

THE SHATTERED GOURD

Yoruba Forms in Twentieth-Century American Art

MOYO OKEDI



A Samuel and Arthur Hays Sulz

UNIVERSITY OF WASHINGTON PRESS

Seattle and London

Shattered Gourd

Harry Johnston



Shattered Gourd:

Gourd Crafts Ginger Summit,2000 Contains twenty easy projects using gourds to create candleholders a birdhouse drinking cups bracelets and bowls **Gourd Crafts for the First Time** Marilynn Host,2002 Step by step instructions explain how to complete a variety of projects using gourds of all shapes and sizes The Age of Wild Ghosts Erik Mueggler,2001-04-09 In Erik Mueggler s powerful and imaginative ethnography a rural minority community in the mountains of Southwest China struggles to find its place at the end of a century of violence and at the margins of a nation state Here people describe the present age beginning with the Great Leap Famine of 1958 1960 and continuing through the 1990s as the age of wild ghosts Their stories of this age converge on a dream of community a bad dream embodied in the life death and reawakening of a single institution a rotating headman ship system that expired violently under the Maoist regime Displaying a sensitive understanding of both Chinese and the Tibeto Burman language spoken in this region Mueggler explores memories of this institution including the rituals and poetics that once surrounded it and the bitter conflicts that now haunt it To exorcise wild ghosts he shows is nothing less than to imagine the state and its power to trace the responsibility for violence to its morally ambiguous origins and to enunciate calls for justice and articulate longings for reconciliation Semioptics of Anamnesia Moyosore Benjamin Okediji,1995 *Why The Tortoise Lives Under a Heap of Rubbish and Other Stories* Okpame Oronsaye,2022-02-01 *Why The Tortoise Lives Under A Heap Of Rubbish In The Forest And Other Stories* is a compilation of some fairytales of the Edo people retold for children aged 8 to 10 years The Edo people live in Nigeria and their capital city is Benin City **Super Fortune Teller** Huo BaoYouYu,2020-07-14 A copper coin to open up the real estate tycoon s wonderful life One of them was to activate the changes to the Wind and Water Movement Kenyan Oral Narratives Wanjiku Mukabi Kabira,1994 **The Shattered Gourd** Moyo Okediji,2012-05-01 The Shattered Gourd uses the lens of visual art to examine connections between the United States and the Yoruba region of western Nigeria In Yoruba legend the sacred Calabash of Being contained the Water of Life when the gourd was shattered its fragments were scattered over the ground death invaded the world and imperfection crept into human affairs In more modern times the shattered gourd has symbolized the warfare and enslavement that culminated in the black diasporas The re remembering of the gourd is represented by the survival of people of African origin all over the Americas and in this volume by their rediscovery of African art forms on the diaspora soil of the United States Twentieth century African American artists employing Yoruba images in their work have gone from protest art to the exploration and celebration of the self and the community But because the social economic and political context of African art forms differs markedly from that of American culture critical contradictions between form and meaning often appear in African American works that use African forms In this book the first to treat Yoruba forms while transcending the conventional emphasis on them as folk art focusing instead on the high art tradition Moyo Okediji uses nearly four dozen works to illustrate a broad thematic treatment combined with a

detailed approach to individual African and African American artists Incorporating works by such artists as Meta Warrick Fuller Hale Woodruff Aaron Douglas Elizabeth Catlett Ademola Olugebefola Paul Keene Jeff Donaldson Howardena Pindell Muneer Bahauddeen Michelle Turner Michael Harris Winnie Owens Hart and John Biggers the author invites the reader to envision what he describes as the immense possibilities of the future as the twenty first century embraces the twentieth in a primal dance of the diasporas a future that heralds the advent of the global as a distinct movement in art beyond postmodernism

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