con un solo Dios, denominado Òlódùmarè/Olofin, pero también es un culto Animista que afirma que todo está vivificado por un espíritu. Los Orishas restablecen el equilibrio electromagnético del organismo con la sanación de enfermedades.

**Ceremonias y Caminos de Eshu Eleguara** Ernesto Valdés Jane, 2010-07-22 El libro aborda los diferentes Eshu con sus nombres por odun de Ifá, señalando las características de los mismos. En la mayoría se especifica la carga o los componentes necesarios para su fabricación; la manera de ser consagrados, las comidas (ofrendas), los lavatorios y su entrega. Una parte importante son los Tratados de las comidas especiales a Eshu y las hierbas con las que trabaja Eshu-Eleguara. Presenta algunos de los Eshu de los Oshas y de los Orishas. Una parte fundamental del libro está compuesta por las obras y ceremonias que al pie de Eleguá o con la intermediación de éste ante otro Orisha realizaron importantes personas consagradas para resolver situaciones muy diversas. Este libro conserva uno de los legados más importantes de antiguos consagrados.

**Sincretismo cubano** Raúl Rodríguez Dago, Raúl Rodríguez Dago, sacerdote estudioso de los llamados Cultos sincréticos

o religiosos populares, pone a consideración del Lector sincretismo cubano: santeros, ñañigos, paleros y espiritistas. El padre desde su mirada de fe, con respeto y prudencia, aborda Aristas peculiares y poco conocidas de las mismas.

Vocabulario santero Tata Gaitán,1994

**Huellas** ,1996

**La maldición de Cipango** Alberto J. Barrientos,2024-12-17 Julio de 1762. El alférez Sean McDonald, un irlandés al servicio de la corona española, lucha con gran valor en la defensa de La Habana, asediada por la armada inglesa. Durante la batalla, recibirá una misión personal de su superior, el capitán de la Sorna. Una misión que lo llevará por derroteros inesperados: la guerra de guerrillas contra la ocupación extranjera, la peligrosa vida en aquella capital cubana dominada por los ingleses, expediciones navales, planes de escape, naufragios y finalmente la decisión de iniciar una nueva vida en la isla. Ciento setenta años más tarde, Willy Maldonado, descendiente del alférez nombrado, enfrentará a los demonios que parecen florecer en tan compleja geografía. Estudiante de medicina en la élite social de una república recién fundada a sangre y fuego, entrará en los círculos flamígeros de un infierno tropical que pretende tragarse a la nación. La dictadura del general Machado está a punto de caer y, en el pináculo de la violencia; el sangriento año de 1932, Willy seguirá los pasos del alférez McDonald y sus descendientes, comprendiendo al final el nexo inseparable de su estirpe con el destino maldito de su amada isla. Es esta una novela de ficción inspirada en la historia real de la familia del autor.

*Anagó* Lydia Cabrera,1986

**El monte, igbo, finda, ewe orisha, vititi nfinda** Lydia Cabrera,1968

*COMBINADO DEL ESTE* Mireya Robles,2010-08-12 *COMBINADO DEL ESTE* por Mireya Robles Reseña por Anna Diegel El título de esta obra, que se refiere al nombre de la cárcel más infame de Cuba, conocida por sus extremas violaciones de los derechos humanos, es solamente una descripción parcial del contenido de la novela. Ésta es el relato de casi siete meses en la vida de un joven cubano, desde los días que preceden a su arresto y encarcelamiento en el Combinado a fines de 1979, hasta su liberación y su embarco para los Estados Unidos durante la Operación Mariel en mayo de 1980, cuando Fidel Castro expulsó por la fuerza a los elementos “indeseables” de la sociedad cubana. La segunda parte de *Combinado del Este* describe la llegada de los “Marielitos” a la Florida, y después, el traslado de los prisioneros cubanos a un centro de relocalización y su vida en ese lugar. El héroe de la novela, Mede, es un personaje complejo, orgulloso de su masculinidad y pronto a defender sus derechos por la fuerza cuando es necesario, pero también, un padre cariñoso, un amigo compasivo y un poeta sensible. De hecho, él está encarcelado por haber escrito poemas disidentes contra el gobierno cubano. Mede es la voz narrativa de la novela y través de él vemos escenas de la vida carcelaria y la violencia habitual entre hombres confinados en un espacio restringido: peleas y puñaladas para determinar quién es más fuerte, violaciones homosexuales, y hasta asesinatos y suicidios. No existe ninguna solidaridad en la miseria entre los presos. Mede describe las condiciones inhumanas que reinan

en la cárcel cubana: comida insuficiente y falta de higiene, brutalidad de los guardas hacia los presos y la hipocresía de un sistema que aumenta las raciones de comida o provee a los reclusos de ropa nueva cuando muestran la cárcel a miembros de organizaciones humanitarias extranjeras. Finalmente, Mede les da vida a los varios personajes reunidos en su celda: disidentes políticos, ladrones o asesinos comunes, homosexuales, testigos de Jehová. También describe las costumbres específicamente cubanas de algunos de sus compañeros, particularmente, las prácticas de la santería (la religión afro-cubana) o las de sociedades secretas como la de los abacuás. Unos meses más tarde, los presos son procesados para su evacuación fuera de la isla, una evacuación en la que no pueden revelar su condición de prisioneros, y deben hacerse pasar por ciudadanos civiles pidiendo asilo político, pues la embajada peruana ha concedido asilo a los cubanos que deseen salir del país. Los civiles y los presos comparten los barcos atestados de gente y al llegar a la Florida serán separados, cada grupo asignado a un destino particular por las autoridades americanas. En esta segunda parte de la novela se nota una evolución y una maduración en el carácter del narrador. Mede experimenta emociones contradictorias: alivio por su liberación de la cárcel y desesperación al estar exiliado de su familia y de su amada isla. La descripción de la travesía del barco de los exiliados a través del estrecho de Florida transmite el intenso dolor que siente Mede por su expatriación. Pero pronto, su nueva sensación de libertad supera el sentido de pérdida, y la acogida calurosa de los presos por los americanos, después de seis meses de tratamiento brutal en el Combinado, lo llena de agradecimiento. La última parte de la novela es el relato de un viaje de descubrimiento, en el que el protagonista recupera gradualmente su humanidad y su voz poética. La cándida descripción que hace Mede de objetos y experiencias vividas durante su traslado desde la ciudad “mágica” de Cayo Hueso hacia el campamento para hombres solteros, de donde serán trasladados a otro lugar (abrir las cajitas que la administración le ha dado para su aseo personal, un gesto amable de uno de los encargados que recibe a los prisioneros, un vuelo maravilloso en un avión) enfatiza el contraste entre la vida americana y el trato cruel de la gente en la isla-prisión de Cuba. El lector se da cuenta de que

**Awó de Orunmila: Dice Ifá. 2da Versión. Anotada y Ampliada con los Nombres de los Patakin** Ernesto Valdés Jane, 2010-08-15 Este libro de Santería e Ifá presenta una cuidadosa ampliación del contenido de los cuatro componentes básicos de Awó de Orunmila: Dice Ifá. Nos referimos a los rezos y sùyeres, charlas de Ifá, ebbó y cuerpo mitológico o historias. Empleamos como base la versión de 1998. En relación al cuerpo mitológico, se incrementó significativamente el número de mitos, leyendas e historias (patakin). Prácticamente todos los odun tienen como mínimo dos historias, generalmente cuatro y varios de ellos muchos más y cada una de ellas con su título de referencia por el cual es conocida en la tradición.

*Secretos del Oriaté de la religión yoruba* Enrique Cortéz, 1980

**El monte** Lydia Cabrera, 1986

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**Coco, caracol y cartas** Luis Díaz Castrillo,2006\*

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

La Enciclopedia de Cuba ,1973

**Schwann Spectrum** ,2001

La enciclopedia de Cuba: Prosa de guerra. Geografía. Folklore. Educación. Economía ,1973

*El santero cubano* Raúl Rodríguez Dago,2000 (El autor es p rroco de Quemado de G ines en Cuba y en este libro hace una s ntesis de las creencias de la santer a cubana y el pensamiento cristiano.)

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