



# El Or Culo Yoruba El Or Culo Yoruba

**Rafael A. Strauss K.**



## **El Or Culo Yoruba El Or Culo Yoruba:**

Santería Enthroned David H. Brown, 2021-10-24 Ever since its emergence in colonial era Cuba Afro Cuban Santería a or Lucum has displayed a complex dynamic of continuity and change in its institutions rituals and iconography Originally published in 2003 Santería Enthroned combines art history cultural anthropology and ethnohistory to show how Africans and their descendants have developed novel forms of religious practice in the face of relentless oppression Focusing on the royal throne as a potent metaphor in Santería a belief and practice it shows how negotiations among ideologically competing interests have shaped the religion s symbols rituals and institutions from the nineteenth century to the present Rich case studies of change in Cuba and the United States including a New Jersey temple and South Carolina s Oyotunji Village reveal patterns of innovation similar to those found among rival Yoruba kingdoms in Nigeria Throughout the book argues for a theoretical perspective on culture as a field of potential strategies and usable pasts that actors draw upon to craft new forms and identities a perspective that will be invaluable to all students of the African Diaspora **Los instrumentos de la**

**música afrocubana: Los tambores xilofónicos y los membranófonos abiertos, A a N** Fernando Ortiz, 1953

*Venezuela en el corazón: P-Z* Juan Correa, 2009 **Cuba roja** Román Orozco, 1993 *Iniciación a la santería* Evaristo Pérez Carriego, 2008 *Bebo de Cuba* Mats Lundahl, 2008 Bebo Valdés nació el 9 de octubre de 1918 en Quivicán una pequeña población al sur de la capital de Cuba Estudió en el Conservatorio Municipal y dio sus primeros pasos como arreglista en la radio La influencia del jazz una corta pero trascendental estancia en Haití la oferta de tocar en el mítico Tropicana con las estrellas de la época el exilio obligado en 1960 tras la revolución cubana el viaje a Suecia que marcará su abandono del panorama musical la grabación de Bebo Rides Again el encuentro con Fernando Trueba y su xito con Calle 54 los primeros Grammys la colaboración con El Cigala en *Lgrimas negras* su apoteósico xito en España junto a su hijo Chucho y El Cigala la imparable maquinaria de conciertos y giras el regreso triunfal a Estocolmo más giras más discos platino más Grammys han hecho de este hombre una leyenda Bebo de Cuba Bebo Valdés y su mundo el retrato de un hombre no sólo repasa su obra y grabaciones apoyándose en quienes le han rodeado sino que transmite con lujo de detalles la historia de la música popular cubana desde el siglo XIX hasta la actualidad Esta biografía viene acompañada de un CD con 19 temas inéditos **ENGLISH DESCRIPTION** Born October 9 1918 in a small town to the south of Havana Bebo Valdés first foray into the world of music composing musical arrangements for the radio Bebo de Cuba Bebo Valdés y su mundo is an impassioned portrait of the man and the legend who through his music has been able to transmit every nuance in the history of Cuban popular music from the nineteenth century to our days *Hablan los santeros* Tabaré Güerere A., 1993 **Tres noches de corbata y otras noches** Fernando Iwasaki Cauti, 1994 **Santería Enthroned** David H. Brown, 2003-10-15 Ever since its emergence in colonial era Cuba Afro Cuban Santería a or Lucum has displayed a complex dynamic of continuity and change in its institutions rituals and iconography In Santería Enthroned David H Brown combines art history cultural anthropology and ethnohistory

to show how Africans and their descendants have developed novel forms of religious practice in the face of relentless oppression Focusing on the royal throne as a potent metaphor in Santería a belief and practice Brown shows how negotiation among ideologically competing interests have shaped the religion's symbols rituals and institutions from the nineteenth century to the present Rich case studies of change in Cuba and the United States including a New Jersey temple and South Carolina's Oyotunji Village reveal patterns of innovation similar to those found among rival Yoruba kingdoms in Nigeria Throughout Brown argues for a theoretical perspective on culture as a field of potential strategies and usable pasts that actors draw upon to craft new forms and identities a perspective that will be invaluable to all students of the African Diaspora American Academy of Religion Award for Excellence in the Study of Religion Analytical Descriptive Category

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