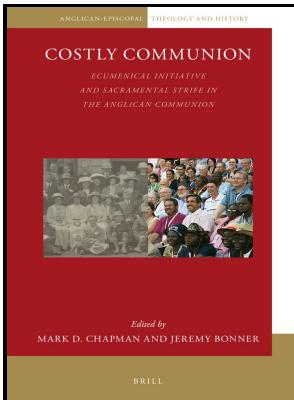


African churches among the Yoruba, 1888-1922.

Clarendon Press - Africa Update Archives

Description: -



School health services -- United States.
Child health services -- United States.
Early and Periodic Screening, Diagnosis, and Treatment Program (U.S.)
Tulip mania, 17th century
Education, Elementary.
Television -- United States -- Antennas.
Philosophers -- China -- Biography.
Liang, Shuming, -- 1893- -- Chronology.
Takasato-mura (Japan)
Nāsarina, Tasalimā. -- Criticism and interpretation.
Yoruba (African people) -- Missions
Missions -- YorubaAfrican churches among the Yoruba, 1888-1922.

Oxford studies in African affairs
Oxford studies in African affairsAfrican churches among the Yoruba, 1888-1922.

Notes: Bibliography: p. [199]-210.
This edition was published in 1964



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African Indigenous Churches — Chapter Four Precursors of Indigenous Churches — African Churches in Nigeria, Part 1

Indeed, the earliest dated cast-brass memorial heads from Benin replicate the refined naturalism of the earlier Yoruba sculptures from Ife. Nevertheless, over time, the slaves came to internalize the saints, incorporating them more firmly into their spiritual universe by a process of vernacular translation 5. At least since the Parliament of World Religions that met in Chicago in 1893, the list of world religions has remained more or less the same.

The Yoruba popular travelling theatre of Nigeria / by Biodun Jeyifo

It was just one example of the challenges these congregations face amid an influx of white newcomers into historically immigrant neighborhoods. A history of the Yoruba people. Initiates are expected to make a sacrifice on a regular basis, and at least once a year.

Ibeji

People who are sick may undergo the rogación de la cabeza blessing of the head ritual, in which coconut water and cotton are applied on the head. The second, by Ogbu Kalu in 2003, found these practices to be much more widespread and disturbing, to the point that he could even label some Aladura groups as no longer Christian. Healing rituals and the preparation of herbal remedies, amulets, and charms, also play a prominent role.

Religious Change in Yorubaland on JSTOR

I'd never heard this in the Methodist church, nor that God meets our financial needs also, and protects us from all dangers and perils. Some of the most powerful otanes are claimed to have been brought to Cuba from Africa by enslaved persons who concealed them within their stomachs.

African Indigenous Churches — Chapter Four Precursors of Indigenous Churches — African Churches in Nigeria, Part 1

Religionswissenschaft 75 1991 : pp. The UNA established its first church: Jehovah Shalom in Lagos in 1891.

Ibeji

Indigenous Encounters with Missionary Christianity, 1800—2000 Berghahn Books, 2011 and is working on a single-authored comparative history of indigenous encounters with Western Christianity across the globe. There is nevertheless often interaction between the members of different casas.

Essays on Yoruba musicology : history, theory and practice in SearchWorks catalog

The History of an African Independent Church New York: NOK Publishers, 1982 , 16.

Ibeji

It is now practised mainly in northern Brazil.

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