

Èzili Dantò ‘Musique du monde’

Èzili Dantò prete poulè pou nou an la
pou m fè maji a mache / m pral fè maji a mache
Se ou k mache, se ou ki wè (atò o) (bis)

Adje m pral fè maji a mache
Èzili Dantò prete poulè pou nou an la
pou m fè maji a mache / m pral fè maji a mache
Se ou k mache, se ou ki wè (atò o) (bis)

A w a prete m poulè pou nou an la
pou m fè maji a mache
m pral fè maji a mache

Legba nan peyi Vodou

Anye Papa Legba plante y poto

O’Zany yo

O’Zany o Lèlè e,

O’zany o Lèlè e,

Yo pran ason Lwa m nan m sèvi gerizon e

Ou pa wè lese koule!

**Zili – Boukman Eksperyans,
Libète (Pran pou pran l) 1995**

Manman, manman, m ap salye ou,
Ou menm ki plen lanmou
Granmèt la avè ou
Li beni w tou
E li beni pitit ou, Yawè,
O manman mwen Oh my mother
Ou se manman Bondye You are the mother of God
O lapriyè pou tout jodi a
M konnen lè w pale
Tout sa w di se verite

Refren

Lè Zili pale, l pale When Zili speaks, she speaks
Tout sa l di se vre All that she says is true
Lè Zili chante, l chante sing
Tout moun ret tande hear
Lè Zili danse l danse Lè Zili priye l priye
Tout moun ret gade Tout syèl la tande
Se kon sa lè li pale
Tout sa l di rive

Se ou n ap rele, manman,
Pa kite n kriye ankò
Si ou wè jan n santi nou byen
Lè nou tande ou pale

Refren x 2

Konbit Zaka

Travay m ap travay o
Kouzen Zaka, m ap travay avè w, tande
Travay m ap travay o
Zaka Meda, m ap travay avè w, tande
Kouto digo m nan men m Mon outil
Djakout mwen sou do m Mon sac
M ap **sekle** sarcler
Kouto digo m nan men m
Vye **alfò** m sou do m sac
M ap **sekle**
Jou m gen youn fanm, l ale kite m
Demen m a **jwenn** yon lòt o trouver
Travay m ap travay, m ap travay avè w
Zaka mete m travay
M pa t panse si m te ka fè travay sa yo
Zaka mete m travay la nan **bitasyon** mwen habitation
Kouzen, m ap travay avè w, tande
Kouzen, Kouzen, n ap travay avè w, tande

Konbit Zaka

Traduire le texte créole en français:

Rendez le devoir mercredi le 16 septembre

Travay m ap travay o
Kouzen Zaka, m ap travay avè w, tande
Travay m ap travay o
Zake Mede, m ap travay avè w, tande
Kouto digo m nan men m Mon outil
Djakout mwen sou do m Mon sac
M ap **sekle** sarcler
Kouto digo m nan men m
Vye **alfò** m sou do m sac
M ap **sekle**
Jou m gen youn fanm, l ale kite m
Demen m a **jwenn** yon lòt o trouver
Travay m ap travay, m ap travay avè w
Zaka mete m travay
M pa t panse si m te ka fè travay sa yo
Zaka mete m travay la nan **bitasyon** mwen habitation
Kouzen, m ap travay avè w, tande
Kouzen, Kouzen, n ap travay avè w, tande

Questions about Vodou for sharing and learning

Part 1

1. Where does Vodou come from?
2. How did Vodou get to Haiti?
3. What is a weakness of a lot of the work that has been carried out on Vodou?
4. Why is it important to understand the Vodouists perspective?
5. Why is Haiti's religious culture called *syncretistic* and *stratified*? Is U.S. religious culture the same?
6. What are some examples of *syncretism* in Haiti?
7. What is the difference between public and private Vodou?

Vodou as syncretistic & stratified

Bondye & the lwa

Bondye and the *oungan* are in control of the lwa

God and humans have authority over the lwa

- Expulsion
- The whip
- The chain

Is *Bondye* French or African?

Relexification (Lefebvre 1997)

Vodouists and Christians both worship Bondye

Vodouists worship Bondye through Vodou and Christianity

- The lwa
- 401 or 251 – possession or harmonious alignment (Beauvoir 2006)
- The *nanchon* of lwa; the *twoupo* of lwa
- The lwa rest in nature
- They are reflected or symbolized in natural phenomena
- The *potomitan* ‘Poto Legba, Poto Danbala, etc.’
- Serving the lwa

Part 2

8. Explain the status of Bondye ‘God’ in Vodou. What role do the lwa have in creation?
9. What is the origin of the term *Bondye*? Just because words have an outward French form, does that mean that they are semantically French, too?
10. What is the West African equivalent of Bondye?
11. Do Vodouists see the Christian and Vodou Supreme Being as *different*?
12. Who are the lwa? What can the lwa offer human beings?
13. The Haitian marxist, Jacques Roumain (1942) said that the lwa and the miracles of Jesus are “imaginary.” What do you think about that claim?
14. How many lwa are there?
15. Where do lwa live?
16. What is the “familialization of the lwa” (Murray 1984)?
17. Why do people serve the lwa?

Questions on Hebblethwaite's introduction

1. What is animal sacrifice, why is it carried out?
2. What is required of a Vodou initiate? Why do people do it?
3. Describe sacred space, objects and signs in Vodou.
4. Describe the *bagi* 'vestry', what is kept there?
5. Describe the Vodou orchestra.
6. How do Vodou songs arise and spread?
7. What are the challenges of analyzing Vodou songs? (exegesis)
8. How is Vodou stratified?
9. How do Vodou priests also function as unofficial Catholic priests? Why do they do it?
10. Is it possible to follow 2 religions at the same time?

Marcelin 26 - 46

Interpret and explain the following Vodou songs. Pay special attention to the bold-face text.

1.

Atibon Legba, open the gate for me, ago e!

Papa Legba, open the gate for me

So that I can pass through,

When I return I'll greet the Iwa!

Vodou Legba, open the gate for me

So that I can enter in,

When I return I'll thank the Iwa! Abobo!

4

Old bones, o! Old bones, o! Papa Legba!

Don't you see we're without bones!

Old bones, o! Old bones, o! Papa Legba!

Don't you see we're without bones!

7

Alegba stops, he's looking at me

We don't see him, he sees us

Look we don't see him

All those who speak well

He's there, he's listening,

All those who speak badly,

He's there, he's listening,

They sign my name Alegba.

They can't sign my tree

I'm asking where they'll see me.

Ayizan 4

[...] Ayizan – Gwèto let them do what they want
There is nothing here except God, oh!
The Creoles are troubling me
After God, I'm getting ready to watch, oh!
I watch the coast of Ginen
After you our Supreme savior
We must look to the Saints
This Ayizan, is Ginen's lwa
In Ginen, on the coast of Ginen
In Ginen, oh!
Abobo!

4 - Loko

I left Loko to watch the house for me!
Loko called Dahomey!
I left Loko to watch the house for me!
Loko called Dahomey!

8

Father Loko, old women
Women ask for cleanliness, women are never old
Kadyamisou says that Loko's women are old
Women are never old
The front of women's dresses demand cleanliness (bis)
Where have Loko's women been known as old?
The front of women's dresses demand cleanliness

Since a woman asks for cleanliness she is never old
I say old, Kadyamisou says Loko's women are old
Women are never old, the queen oh!
O my goodness the queen, we're talking
Women are never old
Old women, women are never old
Once women are clean
Women are never old
Loko Atisou says Loko's wife is old
She isn't old
Old women, women are never old, the queen o
Once a woman is clean
She is never old

5 - Ayizan

What shall I say, oh!

What shall I tell Ayizan (bis)

What shall I say?

It is God who gave me the Saint to hold

What shall I tell the Saints, oh! (bis)

What shall I say?

It is God who gave me the lwa to hold

What shall I tell the lwa, what shall I say, oh!

What shall I tell the Virgin Mary, Dossou, Dossa

It is God who gave me the lwa to hold

What shall I tell the coast of Ginen

What shall I tell them? Abobo!

2 – Ayida Wèdo

Vodou of the rainbow

Oh my Vodou lwa

Oh Vodou of the rainbow

Rainbow of my Vodou lwa.

2 - Ezili

Ezili your husband slept away from home!

Oh Mistress Ezili, your husband slept away from home!

Ezili your husband slept outside

Where is what he brought for you?

As a group, skim through the songs dedicated to the lwa you are assigned

- (1) Legba – crossroads, link between living & supernatural; priority lwa; first among peers;
- (2) Ayizan – consort of legba; old; ancient; female; palm tree; protector; market
- (3) Father Loko; vegetation, healing, herbalists; close to Legba & Ayizan; pipe & sympathetic
- (4) Danbala Wèdo – serpent; fertility; snake-like possessions; white; no swine
- (5) Ayida Wèdo – wife of Danbala; serpent; rainbow; sky; river Wo is curvy
- (6) Mistress Ezili – love, grace, beauty, seductive, luckless, multiple lovers; lost her son : (; perfume; white birds; jewelery; “pale” as “pretty”

- (7) Ogou – powerful, war, iron, fire, machete, saber;
red;
- (8) Azaka
- (9) Simbi
- (10) Gede

Develop a short list of the lwa's characteristics. What objects does the lwa have? Who is the lwa? How do the songs address the lwa?

Review of important Vodou terminology found in songs

wanga

lwa anba dlo

Emperor Dessalines

Abobo

flags

leaf – three leaves 'twa fèy'

langaj 'language'

Koki 'shell' and Agwe

Songs

Simbi

12

Leaves in the woods we are secure!

Leaves in wood we are secure!

The enemy caught me!

Leaves in the woods save us!

Agawou

5

They are really trying to figure me out!
I say to them, come and ask me here!
Agawou, animal without blood,
Oh we won't speak about everything!
Look, they are asking me!

Badè

10

Oh Badè! Oh Badè!
He is a valiant boy
But it is unfortunate!
He is a valiant boy
But he is without bones!

Gede Nibo

4

Behind the cross is Gede!
Gede Nibo lives behind the cross!
Great thanks, God is here!
Gede lives behind the cross!
Gede!

Gede Nibo

4

Behind the cross is Gede!
Gede Nibo lives behind the cross!
Great thanks, God is here!
Gede lives behind the cross!
Gede!

Important youtube clips about Vodou:

Haiti Nago pou Ogou [youtube]

Haitian Voodoo [national geographic]

Birth of Voodoo [Benin]

**Haiti society split over voodoo - 15
November 2007**

Quiz 1

Write your name on your quiz paper

1. What do the terms below refer to? Write some details about **2** of the following terms [4 pts]: (1) Legba (2) Danbala Wèdo (3) Mistress Ezili (4) Ogou (*you may list traits*)
2. In a song to Simbi we read “Leaves in the woods save us!” What might this refer to? [2 pts]
3. Why is Agawou an “animal without blood” and Badè “without bones”? What are the Vodouists talking about? [3 pts]
4. Define **3** out of **5** of the following Vodou terms [6 pts]:
Oungan Ounfò Manbo Ounsi Ason
5. Give an example of an African phenomenon found in Haitian Vodou. [2 pts]
6. Give an example of a European phenomenon found in Haitian Vodou. [2 pts]
7. These lwa are associated with the cross, death and sexuality in Vodou. Give the name of one of them. [2 pts]
8. Extra-credit [1 pt]: What does the term **ountò** refer to in Vodou?

Questions from Métraux:

1. What is a *ounsi*?
2. Créole language resembles which languages?
3. Give an example of a human who became a lwa.
4. How did Catholicism become so linked with Vodou?
5. Can you reconstruct Saint-Méry’s description of Vodou?
6. How are snakes incorporated differently in Vodou in Benin?
7. What is Petwo? Where does it come from?
8. What was the population of Saint-Domingue on the eve of the Haitian war of independence?
9. What happened at Bwa Kayiman under Boukman?

Notes on Karen McCarthy Brown (2006)

Define, explain and answer

1. Nanm 'soul' (p. 8)
2. Gwo bonnanj 'big guardian angel' (p. 8)
3. Ti bonnanj 'little guardian angel' (p. 9)
4. Zetwal 'star' (p. 9)
5. Mèt tèt 'master of one's head' (p. 10)
6. Are Vodou lwa *distinct* from Vodouists? Do they ever Leave the minds/souls of Vodouists? (p. 11)

African influences in the Caribbean (p. 1)

Fon
Yoruba
Akan

Vodou has a psychotherapeutic and healing orientation (p. 3)

Vodou does not dismiss modern medicine whereas modern medicine dismisses Vodou (p. 3).

Family & sexuality

Plasaj = commonlaw wife(s)

Urban Vodou temples = Haiti's social welfare system

Gender and Vodou

More women in authority positions in urban contexts

More men in rural contexts

More women are devoted servants of the lwa (Métraux)

Rituals and Possession

Letting go of the *gwo bonnanj*

Expelling spirits from inexperienced Vodou servants with the *ason* (p. 12)

The rites of passage – Catholic hegemony? (Not really)

Vodou ritual & possession:

Chofè 'heating things up'

Polyrhythms, dance, sweat, heights of grace and spirit (p. 13)

The lwa appear = possession performance

The lwa communicates to the community

The lwa criticizes the community or the horse her or himself (p. 13-14)

Métraux pp. 76-99

1. Is it easy to become a *oungan* or *manbo*? What are the obstacles?
2. What is a *pè savann* 'savannah priest'?
3. What kind of objects might an *ounfò* 'temple' have for the lwa Danbala or Gede, for example?
4. Explain Vodou's angelic mythology for the lwa.
5. What are some basic differences that Métraux notices in the comportment of lwa? [major versus minor spirits]
6. How do humans become lwa? Can you supply an example?
7. What is the difference between *Petwo* and *Radai*?
8. Are the lwa in one family the same or different, e.g. Ogou Badagri versus Ogou Feray?
9. When manbo/oungan go 'live under water' what do they bring back as evidence of their travels?

The Vodou pantheon – the performance of mythology

1. An important natural phenomenon symbolized in lwa. Thunder
2. Lwa of the crossroads Legba
3. Temple of Vodou Ounfò
4. Agwe Tawoyo is associated with the _____ Sea
5. Agwe's services are ... by the sea/*bak agwe*
6. Other sea lwa include ... (2 figures) Lasirèn (mermaid) Labalenn (whale)
7. Hissing, poking out the tongue Danbala
8. This lwa is said to interpret the otherwise incomprehensible sounds of Danbala Ogou
9. throws stones and native american axe-heads to earth Sobo (Sogbo)
10. Who screams "My testicles are cold" and what does this lwa mean? Ogou/Alcohol
11. The Haitian Ogou is linked to this profession Soldier
12. She is the commonlaw wife of Danbala (*plase*) Èzili

Can you identify the lwa?

1. basin Danbala
2. crazy about sunglasses Gede
3. the lwa of boaters Agwe
4. rainbow Danbala Wèdo / Ayida Wèdo
5. s/he climbs a tree Danbala
6. spends like mad Ezili
7. drinks, but never drunk Ogou
8. steals food from audience Gede
9. smokes a cigar Ogou
10. sacrificed dog Moudong
11. Dahomian Ogou Gou (forge, metallurgy)
12. speaks with nasal tone Gede
13. throws money at women Ogou

Quiz 2 – Métraux, Brown, Michel, J.L. [2 points each]

1. This lwa speaks in a nasal tone, he is prone to steal food from the audience, and he loves sunglasses.
(a) Ogou (b) Moudong (c) Danbala (d) Gede
2. Mary lost her son, Jesus, and this lwa, often associated with Mary, lost her son, too.
(a) Ayida Wèdo (b) Èzili (c) Ayizan Velekete
3. This lwa is a soldier, a metallurgist, he drinks without becoming intoxicated, he smokes a cigar. Those possessed by him wear fiery red.
(a) Danbala (b) Gede (c) Ogou (d)
4. Gede is known for strengthening the force of a talisman or charm. In Vodou this talisman or charm is a:
(a) wanganègès (b) wanga (c) asòtò
5. Ogou screams that “his testicles are cold” when...
(a) ...he is cold (b) ...he is hungry (c) ...he wants a drink
6. Generally speaking, the one possessed in Vodou is the...
(a) turtle (b) the snake (c) the hummingbird (d) the horse
7. Vodou is...
(a) a homogeneous religion (b) a syncretistic religion (c) basically Catholicism

8. Vodou is a prescriptive religion (Michel 2006: 28):
(a) True (b) False
9. Michel (2006:30) cites Robert Farris Thompson who wrote that Vodou is
(a) “Africa reborn”(b) “Africa reblended” (c) “Europe defeated”
10. Brown’s terms “cryptic tricksterism” refer to (see Michel 2006:33):
(a) Vodou lwa (b) Vodou priests (c) Vodou songs
11. “Capable of sustained existence apart from the body it inhabits” during possession (see Brown 2006:8):
(a) Ti bonnanj (little guardian angel) (b) Gwo bonnanj (big guardian angel)
(c) Nanm (soul) (d) Zetwa (star)
12. In J.L.’s text # 28 he says that “As soon as dusk falls, Simbi, people change their skin”. Who is he referring to?
(a) Protestants (b) Vodouists (c) Catholics
13. According to J.L. text # 54 and other authors the “lwa Ginen” are:
(a) inherited in the family (b) purchased from an priest/priestess
14. In text # 95, J.L. says that he wants
(a) God (b) Ginen (c) both
15. (extra-credit) He is the lwa of the farmer and the countryside.
(a) Azaka Mede (b) Ogou Badagri (c) Legba

Reading in J.L.'s text:

See songs in part 1: 87, 88, 95; part 2: XIII-XVI, 41, 44, 63, 67

Questions for communication: (Desmangles 2006)

1. What Christian symbols does Vodou reinterpret?
2. How do Vodouists interpret the cross? Are they African or European modes of thought?
3. Again, what region of Africa dominated the development of Haitian religious culture?
4. In what direction do Vodouists dance around the *potomitan* 'centerpost'?
5. Who is Saint Peter linked with and why?
6. What is a *pè savann* 'savannah priest'?
7. What is hagiology?
8. What does the Cross have to do with the atmosphere and the *telluric* regions?
9. Who is Mawu Lisa in Dahomian theological thought?
10. Explain the notion of *mirrors* in Vodou (Loko-miwa 'Loko-mirror', the mirroring between Vodou authorities, etc.
11. What is the *axis mundi*?
12. How is the Vodouist her or himself the Cross?

Questions from Métraux on POSSESSION:

1. Describe the expected behavior of the horse. Before, during and after the event.
2. How long can possession last?
3. What is the comportment of Vodouists toward the possessed?
4. What is the role of the Vodou priest and the *ounsi* with regard to possession?
5. How does one learn about the character and behavior of a lwa?
6. What is the place of habit and tradition in possession?
7. What effect does a lwa have on the possessed individual?
8. What is the link between individual and lwa?
9. Why is it impossible to link possession to a “hysterical” psychological disorder?
10. Are Vodouists really possessed? Does it matter? Does wine turn into blood in Catholicism (transubstantiation) Does it matter?

Questions for discussion on Nelson Marcenat's interview

1. How long has Nelson been a Vodou priest?
2. Who *was* and *wasn't* a Vodou specialist in Nelson's family?
3. Describe *kanzo* initiation? What are its various aspects and what is it for? Could you handle them?
4. What are some of the incredible feats attributed to those possessed by the lwa?
5. What kind of Vodou does Nelson reject? What kind does he embrace?
6. What are the marks of an (il)legitimate priest?
7. What are the various healing and health services offered by Nelson?
8. How did Nelson receive his mother's blessing to pursue Vodou specialization?

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9. What kind of Vodou does Nelson warn against? What kind does he recommend?
 10. Describe some features of Nelson's annual Vodou celebration (Dec. 24th).
 11. What is the mark of someone who impersonates a Vodou priest?
 12. How does Nelson treat the severely mentally ill, i.e. those "who eat rocks"?
 13. What is the role of prayer in Nelson's approach to healing?
 14. What is a baptized lwa?
 15. What kind of possession will Nelson not tolerate?
 16. What powers does Nelson attribute to his grandparents and what does the story suggest about the status of Vodou at the time (1940s).

Métraux pp. 141-156

Questions for sharing and learning:

1. The lwa present themselves in interesting ways. Describe some of them. (Èzili, Azaka, etc.)
2. What are the meaning and role of dreams for Vodouists? Who appears in the dreams? What do they mean? What are your own beliefs about dreams?
3. Who are the Twins or Marasa? What is their character? Are they present or past? What are some of the stories associated with the Twins?
4. Who are the babies born before or after twins?
5. Describe the *manje Marasa* ‘the food of the Marasa’.
6. What are some examples of ‘animist beliefs’ in Haiti and Vodou?
7. How does Métraux present the *gwo bonnanj*? How are they related to immaterial *zonbi*?

www.youtube.com

**Divine Horsemen The Living Gods of
Haiti Maya Deren Part 1 of 6**