

Dr. Kyrach Malika Daniels [00:00:16]:

We especially need more Haitian scholars of Vodou. And, you know, I believe that everybody can study anything as long as they do it with respect and integrity, And I believe that very firmly. And we need to be training more black scholars of voodoo and more Haitian scholars of voodoo because we're underrepresented And because I do think that there is something unique that we can bring to the table as, you know, those who are coming from the heritage, Not only with regards to language, because language is a major component of understanding Vodou and understanding religious heritage, but also because There are access points that are different for Haitian scholars. You know? And that's really significant too. Recognizing the ways in which, like, you know, when I do and conduct research with different vodou communities in Haiti, I do work in. I do work in. I do work in. I do work in.

Dr. Kyrach Malika Daniels [00:01:11]:

I don't call people by their first name. That's not respectful. And I know that not because I'm a researcher. I know that because I'm Haitian, And I am not the equal of somebody who is 50 years old or even 40 years old. I'm not I'm not their age mate. I'm not their peer. So in addition to using titles like Ungar or Mambo, if that's appropriate, I would say Tonton or Trancin or. Right? Those are cultural nuances that people who are from this culture will be very familiar with, and that might even come naturally to us.

Dr. Kyrach Malika Daniels [00:01:45]:

You know? And so I think that there are some valuable perspectives that everybody can bring. You know? And I also really think that it would be great for us to have more Haitian scholars of Vodou. And There are some that are up and coming, which I'm very, very excited about. You know? There's a new generation of Haitian Vodou scholars and Vodou scholar practitioners that is emerging, and we have more work to do.

Patrick Jean-Baptiste [00:02:14]:

From John extraordinaire.

Dr. Kyrach Malika Daniels [00:02:16]:

How may I help you?

Patrick Jean-Baptiste [00:02:17]:

Little bit. Right? Can you talk about ritual order and its importance in voodoo ceremonies.

Dr. Kyrach Malika Daniels [00:02:27]:

Yes. Of course. So first of all, thank you so much for having me. Looking forward to the conversation. And the first thing that I would say is that has different meanings in different voodoo communities. But what it always refers to is how things should be conducted,

Ritually speaking. In the context of southern Vodou, and this is really important because southern Vodou and northern Vodou have a lot of different variations. There are a lot of different genealogies of Vodou, equally valuable lineages, but different ways of manifesting devotion and pursuing practice and worship of the loa, of the spirits.

Patrick Jean-Baptiste [00:03:07]:
Mhmm.

Dr. Kyrach Malika Daniels [00:03:08]:
So in the context of Leglumon in the south in particular, when people are referring to the guiman, they're talking about certain things that are that may include prohibitions. They're talking about a sequence of things that have to be Haitian in a particular order so that they will see that you are handling things in a ceremonial manner respectfully. So I'll give an example. In the context of calling for during ceviste or danse or fette, meaning a ceremony. There is a particular order in which you will call the spirits. You don't just call them out of any which way, haphazardly or, you know, randomly. You start with a particular sequence. So that means that you're starting with spirits like Avadra, Grand Sheme.

Dr. Kyrach Malika Daniels [00:03:58]:
Everybody knows that Legba is, you know, the first. But in fact, very interestingly, there are a few spirits whom you call even before Legba. That includes, to, the sacred drums. Why is that important? That's important because following the, which opens most ceremonies, a series of Catholic prayers recited in both French and in Creole. Following that, the drums can begin. And for the drums to begin, you have to salute Unto, who is the sacred drum itself and also the spirit of the sacred drum. And then after you've called, you can sing to, you know, who are like the openers of the roads, and then you arrive at. Following, you go to.

Dr. Kyrach Malika Daniels [00:04:46]:
Following, you go to. Following, you go to, etcetera, etcetera, etcetera. And so there's a whole sequence of things. And part of the reason that that is important is because each family might do things a little differently, but each family, meaning that you start with the lada spirits, then you move to juba spirits, then you move to nago spirits. You see? And so the research that I did about the Haitian was really fascinating to me because it wasn't just something that was theoretical, I realized. It has meaning and ways in which you can see that being manifested in ceremony through regluma. Raguma can also refer to ritual prohibitions. So for instance, when people are getting initiated during rites of Kanzuo, which is initiation, there are certain things that people can and cannot do.

Dr. Kyrach Malika Daniels [00:05:47]:
You're not supposed to engage in sexual intimacies, for instance, when

you are working to prepare people for their initiation. You abstain from that. Right? There are, you know, regluma that people follow after they've gone through Kanso initiation in the southern lineage. You know, you can't drink alcohol. You can't, eat pork. You can't eat you know what I mean? So there are all of these different ways in which Different family gene lineages and different temple lineages will conduct themselves, and regluma refers to the ritual sequence of things and the ritual Way of conducting oneself and the community. I mean, I think that that's something that's not unique to voodoo. That's religions all over the world.

Dr. Kyrarah Malika Daniels [00:06:28]:

I mean, people are very familiar with the way, you know, the Catholic rituals go. There's a sequence. There's an order. There's how things are done. And at a certain point, You might be able to say, oh, well, we do these things. You know, we offer for instance, you might say, we offer, you know, champagne to the captain of the seas, because he likes champagne. And we offer, you know, to this spirit, and we offer to this spirit because they like them. That's what they prefer.

Dr. Kyrarah Malika Daniels [00:06:58]:

But at a certain point, when you keep asking that question, answer is just gonna be it's tradition. Right? And so I think that that's something that's true of all world religions across the world that there's a way in which people establish those. That doesn't mean that these traditions can't be, Innovated upon. And I think that that's probably one of the primary differences with a lot of African and African diaspora religions. This is something that certain scholars refer to, like John Thornton, as continuous revelation. And this is a very fancy way of saying that Our code of ritual conduct is not set entirely in stone. Whereas traditions of the book, like The Bible for Christianity, the Quran for Islam, Hasidic texts or, you know, the Torah for Jewish communities, They indicate that there's a certain way that things must be done, and people typically will say, you know, you can't divert from that path. Congo religions, Yoruba haitian, it's not that we have nothing written down, but history, these have been oral traditions.

Dr. Kyrarah Malika Daniels [00:08:09]:

And so at times, things may change, but by and large, we we adhere to traditions because

Patrick Jean-Baptiste [00:08:17]:

You mentioned, Daniel Lafonta. Yes. The the difference between nation And. Am I being too extra with the nasal there? What's the

Dr. Kyrarah Malika Daniels [00:08:31]:

No. That's a very important distinction. Yeah. I think so. Mhmm.

Patrick Jean-Baptiste [00:08:36]:

Okay. Okay.

Dr. Kyras Malika Daniels [00:08:37]:

I'm going to say that I really appreciated the distinction because I had written this whole essay as. And, you know, I I will be very transparent here. I am of Haitian descent. I am a heritage speaker, but I also studied Haitian Creole in school because I wanted to learn how to write it and to read it, and I didn't always speak Creole. You know, I'm my mother is Haitian. My father is African American. So it's something that I learned in a formal context as well. And I knew that the word for country or nation was n a s y o n.

Dr. Kyras Malika Daniels [00:09:12]:

And I shared the essay because I think this is really important with elders in the field, with my spiritual mother, and also with elders such as And it was who said, you know, we have to be clear that there is a distinction between the geopolitical state, nation, and spiritual haitian. And that was very illuminating because when I conferred with several others, They absolutely agreed. They said, oh, yes. Definitely. And I mean practitioners as well as scholars. Like, yes. There's there's a difference. And I think that there are Reasons of a number I think that there are a number of different reasons as to why this might be, including the fact on a cosmological revolution spirits come in ceremony, one of the ways that often they can be distinguished is because they come speaking differently than humans do.

Dr. Kyras Malika Daniels [00:10:13]:

They often will come speaking language, which is a coded ritual language of West African origins, a blend of different West African languages, some of whose meaning we have forgotten, some of whose meanings we still know, but they also come speaking in a very nasal fashion. The spirits come speaking in a very nasally fashion. This is especially true of the or family of spirits. Right? And that's one way of distinguishing, You know, spirit voice from human voice. Not all the spirits speak in exactly the same fashion, but many spirits come speaking with more of a nasal sound, especially the Gede spirits.

Patrick Jean-Baptiste [00:10:58]:

The etymology of the word. Mhmm. I I asked one of my, my cousins. She she's a mambo. And she told me like, she just calls it. She's like she was really refers to it As voodoo. What's the what's the origin of of of that word? It it's not just a scholarly word, is it?

Dr. Kyras Malika Daniels [00:11:19]:

No. It's not just a scholarly word. Vodou comes from the Fon language term Vodun. And the Fon language is spoken in currently Benin, And it comes from the Vodun tradition of Benin and of the ancient kingdom of Dahomey, where there were multiple different ethnic groups, Alada peoples and Fon peoples and Dahomean peoples, all of Umah peoples in the north, And all of these different nations of people, and I really

encourage us to think about the importance of language when we refer to African peoples I don't use the term tribes. It's a deeply racist term. And mostly, it's only used to refer to black and brown peoples, But we had our own nations. We had our own geopolitical states. So these different ethnic groups, these different nations coming from the kingdom of Dahomey practiced a tradition known as vodun.

Dr. Kyrarah Malika Daniels [00:12:13]:

Now once upon a time, it wasn't called vodun, but vodun was the term that referred to the spirit. So the way that we use the term in Haitian Vodou to refer to the spirits or the way that Yoruba practitioners or devotees use the term Orisha. The Dahomean peoples refer to their spirits as Vodun, so it means spirit. There are some people who have broken that etymology down even further to say that is the term for spirit. And you can see this because a lot of the terms that we have remembered and continue to use today are either the same terms from fonbe or slight haitian. So all of those words in vodu that start with those hu, like, When we talk about the, there are a lot of these terms that we can still trace today to fengbei, and a lot of them have that hong prefix, meaning spirit. That comes from the Vodun, term itself. Now I would agree with your cousin in noting that many Haitians and many don't say, I am a That's what they would say in the South, and the term in the North that people more often use is, but many people don't say that.

Dr. Kyrarah Malika Daniels [00:13:27]:

They say I am the one who serves the spirits. That's a very common refrain. It doesn't mean that People don't recognize new language. I think now people are starting to I think devotees in Haiti are starting to use Vodouizan or Voduvier a little bit more. But many, many, many people who are devotees typically just say.

Patrick Jean-Baptiste [00:13:54]:

So voodoo v is is the plural, right, for voodoo is in the sense. Right? You're talking about collective living.

Dr. Kyrarah Malika Daniels [00:14:01]:

Different mm-mm. No. They're actually 2 different, etymologies. So v, is also fombe, and it comes from small. It means small. So voduvie is like The small one of the spirits, meaning, like, the child of the spirits. Okay. Okay.

Dr. Kyrarah Malika Daniels [00:14:17]:

Vodouvie is typically the term that people use in the North to refer to Devotees. Vodouvie means the same thing as Vodouisins in the sense that Vodouisins is the way that devotees would refer to themselves in the South. But again, many people would just say and why is that? That's because of the philosophy of many African religions, which is that religion is not something that is separate from everyday life. Revolution doesn't exist in this little pocket or this little corner

of the house. It is the whole experience. And so I think that that is reflected when people say. It's just what I do. It's it's when people say, oh, Vodou is not a revolution.

Dr. Kyrarah Malika Daniels [00:14:53]:

It's a way of life. I said, well, it's both. You know? And I think that the reason that people push back against that, notion of voodoo being a religion is because they associate religion with Very formal doctrine and biblical texts, and religion has to only look this way. But I use Charles Long's definition of religion, Which I think is very illuminating. He says revolution is about orientation in the ultimate sense. I love that because it allows us to understand religion as both faith and practice as both belief and ritual. And so if it's about how we orient ourselves in the world, Then a way of life includes that and can also be religion. So voodoo for me is definitely a religion, and it is a way of life.

Patrick Jean-Baptiste [00:15:41]:

Numerology and Haitian voodoo, what's the significance of the number 21?

Dr. Kyrarah Malika Daniels [00:15:47]:

If I may just add one more thing. I think one thing that's really helpful when I talk to my students too in identifying the origins of the term vodun versus voodoo versus voodoo, I always tell them, voodoo is Hollywood. Voodoo is Hollywood. It's the zombies. It's the dolls. It's not the tradition that we're talking about. When we're talking about vodou in Haiti, it's v o d o u, vodou. And I think that, that's important because it allows us to differentiate the actual lived experience of people versus the sort of Hollywood imaginaries.

Dr. Kyrarah Malika Daniels [00:16:22]:

So okay. Please, pose your question again. Numerology. Right. With regards to 21, I think that, again, many different societies, many different World traditions believe that different numbers play different functions and different roles. 3 seems to be a very powerful mystic number in a lot of different societies. Of course, we know in Christianity, 3 refers to the holy trinity, the 3 wise men, father, the son, the holy ghost. In Haitian Vodou, when I ask about the number 3 people will typically say, oh, father, son, holy ghost.

Dr. Kyrarah Malika Daniels [00:16:53]:

Some people will also say it's the 3 graces. So I think that's faith, Charity and hope, if I'm not mistaken. I could be wrong about that. I wasn't a good Catholic kid, so I could be wrong. But I I know that 3 carries an important number, Numerological quality because of its connection to Christianity. 7 also is considered a very mystic number. And then, you know, when you think about numbers in terms of their manifestations in the real world. 7 is regard first of all, it's Prime number.

Dr. Kyras Malika Daniels [00:17:25]:

So a lot of times prime numbers are regarded very highly in different societies. Mhmm. But in addition to that, like, if you were to take, You know, dominoes, for instance, since, you know, the way that 7 is portrayed is, you know, 3 sets of dots facing each other, mirroring each other with 1 dot up high. It almost looks like a house.

Patrick Jean-Baptiste [00:17:48]:

Mhmm.

Dr. Kyras Malika Daniels [00:17:49]:

You see what I'm saying? It almost looks like a structure. So there's a way in which 7 represents wholeness or completeness as well. So 21 is 3 times 7. There is 1 more thing I wanna talk about with Yes. At least with regards to numbers. Mhmm. So many people, when they talk about how many lwa there are, will say that there are a 101 spirits or 401 spirits.

Patrick Jean-Baptiste [00:18:09]:

Mhmm.

Dr. Kyras Malika Daniels [00:18:09]:

And that number is really for a few different reasons because in Yoruba cosmology of the Ifa tradition or the Ishe haitian of southwestern Nigeria understands that there are 401 spirits 401 Orisha. And they say specifically that there are 200 destructive spirits and 200 creative spirits, meaning there's a balance. And that plus one is very, Very important. So there are scholars such as Foulayo Wood who have talked about this. The importance of this plus one principle means that it's ad infinitum. More spirits can also can always reveal themselves. This goes back to the the haitian of continuous revelation that the spirits can always come and manifest or bring new messages 2 people bring new messages to religious devotees. And so the whether it's a 101 or whether it's 401, There's always going to be a signaling of that plus one principle indicating that Mordocan reveal themselves to us.

Dr. Kyras Malika Daniels [00:19:22]:

This is the case, for instance, with Dessalines. Right? And Boukman history played very important roles in the Haitian fight for freedom, And they have become deified. You know? And so they became inducted, if you will, into the voodoo pantheon, and there are songs for a bookman. You know, there are ways of acknowledging that that principle. So I also think that 21 might be connected to that idea of the plus one principle. It's not 20, Which is a nice round number. It's not 30. It's 21.

Dr. Kyras Malika Daniels [00:19:49]:

I think that part of that is in introducing or continuing with that

notion of the plus one

Patrick Jean-Baptiste [00:19:56]:

A little bird told me you have a photographic memory. Is that true?

Dr. Kyras Malika Daniels [00:20:02]:

That's really funny. I'd be very curious to know who said that. I don't think I have a photographic memory, but I study art. So I I I would like to say that I have a by. But I don't think I'm in photograph anymore.

Patrick Jean-Baptiste [00:20:13]:

Okay. Okay. Well, that goes my whole question because I was gonna ask you to write off all 21 No. Sure.

Dr. Kyras Malika Daniels [00:20:20]:

Oh, but you see, that's a good exercise Yeah. Because you can't because there are different people who have different lists Sub 21 nations. Right? And so not everybody agrees on them. But what I will say is that was one of the things that really fascinated me about this research study is most people whom I spoke with couldn't list all 21 because, first of all, 21 is a lot to remember off the top of one's head. But in addition to that, because not everybody agrees. Some people, for instance, don't say that gay day is its own nation. They say that it's actually like a family. And then there are many people who agree that gay day spirits are related to spirits, but they're not exactly the same.

Dr. Kyras Malika Daniels [00:20:59]:

Some people say you have to distinguish them. Are people who say Macaya is its own nation. I believe this is true of Guachel Bovoire Dominique, the great late anthropologist and vodouize vodou priestess, who argued that Macaya was its own entity. There are others who say that Macaya is an initiatory society. Mhmm. So it would be difficult to list all 21 because not everybody agrees on them. I mean, I would say people agree on, like, maybe 7 or 8.

Patrick Jean-Baptiste [00:21:23]:

Okay. You know?

Dr. Kyras Malika Daniels [00:21:24]:

People would agree on Gada, Juba, Nagu. For the most part, many people would say can go together. And then after that, it starts to be tied to your lineage your temple, which other nations are included?

Patrick Jean-Baptiste [00:21:40]:

You just mentioned, Michel Bovard Dominique. What's the role, And function of and. Were you at it? Talk about Max, The father Mhmm. Of of Russia. How in how instrumental, their works, daughter and father, in the study of Haitian voodoo?

Dr. Kyrarah Malika Daniels [00:22:03]:

Thank you. Their work is very, very important and I would say foundational, and I wish that more of us cited them. I know that even myself, I have more to read of Beauvoir Dominique's work. I have more to read of Beauvoir's work. I don't wanna suggest that I've been exhaustive my readings, I know that part of it is language access. You know, many of their works were written in French, but I think that that it behooves us to engage with their work because they had some very significant contributions to make as scholar practitioners. And, you know, Haitian Vodou, I think that there are all different types of intellectuals. I think many Mabon and Unguen are some of the wisest people that I've ever met, You know, from their knowledge of pharmacology to their familiarity with narrative, mediating social relationships, Providing counsel for devotees, orchestrating enormous ceremonies and fits.

Dr. Kyrarah Malika Daniels [00:22:59]:

I mean, they're some of the wisest and most knowledgeable people I know, And they haven't necessarily all gotten PhDs, but there are organic intellectuals. Right? So knowledge doesn't always come from a classroom. And the classroom can be in multiple places. It can be in the forest. It can be in the temple. And in addition to that, there is something quite remarkable about the fact that Rachel Bovoire Dominique and her father, Max Beauvoir, were both scholar practitioners who had studied history, culture. I mean, At C. Max Beauvoir was a biochemist.

Dr. Kyrarah Malika Daniels [00:23:31]:

That's remarkable because he understood not only the role of plants on a religious revolution, but on a chemical level. You know, what types of properties could be activated through medicinal Plant bass and through the ingestion of leaves and things of this nature. I think that, you know, The role of Ati is a word its etymology can help us understand the role that it is aimed to play in Haitian Vodou today. So Ati, people are suggesting scholars are suggesting that Ati comes from the notion of the tree Being a site, Lipozois, not only a residence of the spirits, but also, a pillar of support for the community. And there are spirits the spirit or the vodun of Benin known as Iroko is a spirit of a great tree, a magisterial tree, and some suggest that it's the cottonwood silk tree, which is for us in Wodu, the mapu. And so Iroko became for us, but the term, I believe, In one of these languages, perhaps it's Phongbe refers to great tree, and so that was what the role was supposed to represent for us. And, you know, people have colloquially called it like, oh, the Atsi is the pope of Haitian Vodou. And in a way, you know, he was supposed to be a unifying force.

Dr. Kyrarah Malika Daniels [00:25:00]:

But again, I will mention that I think it's really important that we recognize that largely speaking, Vodou is a decentralized religion

like many other African and African diaspora religions. So it's not as if 1 person could make a decree that every other temple would follow because we all have our own different genealogies within these traditions And different families practice differently than Asoegui lineages. You know? The the lineage of Asoegui is its own very particular thing. So he comes from the Azoguhi lineage, and he had 2 daughters. I believe the entire family was initiated. And Jean Claude Von Von Dominique really was, I think, ready to carry the baton, if you will, with her scholarship. She also had done some really important work on So he had done really important, you know, publications with publishing, which very few people had seen in written format before he had published it outside of their own personal temple. You know? And that some people said that that was brave.

Dr. Kyrah Malika Daniels [00:25:59]:

Some people said that that was not something that was Wise because you shouldn't be sharing something so sacred and and particular to 1 temple with a larger audience, but I think that that was the role that he wanted to play. You know, my mother, who Her name is Gludsey Michelle, but she grew up in Haiti. And she said she always remembered in the 19 seventies, you know, Max Beauvoir would be Interviewed on television, and they said, and he replied, And she was floored, you know, that somebody with a PhD in biochemistry would reply that their profession or that your career is vaudu priest. It made quite an impression on her, you know, and I think a generation Several generations of people. Now La Charle Beauvoir Dominique, in addition to her really important work connecting and and identifying and studying Taino lineages and roots A Haitian voodoo. She also did some really fascinating work on Bizon Go, the initiatory society. And I actually remember I had, you know, the privilege to interview them. And I remember counter conversation with where she said, you know, you need to do some work on Bizon Go.

Dr. Kyrah Malika Daniels [00:27:04]:

And I was like, But it I felt like there was still so much work to be done on Vodou itself in terms of demystifying it and Making sure that people understand this is not a demonic tradition. I feel like we have a ways to go with Vodou first before I felt Like, I would be comfortable doing work on an initiatory society such as Bizon Gol. But I do hope that there are more Haitian scholars who will begin doing that work on initiatory societies because it's deeply important. They have profound connections to Vodou, but they are not same thing.

Patrick Jean-Baptiste [00:27:40]:

Let's dig dive a little deep, but not too much Toussaint into the This sort of scaffolding is kinda more fluid than solid. Right? It will regionally vary, but give us a sort of a basic understanding of how it's Structured. What is the shape of the pantheon? Mhmm.

Dr. Kyrah Malika Daniels [00:28:02]:

So we have the high creator god who is known by many names. The most common name that I'm familiar with is Bonjour, which is from the French good god. There are others who indicate that the name of Bonju is Olorun, which is quite profound because Olorun is the name of or Oludumare is the name of the high god in the Ifa tradition or the Ishe tradition of Nigeria. So, again, there are these linkages and these connections that we can make directly to specific ethnic lineages and religious traditions on the continent. So Holorum coming from, Oludumare. And in the Cuban tradition, the high god is known as Olorum. And underneath the high creator god who put the world into motion and who I would say is not gendered. Many people use the term he, but as we know in Haitian Creole, there is no he versus she that is identified by gender.

Dr. Kyrah Malika Daniels [00:29:01]:

We just say li. So I don't think that the high god is gendered. Underneath Monju are the spirits, Ruayo, who have many many names. They can be called misteo, the mysteries, which I love. They can be called invisibio, the invisible ones. They can be called, in the north especially, Angels. And, of course, we can imagine that this comes from the introduction of Catholicism where we understood that there were angels who do the work of god. So underneath The high creator god who, frankly, is very occupied with high order functions Doesn't really have time for the everyday realities of humans, and that's what the are for.

Dr. Kyrah Malika Daniels [00:29:44]:

They hold up different domains. Some live in the sky. Live in the sea. Some live in the forest. Some live in caves, and they take multiple forms. By and large, people would say That they have, you know, an ephemeral quality, but they can manifest in human mediums, or they can manifest in a tree or in a rock or in a wave or in a person. There are also after that, you know, realm of the spirits, meaning the. There are.

Dr. Kyrah Malika Daniels [00:30:14]:

They are the ancestors. And the ancestors come in a few different forms. There are those whose names we know and we remember, Our grandmothers who have passed, our great grandfathers who have passed, our aunts, our uncles, our cousins, but there are those whose names we do not know, who are Far, far, far back in our genealogy. So for those of you who are doing the 23 and Mes, you know, who are finding out that you may have had ancestors who come from this place or that place, You know, these are the ancestors who really and Maya Darren says this. I really like this language. The ancestor at a certain point becomes a principle. Right? It no longer is an individual person whom you knew and who knew you. It is now a sort of concept.

Dr. Kyrah Malika Daniels [00:30:53]:

They become abstracted. So a lot of times in people will say, You know, the names whose the ones whose names we know and whose names we do not know. And then there are humans. So we have or. We have the mysteries, and the ancestors, both of whom comprise. So the spirits and ancestors work hand in hand together, and then you have humans. And in the human realm, there are animals, there are plants. All of them have a sort of divine energy that connects all of us together.

Dr. Kyrach Malika Daniels [00:31:33]:

Humans are not regarded as necessarily being more important than animals, but we have free will and we have agency. And so we pray to Sansejo. We pray to the Loa For guidance, for direction, and we might also pray to. We might also pray to. But typically for everyday matters, if you're asking for Healing, if you're asking for strength, if you're asking for courage, if you're asking for hope, if you're asking for everyday things of human experience, you would pray to the and to.

Patrick Jean-Baptiste [00:32:06]:

Excellent. Excellent. So where do the Catholic priest or Catholic saints fit into this pantheon? What do they where do practitioners put them?

Dr. Kyrach Malika Daniels [00:32:17]:

Great question. The Catholic saints have been associated with different and with different divine energies. Now the term that people often use to refer to Vodou and to other Caribbean religions is syncretic. These are syncretic traditions. I really don't like using that term to refer to these traditions because, again, just like the term tribe, syncretic is only used to refer to basically black and brown people's religions As if Christianity, Islam, Judaism were not also blended traditions. I mean, in fact, scholars indicate that Jesus was probably born in August, The reason that they chose December 25th as the date of Jesus' birthday is because the Romans who were trying to convert the kingdom at a certain point in 4th century realized, the winter solstice is a really big holiday for these Greek, quote, unquote, pagans. And so if we align it at the same time with the counter solstice festival, And we're more likely to be able to convert more people to Christianity. So to me, that's an example of a syncretic faith.

Dr. Kyrach Malika Daniels [00:33:17]:

So if we talk about All world religions are syncretic? No problem. But if you're gonna just talk about African derived revolution, no. So I call them blended religions. One of the things that we have to understand, of course, is that Christianity was imposed upon African descendants in the Americas. There's no doubt about it. And Africans, by and large, and African descendants were forbidden from practicing African religions. Now there is an important historical nuance that we have to incorporate here. And that refers to or that must incorporate

our understanding of the Kongo Kingdom.

Dr. Kyras Malika Daniels [00:33:50]:

And I promise I'm going somewhere there with this, Patrick. Don't think I've lost my train of thought.

Patrick Jean-Baptiste [00:33:54]:

Oh, no. No. You did. You have photographic Remember. Remember?

Dr. Kyras Malika Daniels [00:33:59]:

Right. Supposedly. I better live up to it. In 1486, The Portuguese narrative in what is the kingdom of Congo. Today, this is the regions of Gabon, the Republic of Congo, the Democratic Republic of Congo and Angola. There is a sliver about the size of California in these coastal regions that was known as the Congo Kingdom. And the king at the time who met the

Patrick Jean-Baptiste [00:34:27]:

Congo with a k. Sorry. That's Congo with a k. Right? Okay.

Dr. Kyras Malika Daniels [00:34:30]:

That's absolutely correct. Yeah. There was no c in the orthography. Yes. Exactly. So Congo Kingdom, they were met at the time by King Nzinga Angkou. And King Nzinga Angkou said, this Catholicism thing, this is really interesting. Tell me more about it.

Dr. Kyras Malika Daniels [00:34:45]:

And so the Portuguese brought more missionaries, Capuchin missionaries in particular. And in 1491, King Nzingu converts to Catholicism. He becomes baptized as king Shuao the first. So this is a year before Columbus arrives in the Americas to cause all the devastation that he did. You have a Congo king on the African continent converting to Catholicism. Now we know that Christianity has a very long legacy in Egypt and in Ethiopia. And in fact, Ethiopia is like the 2nd nation to become Christian in the world, and Africans were Christian For Europeans, you know, the king Ezana converts his Aksum Kingdom in Ethiopia to Christianity, and they became Ethiopian Orthodox Christians in the 4th century before Constantine converts Rome to Christianity. But on the western side of the continent, You have a very early introduction to Christianity as well.

Dr. Kyras Malika Daniels [00:35:41]:

So in 1491, King Joao the first becomes baptized. Now here's a part that they don't tell you. He reverts back to indigenous religion. He tries it on for a little while. He says, I don't like this. I'm going back to my ancestral religion. But he has 2 sons who battle over the kingdom when he died. 1 son was for indigenous religion.

Dr. Kyras Malika Daniels [00:35:59]:

1 son was for Catholicism. And the son who had converted to

Catholicism and wanted to convert the kingdom won the battle for the throne. So king Afonso the first converts the kingdom of Congo to Catholicism as a whole. Now it's really important to recognize that This would be an Africanizing of Christianity, a Congoization, if you will, of Catholicism that takes place. So people were becoming baptized. They would do what's called, which means to eat salt. But it's important to know that parts of these baptisms were also tied to indigenous religion. People would eat salt because they understood it as a way to ward off negative evil forces or negative spirits.

Dr. Kyrah Malika Daniels [00:36:46]:

They would become baptized because the simbi, which is the name for spirits, it's the equivalent of loa or or Shat, the basimbi, in the plural, would initiate you in the waters. So they were engaged in this Racism, but they were simultaneously engaging with their ancestral indigenous religion of Congo as well. Why is that important? That's important because that means that Congo as a region has been Catholic for 500 years, but it has definitely been an Africanized Catholicism. And this is also important because the about 60 to 70% of those who were fighting during the revolution war. And at the time that the revolutionary war broke out in Haiti in 17/91, About 60 to 70% of those enslaved were African born. 60 to 70% of them are African. And of those, Roughly 60 to 70% were coming from Central Africa.

Patrick Jean-Baptiste [00:37:45]:

So they would have been out of excuse me. That's out of about 500 Thousand enslaved Mhmm. Coming if I remember correctly, right, by 17/91. Yeah. So I and out of that, 60, 70% of them came from From that region. Yep.

Dr. Kyrah Malika Daniels [00:38:00]:

And it's important to note that different regions had different, haitian, demographics. So for instance, earlier on, we had more Senegambians who were brought. At different periods of historical, junctures, You had more people coming from Yoruba land, more people coming from the Gambia. You know? So different times. But at the time of the Haitian revolution, 60 to 70% Of those born on the continent were coming from Central Africa, and many of them were coming from Kongo Kingdom or the neighboring Nongo Kingdom. So I racism that why. Because From so early on, yes, it is important that we recognize the devastating colonial realities of imposing Catholicism on African descendants. But there was also a large population who would have already been used to an African Catholicism.

Dr. Kyrah Malika Daniels [00:38:50]:

And in fact, king Afonso the first, At right the in the final battle that he fights against his brother, he says that a vision came to him, and the vision was that Saint George appeared or excuse me, Saint James. That's important. Saint James appeared to him in a vision, we know as Saint Jacques, who is associated with Ogu and the Virgin Mary,

whom we know has many manifestations Haitian. And so that's important because while it is true that Africans did have to hide their spirits behind the Catholic saints, Not all Africans were being introduced to Christianity and to Catholicism for the first time in the Americas. Congolese citizens would have already been familiar with the saints and would have understood them as being Africanized themselves. I'll give that historical counter oh, okay. I'll tell 1 more story, and you can decide how much of it you're

Patrick Jean-Baptiste [00:39:45]:
putting on

Dr. Kyrah Malika Daniels [00:39:46]:
this podcast.

Patrick Jean-Baptiste [00:39:46]:
Tell all of it. And if you could talk about Beatrice. Was it Beatrice?

Dr. Kyrah Malika Daniels [00:39:50]:
Oh, do you see? That's a perfect segue. That's exactly who I was gonna mention

Patrick Jean-Baptiste [00:39:54]:
right now.

Dr. Kyrah Malika Daniels [00:39:54]:
Look at you, Patrick. You have done your homework.

Patrick Jean-Baptiste [00:39:57]:
I should listen to you all, Betty.

Dr. Kyrah Malika Daniels [00:39:59]:
Oh, very good. Alright. So I'm so glad you're watching that because that's actually, again, a really important part of understanding Who was coming to Saint Domingue during this imperialism in The late 16 nineties, in probably in 16/84 or 16/86, A woman was born named Quimpa Vita. She was initiated as a healer and as a priestess. The term that they used at the time in that region was gangamarinda, and nganga means healer. Nganga means healer and typically Diviner. When you say, for instance, in Gangangombo, in the regions where I do my work in Congo, it means diviner. So Nangamerina was somebody who could be a spiritual medium.

Dr. Kyrah Malika Daniels [00:40:48]:
She was first involved in indigenous religion. When she became about 17, 18, she fell ill with a Horrible, horrible, horrible ailment. She became bedridden. And during that time, she experienced a vision. And the vision was of Toussaint Anthony who came to her and shared that she would be healed. It was him who would heal her, And he would come to her through what we know as ritual mountings or visitations To

spread the word of peace, because the Komu Kingdom at the time was divided and was experiencing deep Political conflicts and civil war, he would come to usher in peace and to provide healing to the citizens of Congo. She was healed. She converted to Racism, and so Quinta Vita became baptized as Donna Beatrice.

Dr. Kyras Malika Daniels [00:41:44]:

Donna Beatrice became a magnificent and powerful healer. She traveled all over the Congo Kingdom on foot, Trying to negotiate peace deals between warring political Haitian. She was successful in some places, not as successful in other places, and she was a great healer. She healed, like, hundreds of people who were suffering from this condition or this. She was kind of like a female Jesus. You know? And in fact, As part of her proselytizing, if you will, as part of her message to convey to people, she explained that she was mounted by Toussaint Anthony that she was an incarnation of Saint Anthony. And she explained, this is a part that I love, God was black, Mary was black, Jesus was black. And guess what? Bethlehem was Mbanza Congo, the capital of the Congo Kingdom.

Dr. Kyras Malika Daniels [00:42:34]:

This is what we're referring to when we're talking about the Africanization of Racism. And She had disciples who worked alongside her, but the story, the narrative that she explained was that I am continually mounted by Saint Anthony. Now one of her and her disciples became physically close I should say emotionally close, and then physically close followed. They knew each other in the biblical way as we might say. She became pregnant. And when she became pregnant, several of the warring political leaders use this as an excuse to attack her. They had already decided that she was a political threat because She was trying to unite the kingdom, and many of the political leaders at the time who were part of these warring factions wanted to have their own jurisdictions and their own kingdoms, So it was not in their best interest to have the Congo kingdom united again. At this time, the the kingdom of Congo is being ravaged by European slave traders who are coming and who are taking advantage and manipulating these warring political factions to obtain more enslaved peoples to bring to the Americas.

Dr. Kyras Malika Daniels [00:43:46]:

Those are the Portuguese and the French and the Congo Kingdom. And she's a political threat. And so they use the fact that she became pregnant as a way of trying to debunk her narrative as I am an incarnation of Saint Anthony. They say, well, Saint Anthony is a male saint, And a saint wouldn't be having carnal Haitian, and so they took her as a pregnant, you know, woman who was incarnating Toussaint Anthony and her disciple partner and burned them at the stake. This was in 17/01 or 17/02, something like this, the 1st few years of 1700. Now all of those who had devoted themselves to following the path of Quimpa Vita, now known as Donna Beatrice, called themselves Antonians.

They regarded themselves as Congolese and as Catholics. Many now we know that so many of Those who were African born at the time of the Haitian revolution were coming from Congo Kingdom, so we can imagine that many of them were very likely to have been Antonians.

Dr. Kyrah Malika Daniels [00:44:44]:

Right? So I say all of this to say, like, I think that it's very possible that one of the reasons that Saint Jacques Major is such a major Catholic presence In Haiti, whom we associate with ogu, is because from almost 500 years ago, Saint Jacques as Saint James played such a prominent role In the Congo kingdom, I don't think that's the only reason. Don't get me wrong. But it is to suggest that the the alliances or the associations the Catholic saints have with voodoo spirits who, let me be clear, are African spirits, it is not something that was Exclusively done. It was this wasn't a top down approach. This wasn't the church who said, ah, well, you know, that, that Toussaint George of ours, he seems an awful lot like your own goo, and so you should connect them. No. This was a bottom up approach of cosmological infrastructure, if you will, of people saying, these depictions of these saints, this mother Mary, Or this saint Sebastian is a really wonderful example because he is portrayed in the chromolithographs as, you know, a a saint who became a martyr and who's riddled with arrows tied to a tree. So he became associated with Grembois, who is a great forest mystic healer who is associated and depicted as being connected to and even having limbs that are branches, A trunk, you know, that is his torso and then a heart shaped face.

Dr. Kyrah Malika Daniels [00:46:09]:

So the iconography at times is very aligned with the representations of these saints, And I really wanna make clear that that is something that African descendants had to do because they were forced to practice Catholicism, but also that, Especially for Central Africans and Congolese citizens, they would have already been used to making those connections between their indigenous spirits, their basimbi or their or their and that they started doing with these, Catholic saints that they were being introduced to in the Americas.

Patrick Jean-Baptiste [00:46:38]:

So let's go over the the 4 you call them the 4 Nasyon. Yes. Nago, and Gede. How did you come to the conclusion that these in fact, the 4, spiritual pillars in Haitian voodoo. Is that a scholarly classification, or Did you derive that from from your interactions with the practitioners or studying the practitioners overall?

Dr. Kyrah Malika Daniels [00:47:07]:

Both. Both. And I think that that's how all good research should be done. You know? This is yeah. It's an argument that I'm making. It's an insert it's an assertion that I'm putting forth, but it's based off of Many years of research, many conversations and interviews with

devotees. And the reason that I call them the is because While there are some houses for whom Juba nations, for instance, may play a more prominent role, other houses for whom nations might play a more prominent role, By and large, most Vodou temples of the southern lineage, You would be hard pressed to go to a fete or a ceremony where these 4 nations are not being invoked. It would be very difficult to attend the FED and to see these 4 nations not being invoked.

Dr. Kyrach Malika Daniels [00:47:58]:

Even if not every single one of the 21 nations is being called, you will definitely hear these 4 nations being called. So that's how I identify them as the Putumitam. But if I'm really, You know, if we're keeping in line with this language that I I like that you've introduced for us of super structure or the structure, I would say that these are, like, the 4 biggest Masts. The largest potomita, and then there are other smaller potomita because many voodoo lineages would also absolutely call Juba. You have to call Kuzensaka. Like, I don't know very many southern houses where you could not call Kuzensaka, you know, but I don't know very many temples where they always call Senegal haitian, For instance, or they also call Mongol nations. And, of course, here, we can think about the sound where these nations originated from, Senegal, Senegal and Mongol coming from Angola. And what's really interesting there is, like, I've I've read and it's very hard to find any information about the Senegal nation.

Dr. Kyrach Malika Daniels [00:48:51]:

This is something I'd really like to do more research on, but my research has indicated that those who come as Sinigal spirits purportedly speak a language that sounds like Arabic. They use salutations that sound like Which is peace be upon Toussaint to you, may peace be upon you, which is the greeting and the response that you give to Muslim brothers, sisters, and siblings. And then in addition to that, that they refuse to eat pork. Now we know So if you have spirits who are coming, who are not eating pork. That's quite significant. It stands out. And, of course, we understand that Muslims do not eat pork, as part of their devotion, as part of their prohibitions, As part of their, we could say. And it's also said that they perform what looks like a bowing gesture of prayer In a particular direction, which looks like salat, the 5 daily prayers that Muslims will engage in throughout the day facing Mecca.

Dr. Kyrach Malika Daniels [00:49:51]:

And so these different nations, I think, could play different supporting roles depending on the temple and the location and the Vodou genealogy that each Spiritual family has, but I would say that these 4 in southern Vodou, you can't have a ceremony without calling Rada,

Patrick Jean-Baptiste [00:50:10]:

Haitian the northern southern Haiti practices. Can you dive a little

deeper into the the the the contrast and differences that you saw that you laid out in the the article, just just a few compare and contrast. You know?

Dr. Kyrah Malika Daniels [00:50:29]:

Compare and contrast. And and here I'll say, I'm not a scholar of Northern Vodou. I have done some research in the North, but there are other scholars, including some up and coming scholars whose work I'm very excited about, who are doing work in northern, Vodou temples. So In my understanding, Gonaives is a real base of, it's a pilgrimage site. It is, a site of spiritual center. So this is something that you see very commonly in other world traditions. For instance, in the Haitian, it's understood that is the center of the world, the cosmological center of the world, you know, in the context of, Christianity and Islam and to a certain extent, you know, or I should say, Christianity and Judaism and to a certain extent Islam, Jerusalem is a sacred city center. Gonaiv is a sacred city center for Northern Vodouiza, and we can say for all Vodouiza.

Dr. Kyrah Malika Daniels [00:51:23]:

So for Vodou in the north. Why? Because there are several major pillar temples in or surrounding Gonaive. The 3 most well known include Lacus Sucri, sometimes known as Lacus Sucri D'anache, which is more Congo based, more connected to the Congo lineages of Vodou. In addition to, There is, which is more connected to the Revolution and to the Yodaba traditions of Nigeria, southwestern Nigeria. And then you have La Cusuvnas, which is more connected to the Rada Haitian and the Dahomean lineages of Vodou. They all have their different origin stories. So for instance, Lakusuvnas, which lost lost its, spiritual leader. They've been looking to Fill that role.

Dr. Kyrah Malika Daniels [00:52:14]:

The La Cusunas origin story one of the origin stories is that there were, Dahomean soldiers who were conscripted to become part of the royal army for king Henri Christophe in the north of Haitian. And that some of these Dahomeyans Coming from Benin brought their ancestral religion with them and during the early 1800, and that they some of those members founded La Husugnas as a way of honoring the Vodun traditions that they were familiar with. So that's one origin story. There may be more, and each, You know, L'Accu has its own lineage. Now I wanna be very clear, and there's some exciting new scholars such as, Alexandria Santellan, who are doing really exciting research in the north, and there are many others who've research in the north as well. I well, I shouldn't say many others. That's something that we need to work more on in the United States. There are more Haitian scholars in Haiti doing work in the north.

Dr. Kyrah Malika Daniels [00:53:06]:

We need more folks doing that work in in the US, but who explained that it is not as if In Lakosukui, for instance, only Congo spirits

are honored, like, or, spirits like Lemba. There are other spirits who are honored as well. So gay day spirits may still be honored. Nago spirits, warrior nations may still be honored, But that that is a primary focus of the pantheon in each of those respective three lacus. And I'll mention here that in the north, they don't typically have the same Azogwe lineage.

Patrick Jean-Baptiste [00:53:40]:
Mhmm.

Dr. Kyrach Malika Daniels [00:53:41]:
They use the, which is a different ritual rattle. Now in Haitian Vodou of the south, you have the, which is used to salute the Lada spirits and then certain other spirits, in certain families, like certain nago spirits. And then the or the which is also a secular musical instrument, but is used in a ritual context. And Vodou is used in the south to salute, like, the pito spirits, vowel spirits, things of this nature. And then in the north, it's typically 1 ritual waddle that is used, which is the cha cha or the. So that's another, difference. You know, initiation happens in these, but it is not quite the same as the Asoboe lineage

Patrick Jean-Baptiste [00:54:22]:
of the South, which is a

Dr. Kyrach Malika Daniels [00:54:22]:
very formal and hierarchical system of initiation. You know, there's, like, entry level for. So once again, coming from fonbe, Meaning spirit and meaning bride in. So is literally brides of the spirit, and that's not gender specific. Any initiate is known as Now we don't know And typically say, oh, you become a wife of the spirit or a bride of the spirit anymore, but that's what the term means, So is entry level in the south. It means you're initiated to particular house. And then there is, initiation at the priesthood level, which would be known as, if you're doing console, you would be, initiated at the priesthood level. There's, like, that 1st level.

Dr. Kyrach Malika Daniels [00:54:59]:
And then the last level is or, Meaning that you have been trained in the rights of the rattle. You can conduct ceremony. You can conduct ritual. You can call the spirits. You can send spirits away, and you can start your own temple. When you're initiated at the 1st priesthood level, which is known as, it means that you've been trained in the ritual rattle, language. You can serve the spirits. You can conduct but you cannot necessarily open your own temple.

Dr. Kyrach Malika Daniels [00:55:26]:
When you have been initiated as or, Typically, that means that in theory, not everybody should run out and start your own temple. You have a lot to learn when you're initiated. Right? But in theory, you

could one day start your own Temple on your own initiations. That's differentiated in the North where there isn't such a hierarchical system of initiation. And many families just engage in, You know, this is what my elders did, so this is what I do. You don't have to be initiated at all. It's like And we serve the spirits. We serve the, but there isn't necessarily needed a formal initiation.

Dr. Kyrarah Malika Daniels [00:56:02]:

That's how much of Vodou in the countryside functions, and many other family lineages.

Patrick Jean-Baptiste [00:56:10]:

Platform platform so So Okay. Get something out there. You wanna teach us about any you know, we can now yeah. That that article, the an assembly of 21 Haitian is a good, foundational article to start with, but share something. You know, you wanna 0 in for 30 minutes or an hour to talk about like, I would love to hear more about, You know?

Dr. Kyrarah Malika Daniels [00:56:43]:

Yeah. She's fascinating. Yeah. She really is fascinating. Yeah. You know what? In fact, I can give you the best book on which is written by a former mentor of mine. His name is John Thornton. He's a historian of Congo.

Dr. Kyrarah Malika Daniels [00:56:56]:

And if you're interested, you should also read his wife's work Because she does really amazing research as well. Her name is Linda Haywood. They're both at Boston University. And Linda Haywood has just produced this huge book on Nzinga, sometimes spelled Nzinga, who was one of the queens of Congo who fought the Portuguese. She's wrote a huge book, and it's it's really easy to find. It's called Queen Nzinga or Queen and Jenga. I can send you the link in WhatsApp. And then the other yeah.

Dr. Kyrarah Malika Daniels [00:57:22]:

And then the other but the book by let me just send you both of those. He her husband, and they have the cutest story. Oh my goodness. You know, they met they're such nerds. I mean, we're all nerds. Know, like, totally.

Patrick Jean-Baptiste [00:57:35]:

We're all

Dr. Kyrarah Malika Daniels [00:57:35]:

nerds, but it's really cute. They met in the Portuguese archives. He apparently went away for a few weeks and, or she went away for a few And, when she came back to her desk in the Portuguese archives, he had taken her seat because it was near the heater. And so they, like, kind of had a little exchange about that. And then they realized, hey. They were both, you know, studying Congo as history. So she wrote a book

called Jenga Angola, Africa's Warrior Queen, and there was actually I think it was a Netflix series came out about that. Mhmm.

Dr. Kyras Malika Daniels [00:58:04]:

And then John Thornton has written this awesome book about Quimbatita. It's like it's actually one of my favorite Books history books of all time. Like, it's not written like a dry historical scholar doing this. It's written as if it was A history. And he does a really good job with all the sources, but he tells her story to bring her to life. It's outstanding. It really, really is. I haven't read the Queen Nyinga book.

Dr. Kyras Malika Daniels [00:58:30]:

I need but I look forward to that. So, yeah, I will say for now with regards Toussaint future platform, I would love to do an episode at one point in the future on the notion of Hades' multi soul complex.

Patrick Jean-Baptiste [00:58:45]:

Multi soul?

Dr. Kyras Malika Daniels [00:58:46]:

Uh-huh. Multi soul complex. That's a very fancy way for saying that, you know, in in the History world, we understand that everybody has 1 soul. But in many African religious traditions, actually, we have multiple souls. So in Haitian Vodou, we have 7 souls. And this is a discussion about the and the and how ritual mounting happens. So I have an article about that on my academia page. So maybe one day.

Dr. Kyras Malika Daniels [00:59:11]:

It doesn't have to be now, but maybe one day I'd love to do that because specifically, because there's a lot of misunderstandings about that. There are people who say that the has these characteristics and the has these characteristics and other people who say the exact opposite.

Patrick Jean-Baptiste [00:59:26]:

Mhmm.

Dr. Kyras Malika Daniels [00:59:26]:

And that was part of the reason why I started doing that research I was like, well, I wanna know, like, really, what is it? And so, like, to me now, it's very clear, and I think it tells us a lot about, like, Our understandings of the soul, of destiny, of how spirits come and visit us, and things like that. So I think

Patrick Jean-Baptiste [00:59:43]:

that Definitely. Definitely. Definitely. What does mean? Like, in the That

Dr. Kyras Malika Daniels [00:59:49]:

that's a great example of language. That's a fantastic example, Lej. I have no idea. I have no idea.

Patrick Jean-Baptiste [00:59:56]:

Mad. Because I keep yeah. I asked my cousin, the mama. Mhmm. She's like, yeah. I know that, but I don't know what it means. And then, like, you know, if your if your ass is angry, what's your

Dr. Kyras Malika Daniels [01:00:09]:

So some people will say that that comes from, like, different and this is why Langaj is so okay. So if you're interested in Langaj, But she is, I mean, brilliant. She's a linguist, a linguistic anthropologist studying language, and she is studying African languages because she makes Excellent argument. She's my Toussaint. You know? Transparency. But she's brilliant. She's at GSU, and she's applying to doctoral programs right now. And she makes an argument like you can It's not like this is glossolalia.

Dr. Kyras Malika Daniels [01:00:38]:

That language is just nonsense words. She says no. They're African words whose origin and whose meaning we've forgotten Because of the trauma of slavery and because of 500 years. But if you study Fongbe, if you study Kikongo, if you Study Yoruba, you can find the meanings of these terms even if they've changed a little bit. Like, for instance, another example is like or. Like, Dogue is the ritual salutation and the ritual bowing, the prostration that you do. It's similar Toussaint Yoruba, they they talk about Dobal. And so if you ever see, like, An Iberian initiate or even those African Americans who are initiated to the tradition, when you see somebody greet an elder in the tradition, They'll do ballet.

Dr. Kyras Malika Daniels [01:01:20]:

They'll do this ritual salutation on the floor. We have one that's similar. It's called the. Like, we know where it comes from. That's what that word means. But other ones, we don't know. So that's that's some research that needs to be done. Well, thank you so much for the opportunity, Patrick.

Dr. Kyras Malika Daniels [01:01:35]:

This was really a pleasure. I love Talking about these things. Thank you for the work that you're doing. I'm excited to hear more episodes to come. Definitely, the episode about Macandal, I have to listen to.

Patrick Jean-Baptiste [01:01:48]:

Okay. Okay.