Firmas De Palo Mayombe

David Camara

NSALA BACHECHE. Tratado Kimbisa de Las Firmas David Camara, 2010-08-30 Esta publicacion es la revelacion de la dinamica fisica que en el nivel bioenergetico contienen Las Firmas como el Fundamento que une Palo, Ocha e Ifa. El autor explora las Fuentes de conocimiento epistemologico que hacen posible interpretar el contenido de La Firma de la Orden Kimbisa Ntoto y descubre al lector que las Ordenes de Palo, Ocha e Ifa tienen su origen y Fundamento en la Regla Sutumutukuni.

Ta makuende vaya y las reglas de Palo Monte Natalia Bolívar Aróstegui, Carmen González, 1998

An Indelible History Alejandro Casas,2025-05-08 For centuries, the religious landscape of the Caribbean has been examined through the lens of African and European influences, often overlooking the full extent of the enduring contributions made by the region's first peoples. An Indelible History challenges this historical omission, offering the first comprehensive exploration of Amerindian religious influence on Afro-Caribbean traditions, with a particular focus on Palo Monte. Drawing on historical archives, oral traditions, and decolonial theory, Alejandro Casas unveils the hidden intersections between African-derived religions and Amerindian spiritual beliefs and practices. From sacred tobacco rituals to geomantic symbols and ancestral veneration, this book repositions Indigenous Caribbean agency at the heart of the region's religious transformations. More than a historical study, An Indelible History reveals how these suppressed traditions persist, adapt, and continue to shape contemporary Afro-Caribbean spirituality in ways often unrecognized. By recovering these forgotten histories, Casas not only rewrites the past but also redefines the present, demonstrating how cultural memory and spiritual resilience endure across generations. Deeply researched yet accessible, An Indelible History reclaims a forgotten chapter of the Caribbean's spiritual past and highlights its lasting influence on Afro-Caribbean religious traditions today. This is a must-read for scholars, practitioners, and anyone interested in the complex cultural entanglements that continue to shape Afro-Caribbean religious traditions.

Palo Monte, regla conga Escobar Aguirre Escobar,2006 Del Caribe ,2002

Firmas sagradas del Palo Monte Marcelo Díaz Coronado, Ángel Escobar Chico, 2009

Cultos afrocubanos Miguel Barnet,1995

A la sombra del espíritu Yoana Hernández Suárez, 2009

Palo mayombe Carlos Galdiano Montenegro, 2000

AfroCuba Judith Bettelheim, 2005 AfroCuba focuses on the rich AfroCuban influence in the visual art of Cuba during the post-revolutionary period. It represents the first opportunity for U.S. audiences to appreciate nearly four decades of artistic production shaped by the influential forces of AfroCuban religion, social struggle, questions of cultural heritage, and personal and diplomatic relations with Africa. Representing the work of twenty-six artists residing in Havana and Santiago de Cuba, AfroCuba includes sixty prints and drawings masterfully executed in a variety of techniques, among them lithography, collagraph, woodcut, screen print, and ink and crayon drawing. The book includes essays by curator and art historian Judith Bettelheim, an expert on the African diaspora, with a foreword by Keith Morrison, an essay by Cuban artist and curator Alexis Esquivel, excerpts from David Mateo's Looking at Cuban Printmaking (Havana 2001), and a technical glossary by Sylvia Solochek Walters. Cuban artist and critic Tonel (Antonio Eligio Fernandez) served as curatorial consultant.

African Arts ,2001

The Art Bulletin ,2005 Includes section: Notes and reviews.

Presencia africana en el Caribe Luz M. Martínez Montiel, 1995

Cuba internacional, 1991

Unión ,1990

Altäre Jean-Hubert Martin, Aline Luque, Kunstpalast (Düsseldorf, Germany), 2001 Zur Ausstellung Altäre - Kunst zum Niederknien im Museum Kunst-Palast Düsseldorf vom 2. September 2001 bis 6. Januar 2002

Patimpembas Ralph Alpizar,2020-05-18 La presente obra es el resultado de varios años inmersos en el estudio de la simbología y la grafía, por veces críptica y esotérica, empleadas en los ritos de la creencia afrocubana de origen bantú conocidas coloquialmente como Reglas de Palo Monte y más específicamente me he centrado en comprender la variante o rama denominada Mayombe que es el grueso de los casos expuesto en esta obra. Los Tratados, Firmas, Patipembas, Gandó, Katikanpolo munantoto, atororó naguí o negú, nombres estos, que hacen referencia a un mismo lenguaje de comunicación entre el sacerdote (tata-nganga) y su nkisi (Ente o deidad-espíritu) y a su vez su mpungo (poder o facultad sobrenatural). El Sacedote manipulador de la fuerza mágica del nkisi utiliza un conjunto de figuras y dibujos que unidos entre sí conforman un todo, que resumen un mensaje, un rito, alguna entidad mágica, un poder sobrenatural, algún antepasado o espíritu y un propósito. Estos dibujos de gran belleza artística en algunos casos utilizan caracteres fácilmente reconocibles y otros son más crípticos y misteriosos, y solo adquieren sentido a los ojos de un iniciado en el culto. En el mayombe tienen gran importancia como eje principal en los ritos atribuyéndoseles propiedades prodigiosas y vida propia. Las Firmas (término que usaremos en esta obra como nombre genérico de estos dibujos) son una prolongación de la entidad mágica o de su poder y en algunos

casos son el propio Nkisi (Ente o deidad) con su personalidad y función (mpungu).

<u>Conjunto folklórico nacional</u> Rogelio Martínez Furé,1963 **Cuba, la musique des dieux** Isabelle Leymarie,1998 *Reglas de Congo* Lydia Cabrera,1986

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