

africans concept of masquerades and their role in societal ... - constituted not only the living, but also the dead and spirits. thus among the esan, the erinni (elimin masquerades) are organic to their myth of creation. in this way, they function as the major stabiliser of the people's destiny. as far as the people are concerned, they are ancestral spirits who periodically visit **(ekpo) masquerade in edo belief: the socio economic relevance** - african conceives of the dead as living dead who at death now take abode in the spirit world. masquerades- ekpo and egungun among the benin and yoruba, stand the attention of this current endeavour. the origin, practices of the cult, the taboos, its nexus with festivals, its significance etc, are some of the **igala masquerades as agent of moral and social ...** - igala masquerades as agent of moral and social transformation theophilus adama kogi state college of education, ankpa abstract igala people's worldview is a conglomeration summed up in their spiritual and secular lives. igala people believe in the world of the living and world of the dead. it is believed that **costumes and the origin of egbo - tandfonline** - ancestor-worship is an age-long and common tradition among the yoruba. the dead ancestors are believed to be keeping constant watch over the welfare of their living descendants. they are regarded as the link between the physical world and that of the spirit and are one of the channels through which the **the use of masquerade cult and umu-ada fraternity (igbo ...** - ancestors or dead ones that came to make peace physically. ... onuekwuzi (2001:160) believes that among the igbo the masquerades were very powerful instruments of government before the advent of colonialism. ... masquerade is a medium through which the living igbos communicate with the living dead. again masquerades symbolize societal ... **international journal of english literature and social ...** - there are different classes of masquerades, and their class depends on their performance. some masquerades warrior-like expertise, mystical powers, youthfulness, and old age, each masquerade performs specialized skills such ... performance, there could be competition among different types of masquerade in the village square. the essence is **the living dead: anthropological interpretation of rites ...** - the living dead: anthropological interpretation of rites of passage in umuahia and emure ekiti ... adebolu, oladosu o. (2016) "the living dead: anthropological interpretation of rites of passage in umuahia and emure ekiti,"the journal of traditions & beliefs: ... the living dead published by engagedscholarship@csu, 2016. **a be either the spirits of dead ancestors who have ...** - manifestation of the dead among the living, the former become not only instruments of social solidarity and communal affirmation, but entertainers who dramatize their own life as well as those of the living. to participate in the igbo theatre is a fascinating experience because it **the odo masquerade institution and tourism development: a ...** - the odo masquerade institution and tourism development: a case study of igbo-etiti local government area of enugu state ... the odo masquerades live in both grooves and mud- houses with thatched roof. presently, corrugated iron-sheeted houses with brick blocks are built for ... onyeneke (1987) on the dead among the living: masquerading in igbo ... **faculty o arts - university of nigeria nsukka** - 4.1.3 the at and agaba masquerades - - - 45 4.1.4 other unnamed masquerades - - - - 46 4.2 objects - - - - - 51 4.2.1 use of fan - - - - - 52 ... others see it as the appearance of the dead among the living. there are still others who see the masquerade as mere entertainment that appears and performs during festival or ceremonies ... **the heritage resources of afikpo in ebonyi state, nigeria ...** - the heritage resources of afikpo in ebonyi state, nigeria: ... it is defined as an intermediary between the living and the dead. ... and living), and the visitation of masquerades signify the rapport in the communication (onyeneke (1987). better still on ritualism, turner (1967) defined ...

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