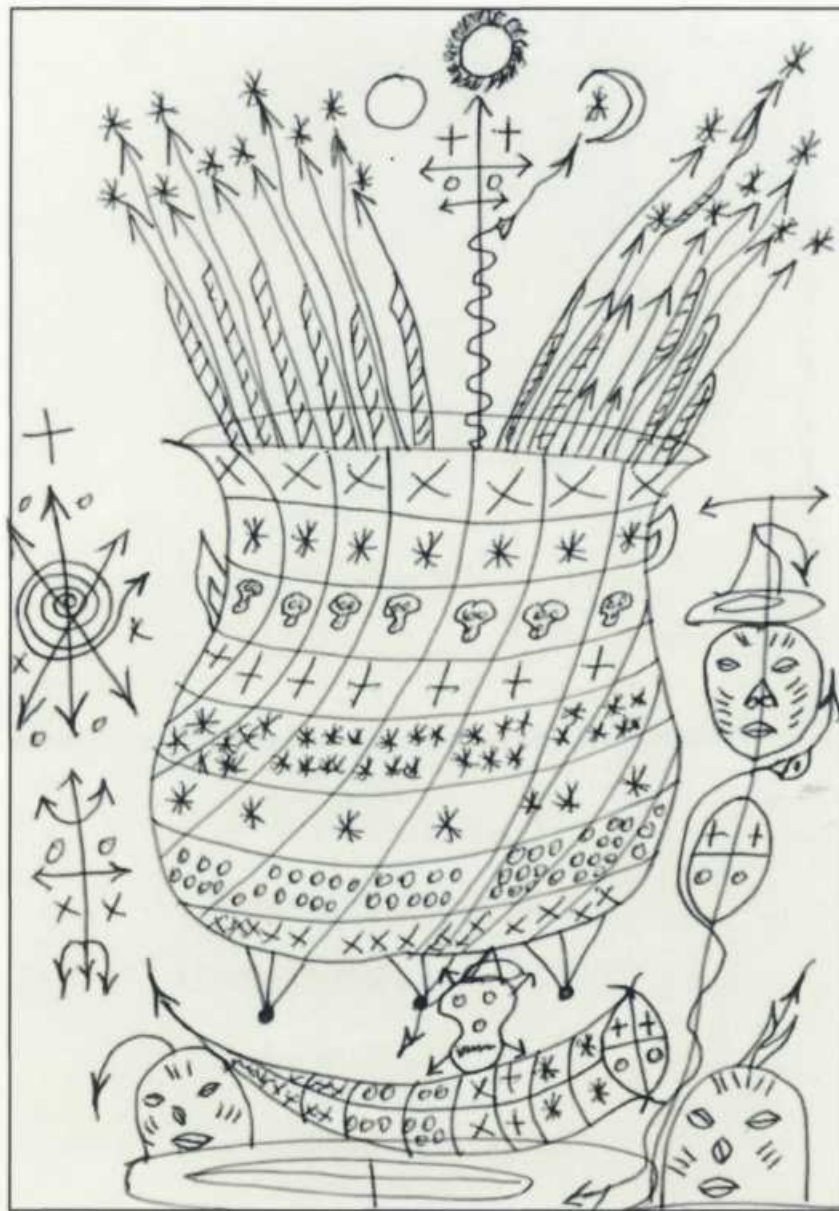


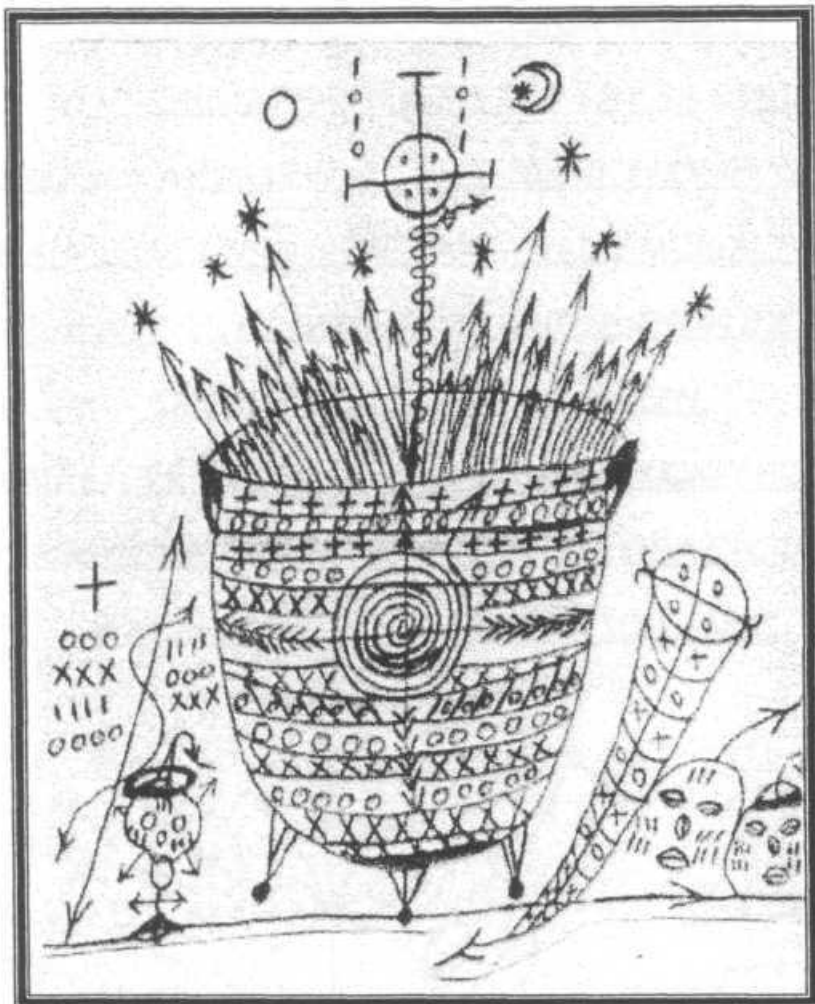
PALO KIMBIZA

BRILLUMBA PALO KIMBIZA

Tumba Francesa
Kikongo Piti Bantu Criollo
Sanci and Palo Haitiano



Reverend Baba Sabu Akoni Ifa Shola



BRILLUMBA PALO

KIMBIZA TUMBA FRANCESA

KIKONGO PITI BANTU CRIOLLO

SANCI & PALO HAITIANO

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PALO: BRILLUMBA KIMBIZA TUMBA CRIOLLA

THE HAITIAN LINEAGE OF CONGO WORSHIP TRANSPLANTED TO CUBA BY HAITIANS.

THE RELIGION

THE SPIRITUALITY

AND THE MEANING OF ANCESTOR WORSHIP.

AS TAUGHT AND INSTRUCTED BY IFA SHOLA SABU.

THIS IS MORE THAN A RELIGION, IT IS A CELEBRATION OF THE SPIRITUAL LIFE

OF OUR ANCESTORS WHO PASSED AWAY IN THE MORTAL PLANE AND

ACHIEVED A NEW LEVEL OF SPIRITUAL ENLIGHTENMENT IN THE LIGHT OF THE

CREATOR OF THE SEEN AND UNSEEN.

WITHOUT OUR PAST THE PRESENT AND THE FUTURE ARE ONLY HOLLOW VESSELS

LEAVING ALL PEOPLE THIRSTY FOR THE KNOWLEDGE OF A CULTURE THAT ONCE

WAS THE CENTER OF THE HUMAN SOUL. ASHE

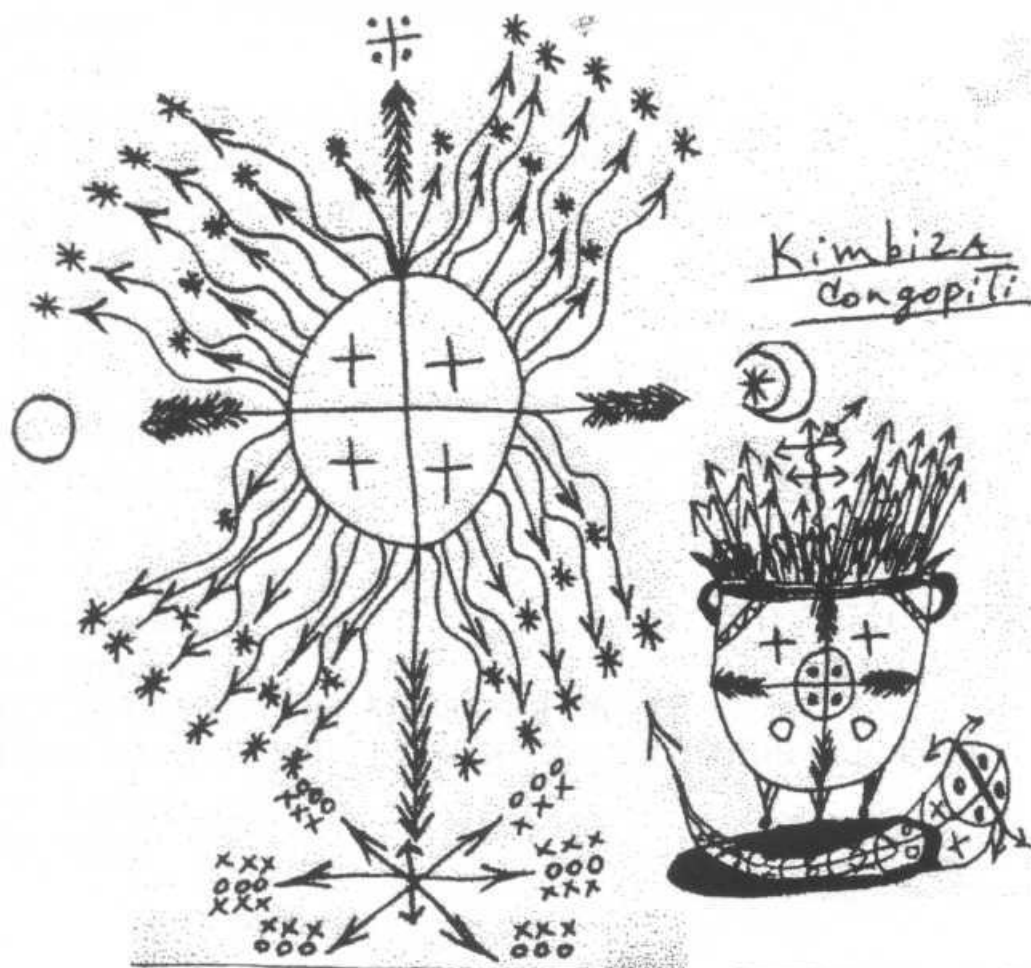


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FOREWORD

A greeting to all, my name is Miguel Davila. I was born on the island of Puerto Rico in the town of Santurce. I am descendant of Negro African slaves and Taino Indians. I was raised in the house of my godmother Ignacia Benitez, a mambo in the Haitian tradition. The elder who had an influence in my path of palo was Tata Miguel Kimbiza. He initiated me when I was 14 years old into the mysteries of palo kimbiza. The other Tatas of the kimbiza branch who also took part in my religious upbringing was Papa Cuba, Jacinto Pagan, Tata Yenikita, my uncle Domiro Vival and my aunt Nacha who was a mambo in the Haitian mysteries in the house of San Miguel Belier Belcan.

I was then initiated into the secrets of ocha by my godmother Carmen Oramas (Oyardina) and my Oyubona Jenny Ochun Lade Bi. As time passed, I studied the Yoruba/Lucumi tradition and had the opportunity to travel to Africa and become initiated into the mysteries of Ifa by his Royal Highness Chief Malomo Alabede Keye Ifa Tukemi, Baba Afolabi Ipega and his wife Iya Oloyumuke in the village of Egibo, Africa. With more than 28 years of experience, I am also initiated into the secrets of Osain.

I am writing this book on palo because the religion of palo and the kimbiza tradition are my passions, with the hopes that it will help those who are searching for enlightenment in the African tradition as well as a guiding light. Keeping in mind that God is a tree with many branches and that each branch is a road to God almighty: Because without God there is nothing. This book on palo is to enlighten the godchildren and new initiates about the path of kimbiza. All that is written in this book has been passed down from Tata to Tata to this generation. In honor of my elders and ancestors, a warm

welcome to all of my godchildren past and present as I dedicate this book to mother Africa and to God almighty.

I give thanks to God, Sambia Olodumare, to Orunmila, my guardian angel Ochun and my father Agayu. With the blessings from my mother Omi Lainde, my sister, Oshun Soino, my brother, Chango Lade, my nephews and nieces, my elders from Africa, Oddun Laye and to Ocha Bemil for their love and support and thanks to my godchild, Errol Hanna, Eshu Bayi Owo Labi. This book is also dedicated to my godchildren who are no longer with me and to the godchildren who have supported me and had the patience and faith in my teachings and messages of the ancestors.

To all I say **Sala Maleco Maleco Sala** and may God Olofin bless everyone and give us the strength to continue his work here on earth.

Reverend Miguel Davila, OyututuOmi, Baba Sabu Akoni Ifa Shola, Oluwo OmoOdu Agbaye. Founder of the Spiritual Temple: African Traditional Society of Our Lady of Charity.

ORIGIN OF THE ANCESTOR SHRINE AND EGUN STICK

In ancient times, the elder was buried in the corner of the hut and the family would gather to pay respect to the ancestors. Family members would put the ancestor's favorite food, drink, fruits and a stick with strips of clothing that belonged to the elder with bells tied to it. With this stick they would tap on the floor chanting prayers calling upon their ancestor asking for blessings, advice and protection. This tradition like many others has survived through time and has found its way in many faiths.

The Congolese name of this stick is Ariku Bambaya, also known as an egun stick. The egun stick is placed next to the ancestor shrine adorned in the ways of ancient times. If an ancestor's clothing cannot be used as strips to adorn the egun stick, then different colored ribbons with bells tied to the ends is sufficient. Symbolism is the key.

The ancestor shrine can be made up of a table with a white cloth, a glass of water, and a crucifix, a spiritual deity of your choice and a picture or pictures of deceased ancestors. A sacred religious text such as the bible or the quran, flowers, candles and incense can be added. You can also put foods, different kinds of drink such as water, rum anything your ancestors liked to drink.

All shrines should have a representation of the basic elements; earth, wind, fire and water. Earth is symbolized by the flowers from where they are grown. They represent the beauty that is Mother Earth and the love she shares with all creation. Candles represent the wind and fire, for without air there is no fire. Fire represents vivid spiritual energy, a living breathing entity with destructive and positive properties. As a positive energy it represents life and the light it gives to all those who seek the truth. Water exemplifies cleanliness, clarity and pure thought. It is the element that promotes life; the primordial essence of the earth. All that lives and breathes survive from the water that falls from the heavens. Incense is a soothing and relaxing medium to tranquilize the atmosphere with its fragrant aroma.

Shrines are simple to build, but complicated in their meaning and depth. They should represent you and your ancestors. Feel free to put your personal self into your shrine, because just like yourself, your shrine is unique. Let your inspiration play a role in building your shrine be creative, but sincere. Shrines are the gateway through which we contact, pray to and reach out to our ancestors and to God.

THE HISTORY THE MAYOMBE AND KIMBIZA TRADITIONS

The Mayombe and Kimbiza origins come from the countries of Zaire, Angola, Congo, Zambia, Namibia and all the countries where the Bantu tribes are located. The religion of palo developed in Cuba, Haiti and in other parts of the Caribbean. In mid 1841 and beyond, the first group of people from the different countries of Nigeria and Bantu tribes, the people of the Calabar founded a society. This society is called the Abakua society. The Abakua society gives birth to the palo mayombe lineages and the palo kimbiza lineage. While palo mayombe was very strong in Cuba, at the same time mayombe vodu and kimbiza were being developed and strengthened in Haiti. The Kimbiza tradition was brought to Cuba by Andres Petite: High priest and founder who held the title of Tata Nganga Nkisi Malongo. He is a very controversial figure, because he not only brought forth the first kimbiza house, he also founded the first society of whites in the abakua lineage. He founded these societies in 1863 in the town of Guanabacoa, Cuba. Andres Petite was called Christ of the Pains Mayombara Kimbiza Nuncatesia. Which means that he went against the mayombe elders in initiating whites into the abakua and kimbiza traditions. For that, he was condemned and outcast, but his legacy was leaving a thousand kimbiza temples in Cuba at that time.

Kimbiza means to overcome. Kimbiza means that if we have faith in God and we use everything that is of tradition and the word of God and the ancient teachings of the Congo and Bantu people who learned to respect Mother Nature and all its attributes, all of these teachings together make a big gumbo of knowledge. Kimbiza takes from the different spiritual religions that come from God to overcome evil in life. By you having faith in the almighty and by you believing in yourself, respecting the teachings of

your ancestors and applying all of these teachings to your daily life you save yourself, you reach enlightenment and also, you save others and help them find themselves in this cement jungle we call the new world.

In Africa, this tradition is not known as palo. This tradition is known as Yimbola. It is the practice of African shamans only because in a lot of these countries, the ruling class is Muslim. This is why the ranks of those traditions much like the salutations are borrowed from Muslim customs such as: Sala Maleco, Maleco Sala. This is a greeting used among paleros of the kimbiza and mayombe tradition. The difference between mayombe and kimbiza is that mayombe is strictly congo and it is not mixed with esoteric beliefs and spritualism nor Catholicism nor Ocha. It's a pure Congolese religion that worships the ancestors through the cauldron. Kimbiza on the other hand, has mayombe, vodun, spiritualism, esoterism, shamanism, Catholicism and Orisha. Kimbiza is much closer to Orisha than mayombe. These are two African traditions that should be respected at the same level and should be practiced by qualified priests or initiates. The first congo house established in Cuba was called

1. Nkita Munankita
2. Musundi Congo
3. Brillumba Congo
4. Pati Congo
5. Congo Mayombe
6. Mayombe Brillumba Congo
7. Congo Coraima
8. Vititi Congo Bisango
9. Congo Mulence
10. Congo Ganga Ncoco

11. Mayombe Palomonte

12. Palomonte Mayimbe

There are more branches that have been born out of these.

HISTORY OF THE MAYOMBE AND KIMBIZA TRADITIONS 2

These are the houses of the kimbiza lineage:

1. Kimbiza Brillumba Munandio
2. Brillumba Kimbiza Boanda Francesa (tumba francesa) Congo
Gaga (Haitian branch)
3. Kimbiza Santo Cristo Buen Viaje (Cuban branch)
4. Kimbiza Sansu Cristo Ganga Nkisa Arriba Mundiata
5. Kimbiza Mayombe
6. Kimbiza Cristo Rey
7. Kimbiza Palomonte Tumba Cana
8. Palomonte Haitiano Palo Kimbiza

**THE MAIN FOUNDERS OF PALO KIMBIZA IN THE HAITIAN
LINE**

1. Duli Dubois (papa Duli)
2. Danli Dubois
3. Fifi Dubois
4. Nicolas el Haitiano
5. Jean Candeliu
6. Jose Sanchez
7. Andres Petite (founder of the line of Santo Cristo buen viaje)
8. Miguel Kimbiza
9. El Chino Puey
10. El Congo Baro

Old Congos, Tatas, Madamas and Yayas that had great importance and influence in Kimbiza and Mayombe traditions:

- | | |
|--------------------------|-------------------------|
| 1. Tata Jose | 1. Mama Tomasa |
| 2. Tata Jose Julian | 2. Cocola |
| 3. Tata Leo Remolino | 3. Ma' Jacinta |
| 4. Tata Joaquin | 4. Ma' Filomena |
| 5. Tata Cande | 5. Antonia Gervasio |
| 6. Tata Francisco | 6. Ma' Africana |
| 7. Ta' Julian | 7. Margarita Armenteros |
| 8. Ta' Jacinto Lucumi | |
| 9. Francisco Seite Rayos | |

These are spirits of power and respect. If you are going to call upon his or her energies, make sure it is of the utmost importance where someone's life is in danger.

PALO PASSWORDS AND SALUTATIONS

Passwords are used to identify you with your name and lineage. The words are also codes for the spirits to use when they send their messages through mediums, dreams and other types of spiritual communication. Passwords are also used to gain entry into a munanzo, a Congolese word for a ceremonial room where palo initiations take place. Without permission of the elder, no one gains entry without responding with the proper password.

LEAD

SALA MALECO

WA CUNA CONGO

TUNTO CON TUNTO

MPACA DE MPACA

NKISI MALONGO

RESPONSE

MALECO SALA

WA

KUENDA NTUNTO

KUENDA MPACA

NKISI MINGA

The Kimbiza people were traders who traded with the Muslims. They didn't yield to Islam, but absorbed some of their (Islamic) traditions with their own egun worship and codes of honor. The Kimbiza branch originated from the land of Zambia now known as the Republic of Congo. They were brought to Haiti and then to Cuba during the slave trade. The Kimbiza people salute each other by saying **Sala Maleco Maleco Sala** while shaking hands. The Mayombe on the other hand salute each other by grabbing each others forearms and say **Fate con Fate** which means my brother.

rites of passage

A step-by-step preparation for initiates to become members of the secret society of palo by way of the secret oath.

- I. The person is consulted as to what their spiritual and material needs are and how they can be resolved. There are problems that can be solved spiritually and there are those that can be solved through faith and good character.
- II. Spiritual baths based on herbs, fruit syrups and other ingredients are given to clear the person's path.
- III. A reading is done to research the person's nkisi, as well as the spiritual quadrant and ancestors ready and willing to help.
- IV. Baptism. A baptism is done in front of the "bayi". The bayi is an altar composed of different saints and religious symbols of the Haitian lineage. Baptism refers to the washing of the head with different waters, herbs and the 21 divisions of the sance pantheon in the Haitian lineage who are spirits of strength.
- V. Spiritual masses are held to find out if the person is a spiritual medium.
- VI. The next step is to "bakinyar". To bakinyar means to put certain marks on the body for spiritual protection, development and connection with the person's ancestors.

The oath that is taken is a verbal one. The initiate swears by the path of God, the ancestors and the spirits. The initiate then is prepared to undertake the tradition of palo. A reading is done in seven days that indicates what spiritual pot the initiate needs. They are given a fimba and an african name,

as such they are welcomed into the fraternity of the kimbiza. The elder spirits are invoked to impart their blessings.

THE PATH OF SPIRITUALITY

1. **Chosen**- the chosen are those who are called upon by their eguns and guardian orisha to accept the responsibility once carried by their ancestors. This is a calling, a calling to carry on ones culture and tradition as a banner of humility, for the path of a spiritual priest is a humble one.
2. **Growth**- after the responsibility is accepted growth can now begin. In this stage, the basic understanding of the Yoruba/Lucumi traditions are taught and the link to the ancestors has been done.
3. **Evolution**- at this point in time, the road to initiation becomes evermore narrower. Only the humble and the serious make it through this stage.
4. **Initiation**- this is the culmination of years of hard work and patience. This is the stage where the past meets the present and the nkisi is known and the ancestral ceremonies are complete.
5. **Progress**- after initiation one continues to become more in tune with the elements and learn about the nkisi on a deeper basis. More and more links are made with the orisha and egun.
6. **Knowledge**- this is obtained through constant work and study. With this knowledge one can work with the secrets of the orisha and egun and become more established in the spiritual community.
7. **Contact**- believing without seeing; talking to and communicating with the spirits. Contacting the ancestors and learning their secrets.
8. **Coronation**- in this stage, one is an Iyawo (wife of the Orisha). The link to the orisha is now complete, this is the time of purification,

mind, soul and body is one with the heavenly elements. This is one of the most important stages of spirituality.

9. **Universal Knowledge**- having respect for different spiritual systems, their history, the culture of the people and the wisdom to manipulate their spiritual energies in harmony. This is what all priests of all walks of life attempt to achieve without prejudice or bias. This path requires intensive study, but once achieved, you will have learned what being human in a spiritual world is all about.

THE MEANING OF MEDIUMSHIP

There are different types of mediums and ways of seeing, listening and contacting the spiritual world. Some people possess the gift to channel spirits that cross from the spiritual plane into the physical body of the host. Thereby speaking in the tongue of the host, relaying messages and advice from the ancestors. Not everyone can channel spirits. Some people have a different spiritual constitution that is unique only to them to do so. But there are other avenues by which divine contact can be made.

Medium. A person who serves as an agent between the physical and spiritual planes. Messages are relayed by dreams, visions and during concentrated efforts. Some mediums can also transfer, extract and boost spiritual energy through physical contact. Some mediums have the gift of possession and other skills. These abilities can come naturally, but it takes time to develop all the skills necessary to become a complete medium. Some people are born mediums and don't even know it.

Clairvoyance. The supernatural perception of future, present and past events beyond normal sensory contact. This is synonymous with premonition. This is achieved through the development of a spiritual "third eye", with which a probable future can be seen.

Transmission. The dynamic transfer of spiritual energy from a medium through physical contact or through the use of a sacred object: an egun stick, egun flag, a crucifix, a fimba or any other religious object inspired by the Nkisi.

Extraction. The removal of negative energy and cleansing of the aura by a medium.

Astral Projection and Travel. Astral projection in a conscious state is the ability of the “third eye” to travel distances and see distant events happening in real time. This involves clairvoyance with a large degree of help from the Nkisi, who use their own ability to cross against distance and time bringing the medium spiritual images of the present. Astral Travel on the other hand occurs in the unconscious state of sleep or trance where the spirit self separates from the physical body and can travel through space and time. In astral travel, the conventional laws of physics do not apply to the spiritual self. Depending on the experience level of the medium, the physical body can exist without the spiritual self for a certain amount of time before the physical body begins to die. Even though we travel spiritually when we sleep and go places and see things, a gifted medium can search for specific things for specific situations. Next to **possession** this is one of the most dynamic skills of a medium.

Booster. A medium that acts as an equalizer to restore the balance of spiritual energy in other people.

Possession. A medium whose Nkisi or spiritual guide takes place of the spiritual self and inhabits the physical body. Here, the Nkisi or spiritual guide is in the physical plane by way of the host. The most dynamic skill of the medium, possession is a skill shared only by a selected few. As I said before not everyone can channel spirits.

BATHS

Baths in the spiritual tradition of palo, have many different uses. Baths are used to cleanse the aura of negative energy through the use of natural ingredients of nature in water form. These ingredients include different types of water such as rainwater, river water, tap water, coconut water, perfume and herbs.

Rainwater is water that comes from the heavens blessed by God (Sambia) to nourish and replenish the earth and to support the life force that gives up sustenance. Sustenance in this instance is defined as spiritual as well as physical. As spiritual followers of this tradition, we depend upon the sustaining life force of the earth to draw upon its energies in order to function. For example, we draw upon the air in order to breathe; the wind must blow in order for the air to maintain its freshness and consistency. This is why respecting the elements is so important that our lives depend on it, not only on a spiritual level, but also on a physical one. Therefore, rainwater has an important role in a spiritual bath; it contains the blessings from God to do wonders, as such a bath is not a bath without water to begin with.

River water is water that is also blessed by God, but rivers are earthly elements overlooked by elemental spirits. One such elemental spirit in particular is Mama Chola. The river is her home; therefore it is sacred by all means. Rivers are connected to the ocean that cover the majority of the earth also overlooked by an elemental spirit named Siete Sayas Madre de Agua Mariwinga. The ocean is her home as she is the owner of all the waters of the world. In accordance to African tradition she is the mother of the world. The connection between the river and the ocean represents the bond between mother and daughter, Siete Sayas and Mama Chola respectively. So through

the use of water in spiritual baths, we are combining the properties of two strong spirits that dispel negativity and give their blessings through the use of their element. Both spirits serve a purpose ordained by God that through their waters, they each impart a divine cause put to action.

Coconut water is something special. This water is seen as holy water in the spiritual tradition for several reasons. First, coconuts grow on palm trees revered as sacred by the Nkisi. Second, the inside of the coconut is white, which is considered to be a color of immaculate value. Therefore, the water that is borne from the fruit of this sacred tree is noted to be an important ingredient in the making of a spiritual bath. The coconut is one of the physical representations of the spirit Lucero Mundo (Cuyo Malongo). This is the spirit that opens and closes all the roads of life, heaven, the spiritual world and the fortunes and misfortunes that wait in the path of mankind.

Perfumes of course are made of water with other ingredients that provide a distinct aroma. The aroma comes from the petals and buds of flowers that are cultivated from the earth. The earth, though not an ingredient in a spiritual bath plays an indirect part by producing one of nature's bounties: the flower. Flowers are sought after all over the world for their beauty, substance and aroma. The orchid is known as the ambassador of the flora kingdom and the red rose is the provoker of passion and love. Flowers bring us joy and consolation; they are the elegance of the world. That is why perfumes and flowers are used in baths; the water cleanses the aura and the perfumes and flowers beautify it.

In essence, a spiritual bath is a combination of cleanser and beautifier all in one, with the blessings of the Nkisis to create a sense of balance and harmony. With the addition of herbs, you change the composition of the bath

into something more. For each herb used in the African tradition have a power all their own thanks to Gurufinda Osain. This spirit is the owner of the herbs, the flowers and the vegetation that grow in the world all over. As you read on you will become familiar with these herbs. Some are used for baptism, cleanings and refreshing the pot.

HERBS

BASIC HERBS TO MAKE OSAIN FOR OCHA

ALGODON	HELECHO	ALGARROBO
PRODIGIOSA	ALMENDRA	MARAVILLA
GUANABANA	FLAMBOYAN	ABRE CAMINO
PARAISO	BOTON D' ORO	CEIBA
YERBA FINA	FLOR DE AGUA	UVA CALETA
AGUACATE	ALAMO	ESCOBA AMARGA
GUAYABO	CORAZON	CAIMITO

SWEET PALO HERBS IN THE HAITIAN LINE FOR ATTRACTION

ALBACA	ARRASA CON TODO
ALBACA MORADA	BOTON DE ORO
ALBACA BLANCA	PATCHOLI
ALBACA PUERCO	MENTA
MEJORANA	ALTA MISA
YERBA BUENA	ILAN ILAN
TORONJIL	AZUCENA

THE ELEMENTS

Air, fire, water and earth are the elements of nature that we salute guarded by the Nkisi, Orisha, Loas and other guardian spirits. They live in the oceans, the rivers, the mountains, the cemetery and the forest. These grounds are considered sacred. They carry spiritual energy in them; they are home to many spirits of different legends. These places have a strong connection to the spiritual world a transparent bridge between the physical and intangible realities.

The ocean is where Siete Sayas Madre de Agua*, Yemaya*, Olixí Maya*, Mermaids and Sirens live. They are spirits of water and mystery. Their secrets lie in the very bottom of the ocean and their bounty is found at the top.

The river is where Mama Chola*, Ochun*, Irzuli Freda* and water elemental fairies live. They represent the sweetness that nature has to offer. As all rivers connect to the ocean, there is a special bond between the deities of the rivers and the deities of the ocean. They share a daughter and mother relationship respectively as the oceans gives birth to the rivers.

The mountain is where the warriors Cuyo Malongo*, Elegua*, Ogun*, Sarabanda*, Watariamba*, Ochosi*, Siete Rayos*, Osain* and Dwarves live.

Take for example the forest. The forest is a good place to communicate with the warriors to open your roads, pray for health, prosperity and stability. You bring with you the appropriate ebo (offering) and mojuba the palo prayer, then with the ebo in hand you salute the four cardinal points in the order of East, South, West and North bending your knees slightly at each point. Then spray rum at the four points and identify yourself. The elements, the natural surroundings and the deities are now open to you. Find a tree of your liking, place your hands on the tree and leave the ebo there.

If you are ever going to break a branch off a tree, remember to say "Ago Baba" in respect to Osain. The phases of the moon are important when picking branches and sticks. The new moon and waning moon are not the best times as the full moon phase is recommended. It doesn't hurt to also consult an elder before venturing into these places as you should never go alone and without advice. Sometimes an ebo left at your ancestor shrine has the same effect as going to the forest or the river. It all depends on what your ancestors, Nkisi and Orisha want.

*check the **TABLE OF EQUIVALENCY BETWEEN THE SPIRITS, DEITIES AND CATHOLIC SAINTS**

These warriors help us fight the spiritual battles we don't see and give us the strength to move on.

The cemetery is where Centella Ndoki*, Oya* and Candelina* live. They are the caretakers of the dead; they take our ancestor's soul to the spiritual world on the winds of change. The cemetery is also home to the Loas; El Baron Del Cementerio, Baron Samedi and Papa Legba.

The forest is where Osain lives. He is the owner of all the herbs and vegetation of the world. Without these herbs there would be no cures, no food for wildlife and no baths and ceremonies for which they are made for.

Eshu and Elegua in all of their incarnations and roads live with each of the deities all over the world. All of the elements are theirs to use as they are the owners of *ashe*. Ashe is the power that gives life and takes it away.

These places, these sacred grounds are spiritual connecting points (besides your shrine) where you can unite yourself with nature and the spirits. It's also a good place to pray, meditate and leave offerings to the deities such as cigars, rum, dry wine, coins and toasted corn (see Ebo page).

To salute or give respect to any of the deities at their elemental home, remember to consult with your ancestors first. Ask them what offerings they want for the specific purpose you're looking for.

COMPLEMENTARY MESSENGERS

Of the Haitian line of Vodun/Sanci

These are the spirits of the 21 divisions that aid the spirits that live in the pot. They are very powerful. This shows you that palo kimbiza has many resources to work with.

1. Papa Legba
2. Papa Candelo
3. Candelito
4. Candelina
5. Papa Ghede
6. Ghede Nimbo
7. Papa Tinjo
8. Polison Fronte
9. Papa Loko
10. Mama Buyita
11. Anaisa
12. Anaisa Pie
13. Anaisa Toro
14. La Metresa
15. Irzuli Freda
16. Olixí Maya
17. Osa Kaina
18. Ramboleo
19. Martín Ghede
20. Dionisio Ghede
21. Papa Cande
22. Papa Boco
23. Agasu
24. Indio Carinoa
25. Indio Plumablanca
26. Indio Toro Sentado
27. Indio Aguila Roja
28. Indio Enriquillo
29. India Ciboney
30. India Oro Joana
31. Piti Leba
32. Papa Petro
33. Candelo Siete Espina
34. Candelo Malayo
35. Candelo Toro
36. Candelo Boro
37. Candelo Sinife
38. Belier Belcan
39. Papito Belier
40. Beliersito
41. Dambala Wedo
42. Ayida Wedo
43. Bambalan
44. Gramboa
45. Ogun Balengo
46. Ogun Balagri
47. Ogun Oka
48. Toro Lisa

THE LOAS OF THE 21 DIVISIONS AND THEIR ELEMENTS

GRAN SOLER- RESPECTED GOD ALMIGHTY

PITI SOLER-AS JESUS CHRIST

LEGBAS- they represent the elements of earth and fire. They help to open the roads, uncross the roads and to destroy witchcraft. Their general services include black coffee, cigars, coconut, red rum and all kinds of candies and cakes. Their services go in a corner on the floor. Red, white and black candles are light for them.

1. LEGBA MENESE
2. LEGBA CARFU
3. LEGBA ISOSAN
4. LEGBA GRASIMO
5. LEGBA COEN
6. LEGBA UADO
7. LEGBA TIBON
8. ROSITA LEGBA

OGUN- they represent the elements of earth and fire. They break evil spells and hexes. They work 24 hours a day as guardians of the house and outside the house. Their services are spiced rum, black coffee, pineapples and grapes. Their services go in a corner on the floor. Their candles are red, green and black.

1. OGUN BALENJO
2. OGUN BALAGRI
3. OGUN BATALA
4. OGUN FARAI
5. OGUN OCA
6. OGUN CHANGO
7. OGUN PANAMA
8. OGUN NAGUA
9. OGUN FERAYO

CANDELO-they represent the elements of fire and air. They open roads, give evolution, break evil spells and serve as good messengers of God to the palero's spiritual quadrant. They work well to solve impossible problems especially justice. Their services are red rum with red peppers, grenadine juice, red wine, bread, apples and other types of fruits, cigars and coconut water. Their services go on a table covered with white cloth.

1. CANDELO SINIFE
2. CANDELO FRONTE
3. CANDELO FARAI
4. CANDELO GAYONE
5. CANDELO AGADUN
6. CANDELO SIETE ESPINA
7. CANDELO INOAYA

GHEDE-they represent the elements of earth and fire. These spirits help solve all kinds of problems. They break all kinds of spells that are satanic in nature. Very strong spirits that should not be called upon by people who are not initiated or by people who are not experienced priests. They help to win games of chance such as the lottery, cards, dice and other types of betting games. Their services are black coffee with rum and black pepper (tafia), cigars, white flowers, different types of beans (miniistras) especially black beans. Their candles are red and black. Their services go in the corner, most preferably touching natural dirt.

1. PAPA GHEDE
2. GHEDE NIMBO
3. GHEDE ALAWE
4. GHEDE CARFU
5. GHEDE OSU
6. GHEDE LIA
7. MARTIN GHEDE
8. DIONISIO GHEDE

BELCAN-they represent the elements of earth and air. These spirits like any other should be called upon with great care and strong purpose.

1. BELIER BELCAN
2. DAWE BELCAN
3. PITI BELIER
4. ATAQUE BELCAN
5. LUIS BELCAN

THE LOAS OF THE 21 DIVISIONS AND THEIR ELEMENTS 2

LAS METRESAS-they represent the elements of earth and water. These are entities that help with situations of love, couples and unification and love in general. They represent our great mothers, the strength of motherhood and the beauty of womanhood. Their services are coffee liquor, mint liquor, amoretto and cacao, beer, champagne, honey, molasses, candies, fruits and food. Their candles are yellow, orange, gold and pink. They are also given pumpkins and especially sunflowers.

1. METRISILI
2. LA METRESA
3. ANAISA PIE
4. ANAISA DEMAIT
5. CANAMA LA PERLA DEL CARIBE
6. ANAISA DANTO PIE
7. FILOMENA DANTO PIE
8. SILI DANTO PIE
9. IRZULI FREDA

SPIRITS OF STRENGTH

1. PAPA LEGBA
2. PAPA CANDELO
3. CANDELITO
4. CANDELINA
5. PAPA GHEDE
6. GHEDE NIMBO
7. PAPA TINJO
8. POLISON FRONTE
9. PAPA LOKO
10. MAMA BUYITA
11. ANAISA
12. ANAISA PIE
13. ANAISA TORO
14. LE METRESA
15. IRZULI FREDA
16. OLIXI MAYA
17. OSA KAINA
18. RAMBOLEO
19. MARTIN GHEDE
20. DIONISIO GHEDE
21. PAPA CANDE
22. PAPA BOXO
23. AGASU
24. PAPA LEBA
25. PAPA PETRO
26. TORO LISA
27. INDIO CARINOA
28. INDIO PLUMABLANCA
29. INDIO TORO SENTADO
30. INDIO AGUILA ROJA
31. INDIO ENRIQUILLO
32. INDIA CIBONEY
33. INDIA ORO JOANA
34. PITI LEBA
35. CANDELO SIETE ESPINA
36. CANDELO MALAYO
37. CANDELO TORO
38. CANDELO BORO
39. CANDELO SINIFE
40. BELIER BELCAN
41. PAPITO BELIER
42. BELIERSITO
43. DAMBALA WEDO
44. QYIDA WEDO
45. BAMBALAN
46. GRAMBOA
47. OGUN BALENGO
48. OGUN BALAGRI
49. OGUN OKA

Ranks of Palo Kimbiza

1. **Tata Nkisi**-is a person who is a beginner in palo kimbiza. Who has been initiated into the secrets of kimbiza.
2. **Palero**-a person who has a pot(a lucero and has the secret of the mpaca) this person is in training to be a full priest.
3. **Tata Nganga**-person who owns more than one pot, like 5 or six pots. This person is a full priest
4. **Guardiero**-Bacofula-a person who is the assistant /confidant of the munanzo. Meaning the house of palo.
5. **Padre Nganga**-Master of ceremonies-a person that knows all the secrets of the ceremonies and can help other people to be initiated into the munanzo.
6. **Abuelo Nganga**-person who has godchildren who has given birth to other godchildren. Who knows and has mastered all the spiritual ceremonies and is also an initiated Orisha priest.
7. **Abuelo de los Abuelo Nganga**-Great grandfather in palo. High priest Boco. A person who has been initiated into the secrets of Vodun, Palo Kimbiza, Orisha and is very knowledgeable in all the herbal secrets of Osain Gurufinda and knows all the spiritual incantations to help mankind.
8. **Abuelo Rey Boco Mayor** -possesses all of the knowledge of the previous ranks and has many years of experience in the African spiritual traditions.

FUNERAL HONORS

When a Tata Nkisi or an elder priest of palo dies.

1. The Tata's pot is asked what path it's going to take.
2. Everything is cleaned with coconut and holy water, sweet basil and paradise herbs.
3. When the deceased is buried: a plate and a coconut are broken and are buried in the mountain, a rooster is fed to the hole.
4. On the anniversary, a memorial dinner is held with different types of egun dishes and a drumming is played for the deceased. Fellow godchildren and god brothers feast together in memory of the Tata who passed away.

EBOS OFFERINGS TO THE DEITIES AND ANCESTORS

An ebo is an offering or service you give to the Nkisi, the Orishas, and the ancestors as an act of thanks and worship for their blessings and as a remembrance of their history.

Some ebos range from the simple to the extravagant: as simple as a glass of water to as extravagant as a full course meal with all the trimmings. Certain occasions require a certain type of ebo. One such occasion would be the anniversary date of an ancestors passing. The ebo would be a plate of the ancestor's favorite dishes along with his/her favorite drink, a white candle, and flowers. Another would be on the eve of a spiritual holiday, such as Kwanzaa, Egun feast, Orisha feast. Some ebos are required to pacify an angered Nkisi, Orisha, or troubled egun. Another ebo would be to open the roads, to ward off negativity and obstacles. It is important to remember that some ebos come directly from the heart. Some books require certain foods for certain Nkisis nothing should stop you from following your heart and inner instincts. What you see in some books are examples of what others put for an ebo, as you increase the communication between you and your Nkisi, Orisha, eguns and ancestors the different types of ebos increase as well.

EBOS OF THE POT

Syrups and Liquors of the Loa:

- Orange
- Coconut
- Sesame Seed
- Tamarind
- Strawberry
- Pineapple
- Melon
- Anisette
- Pink Champale
- Cider
- Mint Liquor
- Dry/Red/White Wine
- Beer
- Champaign

Liquors for head washing, baptism, spiritual baths, and cleaning:

- Perfecto Amor
- Coffee
- Banana
- Melon
- Apricot
- Pineapple
- Passion Fruit
- Grenadine
- Mint
- Coconut
- Tamarind
- Champaign
- Anisette

Ebos for Egun & Nkisi:

- Water
- Coconut Water
- Cigars
- Coffee
- Fruits & Vegetables
- Fish
- Meats-smoked & cured
- Candy
- Syrups & Liquors
- Honey
- Molasses-Cane Syrup
- Sugar cane
- Captain Morgan spiced rum
- Vodka, Gin and Rum

Additions:

- Candles-scented or
unscented
- Incense
- Pastries
- Music
- Religious articles

THE POT

The pot is the house of the Nkisi where they command 121 spirits therein. Before the pot was invented, burlap and animal hide was used as a bag to house the secret of the Nkisi. It was hung on a tree and worshipped daily. It was called Nboma, which means Mother Earth and Mysteries. In order to work with the pot you must establish a routine, a line of communication and develop a relationship. You start this routine by spraying the pot with rum or dry wine, smoking a cigar to the Nkisi, on the floor make a sign of the cross and say Sala Maleco Maleco Nsala. Burn a candle in front of the pot and use chamalongos (four pieces of coconut shells) to talk to the Nkisi and ask questions. Always keep the lines of communication open with your Nkisi. Always ask what the Nkisi wants, as this is a give and take process. The Nkisi is a spirit of light that lives in the mountain, an ancestral protector who is willing to help in good times and bad. The Nkisi is also a life force that we are born with at birth. This life force now in a pot can still influence our lives in a number of ways. To disrespect the Nkisi, is to put our own life force in danger. Other Nkisi spirits can act through and be called upon through your pot. For example, if you have a pot of Sarabanda you can summon and ask the aid of Mama Chola for her help in matters of love or Cuyo Malongo (Lucero Mundo) for the opening of roads, good fortune and spiritual health. The Nkisi are not restricted to living in their own pots, innumerable Nkisis live together in one pot and function as a team under the main Nkisi of a particular pot for the better good of the Palero/Palera.

BOUMBA SACU SACU

This secret was the first pot that was called Nganga, thus the origin of Osain. In the Kimbiza line, the first fundamento was made out of a calabash called FANTUAO. The pots were buried underground as a way of hiding the secrets of the Nkisi. Tata Kalendo made the first pot in the Mayombe line and the pot was called Nkita Munankita.

THE GOBI

The gobi is a "postiza", the house of the Loa, an egun/orisha spirit of the Haitian line of Vodun. In the gobies, the Loa reside and function in the same manner as the Nkisi and possess the same attributes and work with the same elements. The difference between the Nkisi and the Loa is that the Loa travel through the element of the air, therefore responding to situations with unusual quickness. This does not mean that the Nkisi are slow, it just refers to the manner of how each spirit performs. The Loa are very forceful and strong, they tell the truth as it is with no exceptions and demand respect at all cost. Inside the postiza is the secret of the Loa wrapped in burlap or cloth called a paquette. The Paquette has all the ingredients that make up the elements with which the loa works with. A high-ranking official (Tata Tatandi) of the Haitian line prepares the ingredients. In Haiti, they also have their special ceremonies such as Hunzi Kanzo. This is the name for Ocha in Haiti, whereas Hunfa is the ceremonial room where the Ocha ceremony takes place and the initiates are then initiated in accordance to their tradition.

ARARA

This tradition was started and is still practiced in the Dahomey province of Nigeria. The secrets of the Orisha are sealed with cement in clay jars whereas the implements of the Orisha are the same. The "soperas" (tureens) where the arara spirits live in resemble pots. Their focus is on Osain. Orisha is done the palo way.

IKOKO POT

A spiritual pot that is given a foundation by the Tata Tatandi, then supplemented with ingredients inspired by the person's Nkisi.

FIMBAS

Fimbas are ancient scriptures used by Congo tribes as a way of communicating and identifying their forces and elements. They identified themselves by drawing animals and symbols of nature. To understand the science of the fimbas and their symbols is to understand the movements of nature and the wisdom of our ancestors. Each fimba links its element, its force, strength and you to the Nkisi. These fimbas are historical evidence and a message to us, their children that although they are in a spiritual world they are ever so close and near to us.

IMPLEMENTS OF THE POT

- **Chicheriku**—a tiny dwarf that does the dirty work for the pot. Not everyone receives the secret of the chicheriku. They destroy evil by literally eating it up. Termites and maggots represent them.
- **De Mati Mati**—the heart of the pot that is made of certain parts of the rooster, guinea hen, pigeon and other animals. No pot works without it.
- **Mpolo Nani**—used to call the spirits of the forest. A bamboo, which carries the elements of the forest. It also serves as a talisman you can take with you.
- **Makuto**—an amulet of protection. These amulets are carried in purses and pockets. It's a talisman that guards you from spiritual attacks
- **Mpaca**—a horn filled with the secrets of the pot. This is usually the first step in receiving a pot. An Mpaca is an extension of the pot.
- **Nkongo Kimbola**—Mayomberos work directly with them. They're good for overall protection.
- **A Stone**—an Elegua, face of Eshu, an Elegua of the pot or a small Lucero.
- **Vititi**—resembles an Mpaca only difference is that a vititi is the eye of the pot. As a spiritual eye, it looks for negative energy in its vicinity and absorbs it or destroys it.

These implements also called ingredients are very necessary in the preparation of a pot or gobi. Other things are added depending on what the pot/gobi is for. For example: a pot for Lucero Mundo or a gobi for Papa Ghede would have dice: this ingredient symbolizes the spirits control over the role of luck and chance. It could also contain money

such as loose change to symbolize stable cash flow so that the palero/palera is never without financial resources. Other ingredients are also put in the favor of the Nkisi for battle against evil spirits, good luck, compassion (love), etc. These ingredients must be approved by a high-ranking spiritual leader to ensure that the pot is fully "equipped" with all the tools necessary for the Nkisi and the spirits that live in the pot to work with.

TRIBES

MANY OF THESE TRIBES HAVE BEEN CONVERTED TO ISLAM AND HAVE LOST THEIR ETHNIC STRENGTH BECAUSE THEY LOST THEIR ANCESTRAL TRADITION AND TEACHINGS. THESE TRIBES PRACTICED THE RELIGION OF ANCESTOR WORSHIP. SOME OF THESE TRIBES HAVE KEPT PRACTICING THEIR ANCESTRAL TRADITION IN SECRET.

LUCUMI

EYO
FE
OBA
IYESA
EJIBO
IJAYE
ENGUEY
APAPA
MAJINO
CUEVANO
SABALU
AGICON
DAHOMEY

CONGO

ANGOLA
ANGUNGA
BANJELA
BIRONGOYO
BONDO
BOSONGO
CABENDA
ETONTERA
LOANGO
MAJUMBE
MOTEMBO
MUMBOMA
MUSOSO
MUMBALA
MONDONGO
MUSUNDI
MUYACA
VIVI

CARABALIS

IBO
ABAJA
SUAMA
EPA
BRICHE
BRAS
BIBI
EFI
NEZEVE
HATAN
BERUN
TACUA
REY

PRAYERS

In our branch of palo, we have no strict pattern of praying. You can use your inspiration to speak from the heart. Prayers to the ancestors, eguns and the nkisis are also praise words and salutations marking their magical abilities, their own connection with God and the elements and most of all their willingness to withstand the hard times of slavery and oppression. In the kimbiza branch of palo, we speak a dialect of language made up of congo, creole and spanish called Marawa.

Prayer of San Luis Beltran--selected by Andre Petite for blessings and praises.

Prayer for the Christ--a prayer for blessings.

PALO KIMBIZA BASIC PRAYER FOR ANCESTOR WORSHIP

Mama fetize mama yende mama boco mama orise yeo
Jecua je jecua sara sere sara yeyeo
Mano con mano no kuwanga y si kuwanga se vire lo mundo
Sambia nzulu sambia ntoto sambia npunga
Papiando bacheche bakuenda bacheche
Pake sala maleco maleco nsala bonsoi piti.

PRAYER FOR INVOCATION OF EGUN AND NKISI

Va licencia Congo Piti Gaga Sanci Murandios Sambia Dios
Va licencia Tata Nkisi que ta pie Sambia Nsukururu kunambansa Chicheriku arriba nganga
Va licencia Tatandi
Va licencia Yaya Mamalola que cubre Nsambia Sarabanda cuatro viento siete lewa vence mundo
Va licencia guinda vela Congo Luanda Gran Indio Carinoa Pluma Blanca Aguila Roja tumba
Haitiana
Bendicion Chola Nwenge minga de suminga bakuenda derechito
Sambia Nsulu Sambia Ntoto Sambia Mpunga Sambia de los cuatros costado
Sala Maleco Maleco Nsala

PRAYER FOR SAMBIA

Dios que cubre Nsambia
Sambia Npunga, Sambia Ntoto, Sambia a los cuatros costado
Nkisi Mamalola que cubre Nsambia nsukururu cunambansa
Santo Dios Santo fuerte
Primero Dios que todas las cosas
Que Nsambia mecutare kiako kiako nsila nani, piango finda nsulu cunambansa
Bakuenda nchila arriba ntoto
Sala Maleco Maleco Sala
Muerto soberano Kimbiza Tumba finda Haitiana bacheche guama gaga congo piti.

Prayer to Lucero



Lucero shield of strength,

Lucero of the four winds,

Lucero seven eshus,

Lucero spirit of the doors,

Lucero you open the roads

You open the path of the world

And the spiritual world.

Lucero, who triumphs over all, give me the strength

to overcome, in the name of God.

Prayer to Sarabanda

Sarabanda, to you I call

Sarabanda Kimbiza kimbansa

Sarabanda, to you I pray

Sarabanda, you are the eye

Sarabanda, tu son malembe

Sarabanda, you open the road

Sarabanda, the hard stick

Sarabanda, tu son mayimbe

Sarabanda, stick of the mountain

*Sarabanda seven irons, seven anvils and seven oguns
who wins the war.*

Rezo de Watariamba



»»»»» *Watariamba cabo ronda* »»»»»

»»»»» *Justice of the pot* »»»»»

»»»»» *Open the doors open the road* »»»»»

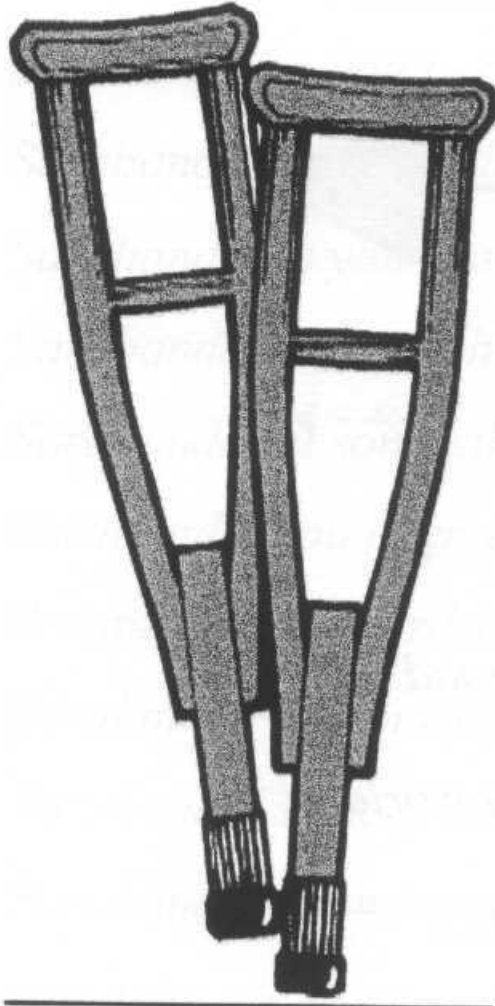
»»»»» *Cabo ronda policeman of the world* »»»»»

»»»»» *Deliver me from evil justice* »»»»»

»»»»» *Deliver me from my enemies* »»»»»

»»»»» *Hunt for good hunt down evil* »»»»»

»»»»» *In the name of God* »»»»»



Prayer to Tata Canene
Cobayende

Father Lazarus

Who overcame death

Defeat my enemies

Deliver me from disease

Bring health and good

luck to my life

In the name of God.

Prayer to Brazo Fuerte Gando Guerra



You are the powerful volcano who holds up the world.

Don't let me fall into the abyss,

Don't let me fall into ruin.

*Carry me on your shoulders and take me towards
prosperity, good luck and development, in the name of God.*





Prayer to Siete

Rayos

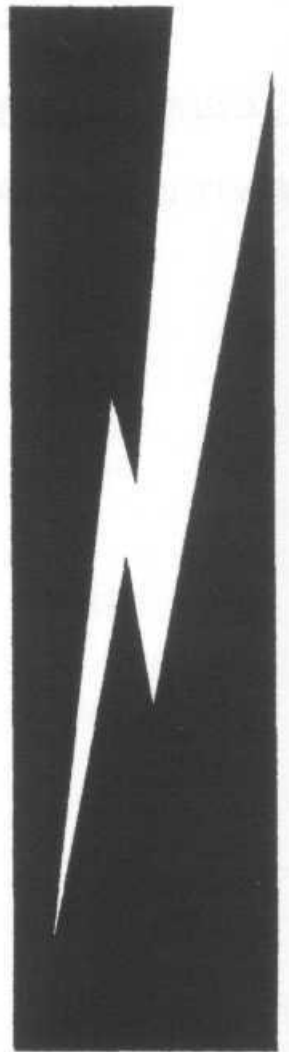
Ancestral father of fire

*Seven lightnings Father of
the flame. With the fire of
life, light my path.*

*With your lightning, deliver
me from all evil.*

*Seated in the mountain as
the absolute king, with
humility I call out your
name. In order to
overcome give me strength
when I am most weak.*

*Give me valor when I am
afraid and grant me your
scepter that is the
lightning to overcome
Evil. In the name of God.*



Prayer to Tiembla Tierra

Father,

Who dwells in heaven,

Powerful spirit

May my path always stay clear

May I always find light in the darkness

Give me sustenance and shelter,

For I am your child, you live in my heart and

You live in my home. From thy great castle send me

holy messengers who cover with your spiritual cotton

In the name of God, thank you Father.



PRAYER TO CENTELLA NDOKI

Mother of spiritual pots
the cemetery and tornado.

Bring us good winds
And protect us from evil
winds of witchcraft, evil
eyes and enchantment.

Destroy my enemies.

May I never lose my
strength. For you my
mother, are my inspiration.

In the name of God.



Prayer to Madre de Agua



Mother of water, seven salts

Mother of the ocean, never abandon me.

With your clean waters, clean my path

With your muddy waters destroy evil.

*With your seven skirts, open seven roads for
prosperity, tranquility and development in the name
of God.*

Prayer to Mama Chola

Beautiful Mother

Hen of gold

Grant me sweetness

Help me to progress

Deliver me from evil

With your sweet waters, clean my body and my path

Give me the strength to move forward

Above all, keep me united with my loved ones

And deliver me from evil in the name of God.

∞ PALO

Ω FIMBAS

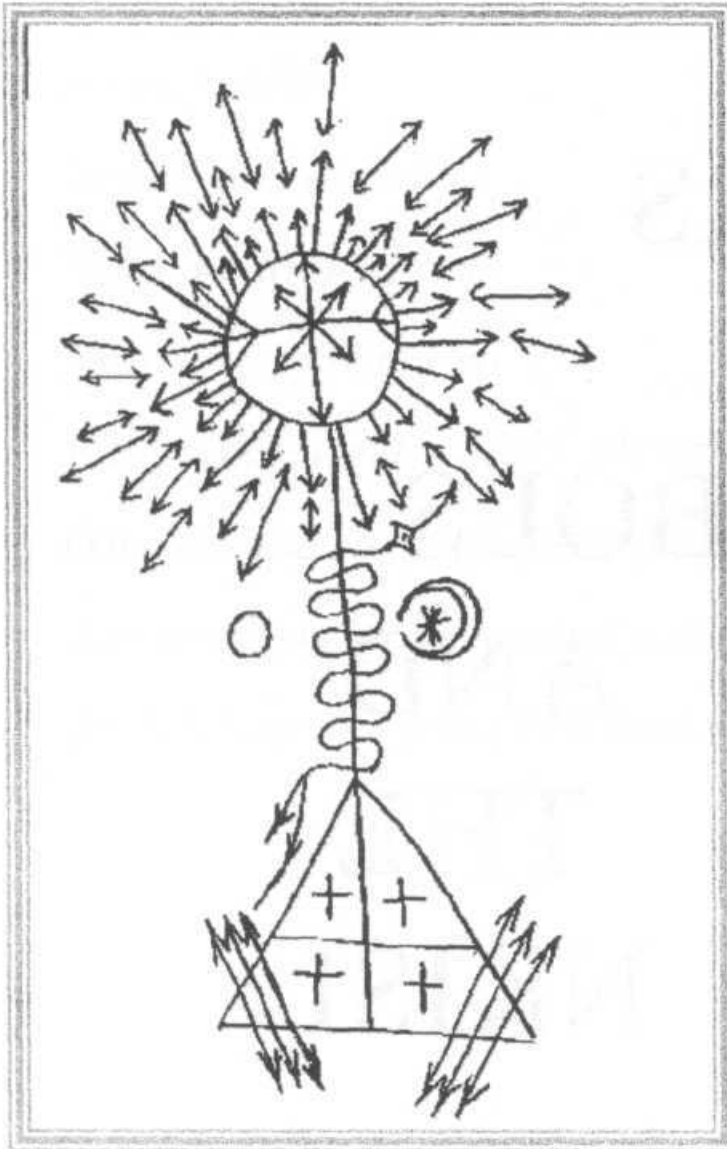


◆ SYMBOLS

♥ AND

♠ THE

⊕ NKISI



SAMBIA DIOS

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PALO KIMBIZA

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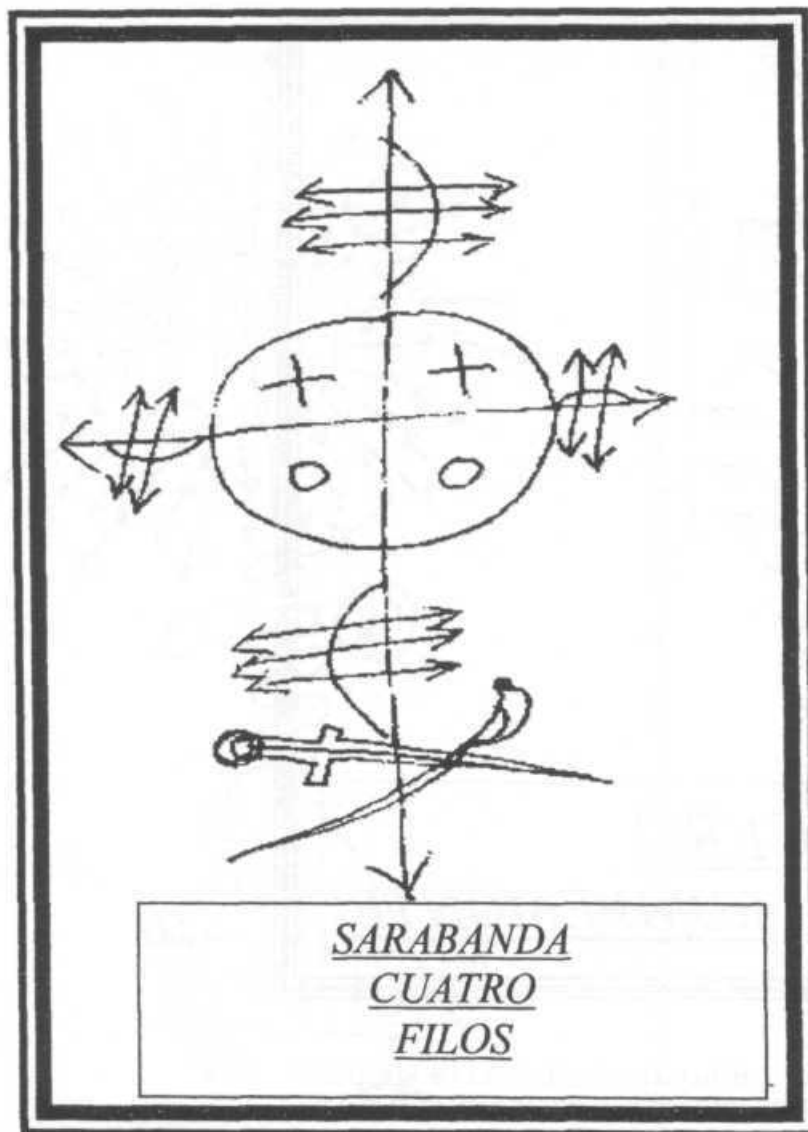
TUMBA
HAITIANA

THIS IS THE SYMBOL OF GOD, THE CREATOR OF EARTH AND ALL THE CONSTELLATIONS OF THE UNIVERSE. THE ULTIMATE DESTROYER OF EVIL, WHO BRINGS ABOUT PEACE AND TRANQUILITY. THE STAR OF THE DAY, THE STAR OF THE NIGHT, THE REASON FOR LIFE ITSELF. IN THE END, THE ULTIMATE JUDGE, JURY AND EXECUTIONER OF MANKIND.



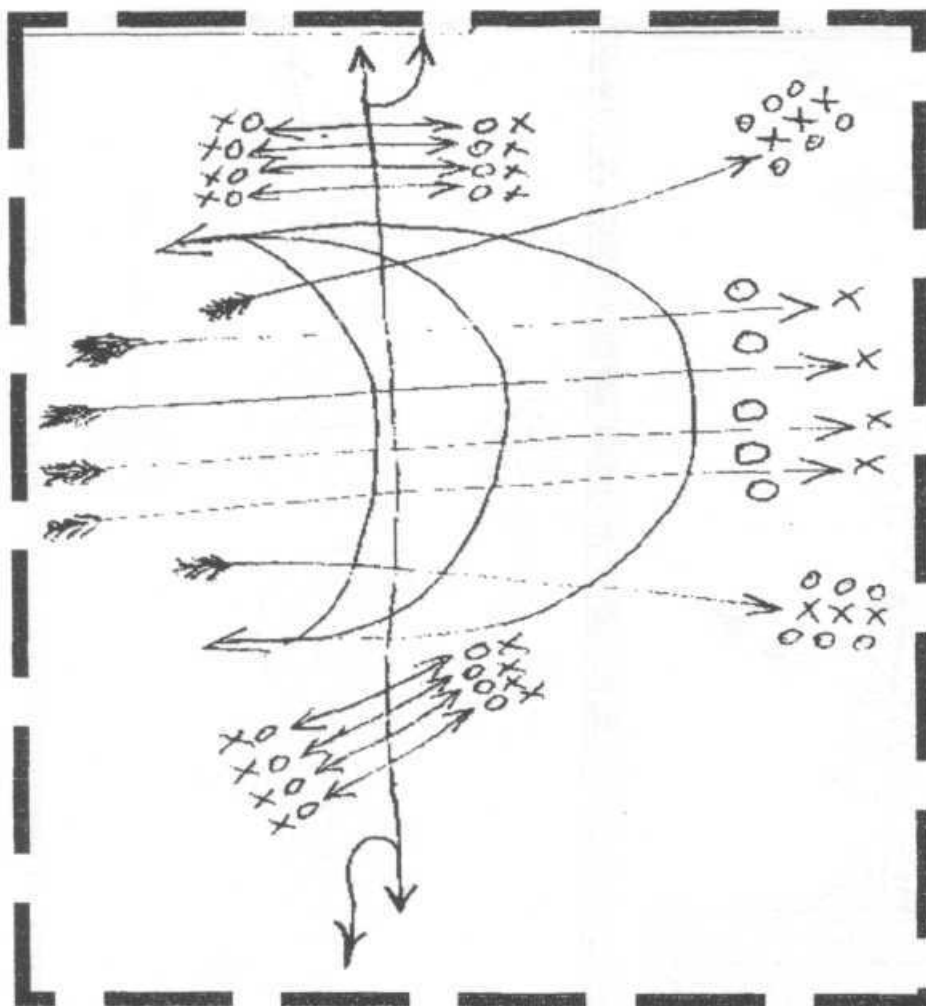
ELEGUA IN PALO:

HE OPENS AND CLOSES ALL THE ROADS AND DOORS OF MANKIND. A STRONG WARRIOR AND TRICKSTER WHO REPRESENTS THE SECURITY AND INSECURITY OF LIFE. AN OLD MAN AND A CHILD AT THE SAME TIME, HE REPRESENTS THE OBSTACLES IN TRIAL AND ERROR AND THE REWARDS OF EFFORT. HE IS THE SYMBOL OF GOOD LUCK, FORTUNE, TRAGEDY AND ALL THE THINGS THAT EMBODY THE PURSUIT OF MANKIND. LUCERO IS A STRONG DEFENDER OF THE HOME AND BUSINESS, THE GATEKEEPER TO THE WORLD OF THE SPIRITS AND THE MATERIAL.



OGUN IN PALO:

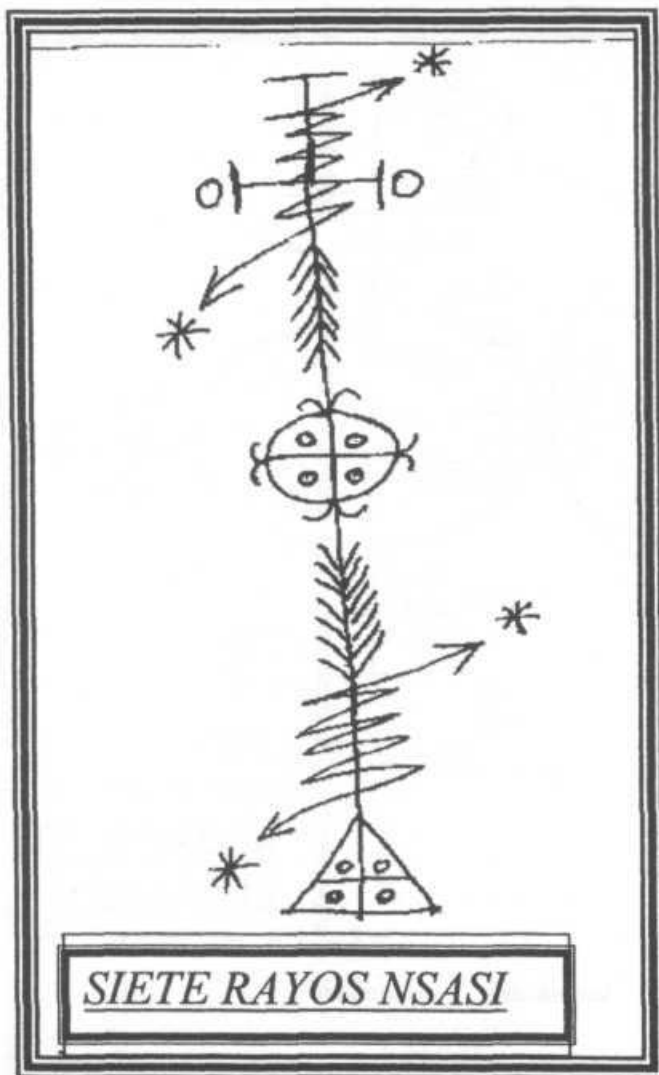
SARABANDA IS THE NKISI OF IRON AND WAR, A TEMPERMENTAL SPIRIT WHO SYMBOLIZES WORK AND THE TIRELESS PURSUIT OF ACTION. SARABANDA HELPS WITH COURT CASES AND IMPOSSIBLE PROBLEMS AS HE IS IN CONSTANT MOTION, ALWAYS WORKING TO DESTROY EVIL. THERE IS NO CUTTING CORNERS WITH THIS SPIRIT, HE BELIEVES IN JUSTICE IN THE PUREST DEGREE. MEANING THAT EVIL MUST BE CUT OFF AT THE ROOT AND NOT AT THE STEM.



WATARIAMBA
LUFUCUYO

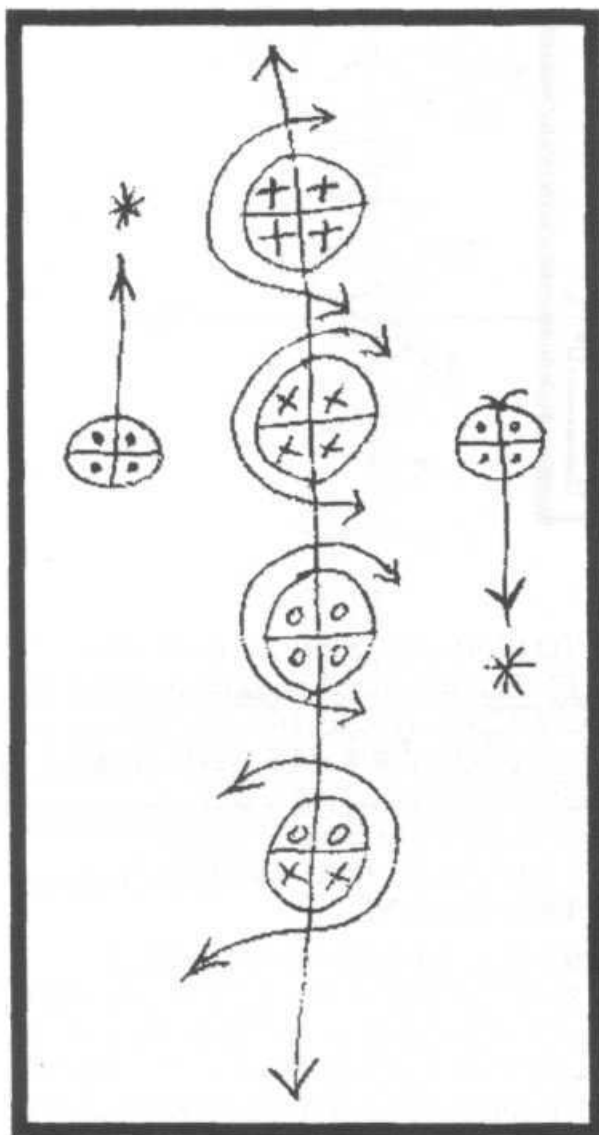
OCHOSI IN PALO:

WATARIAMBA IS KNOWN AS THE HUNTER. AS THE BEST HUNTER IN THE SPIRITUAL REALM, WATARIAMBA NEVER EVER MISSES THE TARGET. HE IS THE SYMBOL OF BALANCED JUSTICE SOUGHT FOR SOLVING COURT PROBLEMS. HE IS AN EXCELLENT PROTECTOR WHO WORKS IN CONJUNCTION WITH LUCERO AND SARABANDA. TOGETHER, THE THREE ARE VIRTUALLY UNSTOPPABLE, THEIR COMBINATION MAKES FOR A DEADLY FORCE TO BE RECKONED WITH.



CHANGO IN PALO:

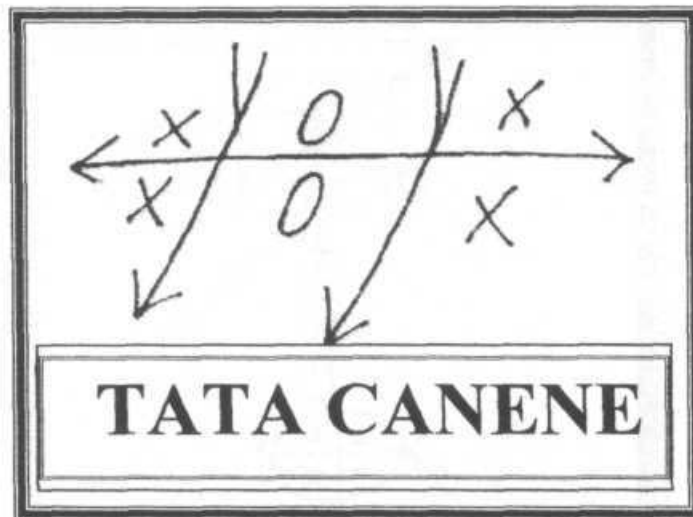
HE IS THE NKISI THAT RULES THUNDER, LIGHTNING & ELECTRICITY. HE IS THE WARRIOR THAT DESTROYS EVIL: HE IS THE SYMBOL OF KINGSHIP. HE IS THE GUIDE OF THE WARRIORS IN THE SPIRITUAL QUADRANT.



GANDO GUERRA BRAZO FUERTE

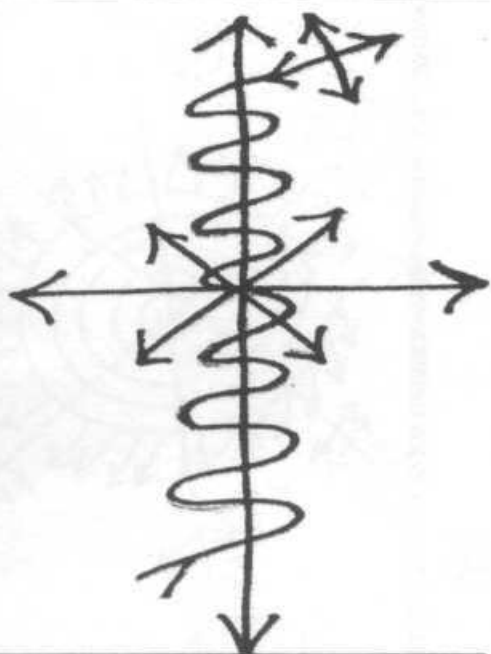
AGALLU IN PALO:

THE GREAT JUDGE WHO MEDIATES BETWEEN THE ANCESTRAL & FAMILY SPIRITS. HIS SYMBOL IS THE VOLCANO, THE MOLTEN LAVA WITHIN REPRESENTS HIS RAW ENERGY AND STRENGTH. THIS FIMBA REPRESENTS GANDO GUERRA HOLDING UP THE WORLD WHILE IT REVOLVES ON ITS AXIS IN SPACE GIVING CREDENCE TO HIS LEGENDARY POWER.



BABALU AYE IN PALO:

A STRONG NKISI WITH THE POWER TO HEAL AND SPREAD DISEASE. THIS NKISI IS A SPIRIT THAT ATTACKS SILENTLY WITHOUT WARNING. HE IS GREATLY RECOGNIZED IN DAHOMEY AS A KING, THEREFORE HE IS A SYMBOL OF KINGSHIP AND RESPECT. TO CONNECT YOURSELF WITH THIS NKISI IS TO ALIGN YOURSELF WITH THE SPIRITS OF THE SPIRITUAL WORLD, IN THE SAME WAY YOU WOULD CONNECT YOURSELF WITH CENTELLA NDOKI. THE ONLY DIFFERENCE WOULD BE THAT CENTELLA NDOKI IS GEARED MORE FOR WAR THAN TATA CANENE.



TIEMBLA TIERRA

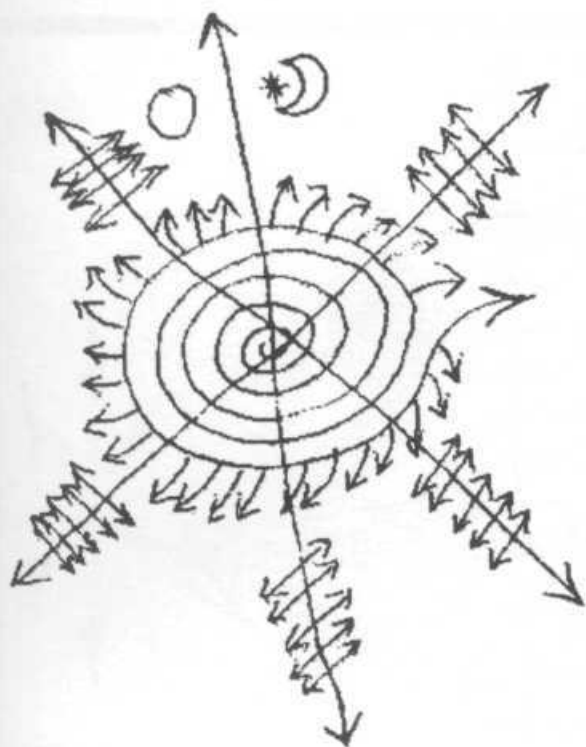
OBATALA IN PALO:

THE NKISI OF WISDOM AND CREATION. HE WAS SENT BY SAMBIA WITH THE NECESSARY INGREDIENTS TO MAKE MANKIND AND THE EARTH HE WALKS ON. HE IS A STRONG NKISI OF JUSTICE, PURITY AND MORALITY. TIEMBLA TIERRA DEMANDS THE UTMOST RESPECT, AS HIS NAMESAKE WOULD SUGGEST: *EARTH SHAKER*. TIEMBLA TIERRA REPRESENTS POETIC JUSTICE WHEN A WRONG HAS TAKEN PLACE.



YEMAYA IN PALO:

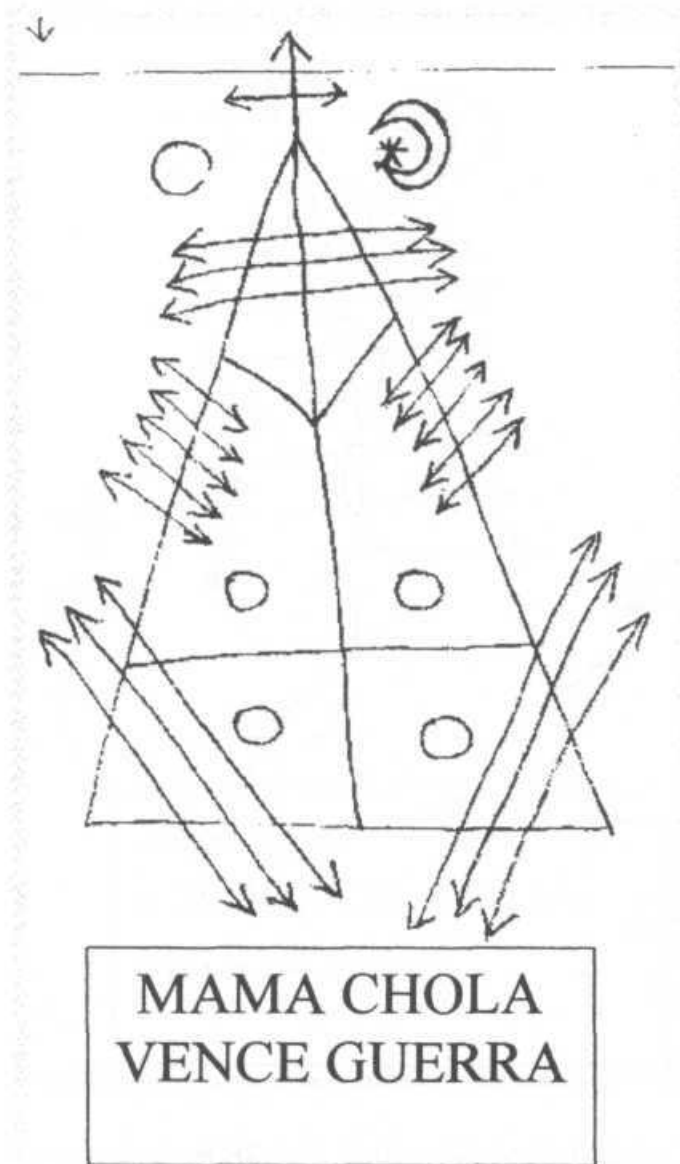
A SYMBOL OF UNIVERSAL MOTHERHOOD AND SPIRITUALITY. SHE OVERCOMES EVIL AND ADVERSITY OWNING ONE OF THE MOST POWERFUL ELEMENTS IN THE WORLD; WATER. AS A PROTECTRESS, SHE DEFENDS THOSE IN NEED WHO ARE MOTHERLESS AND FIND THEMSELVES IN DESPAIR. A CONNECTION WITH THIS SPIRIT IS TO LINK YOURSELF WITH THE FIRST MOTHER OF THE WORLD.



CENTELLA NDOKI PRUEBA FUERZA

OYA IN PALO:

THE QUEEN OF THE SPIRITS OF HEAVEN & THE UNDERWORLD. A WARROR NKISI WHO ADAPTS TO ALL ENVIRONMENTS, SHE IS THE OWNER OF FIRE WHO OVERCOMES NEGATIVITY. CENTELLA IS FELT BY THE VIOLENT WINDS & STORMS SHE PRODUCES, THE ARMY OF SPIRITS SHE FIGHTS WITH AND THE PRIMITIVE FIRE SHE USES TO WIN HER BATTLES. SHE USES ALL SORTS OF WEAPONS, BUT HER GREATEST WEAPON IS HER FEARLESSNESS, STRENGTH OF CHARACTER AND READINESS FOR WAR.



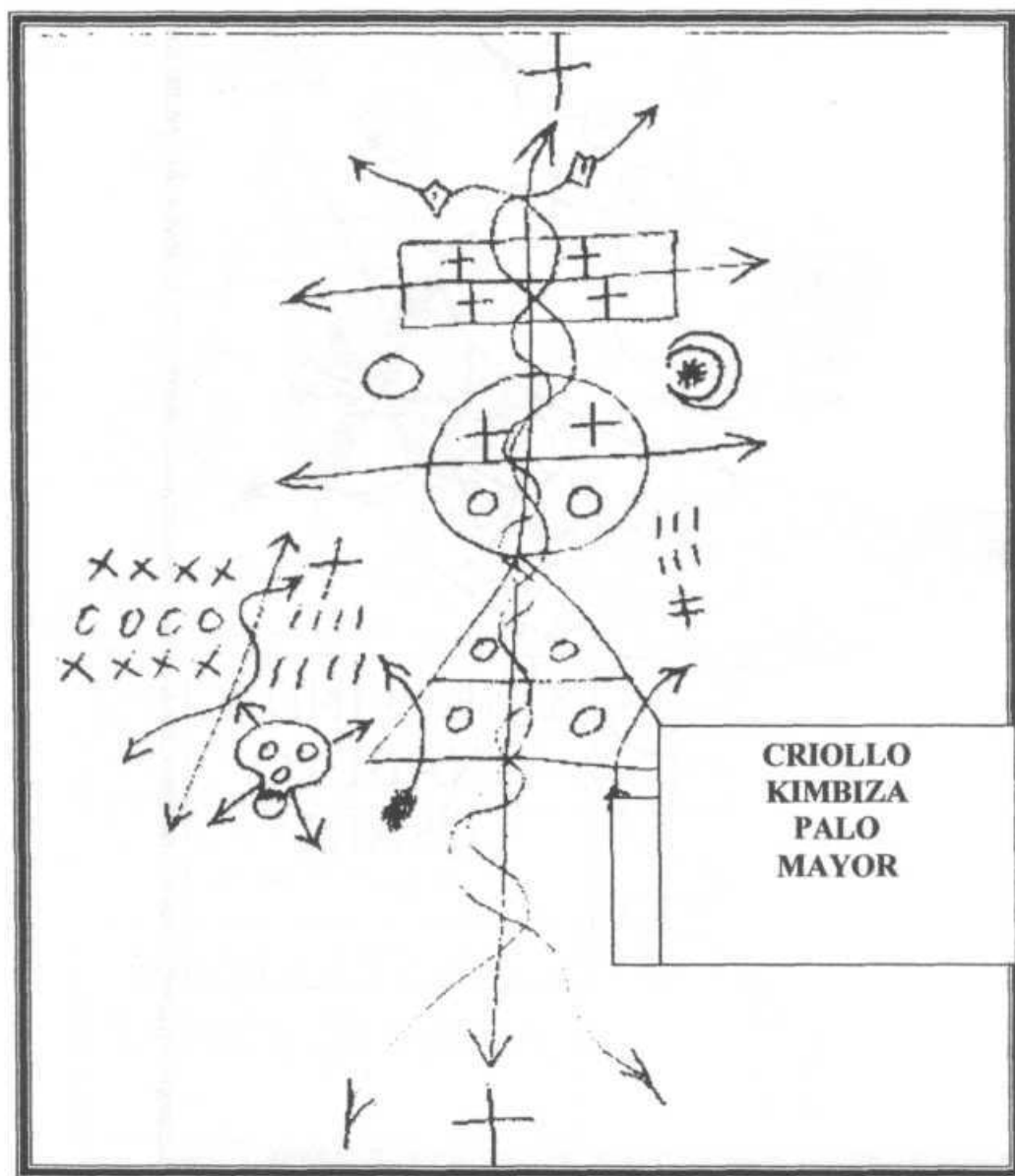
OSHUN IN PALO:

SWEET MOTHER & OWNER OF THE RIVERS. SHE IS A STRONG NKISI WHO HELPS WOMEN TO CONCEIVE. SHE IS RESPONSIBLE IN BRINGING SPIRITUAL ANCESTORS BACK TO THE WORLD. BEAUTY, LOVE, SENSUALITY & ART ARE HER TRADEMARKS, BUT AS THIS FIMBA WOULD SUGGEST SHE'S ALSO A WARRIOR IN HER OWN RIGHT.

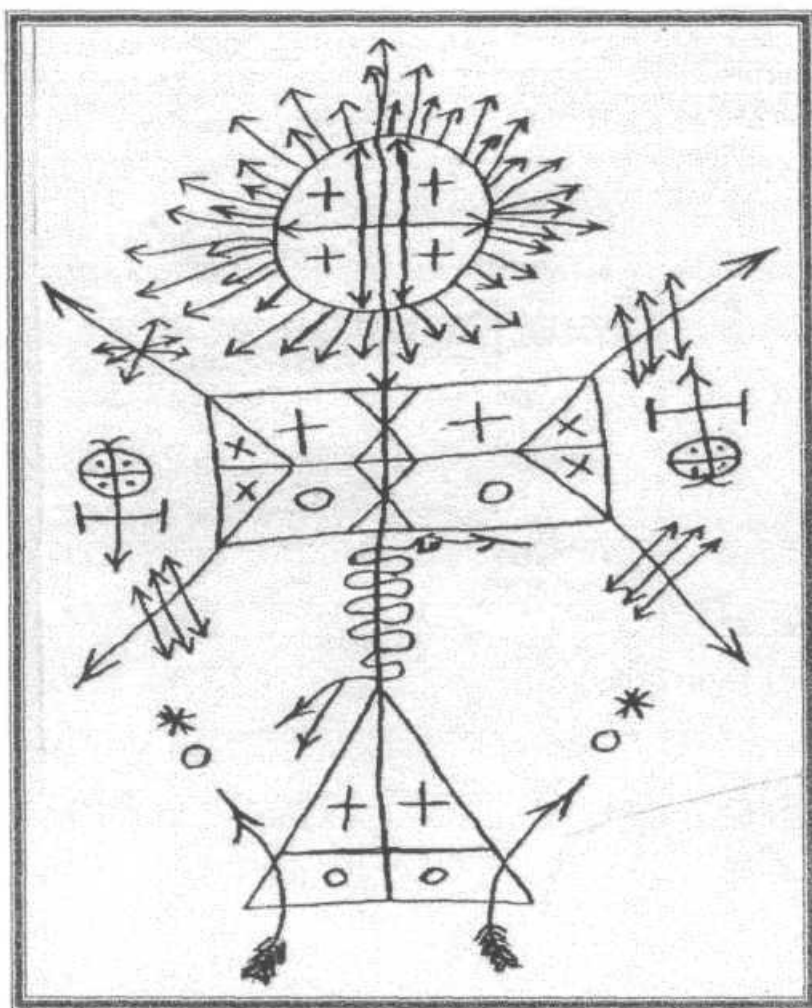


GURUFINDA
ANABETO
OSAIN

THE OVERLORD OF THE MOUNTAINS AND VEGETATION. THE SPIRITUAL DOCTOR AND HEALER WHO HAS THE POWER TO HEAL THROUGH HERBS, WATER AND MINERALS. OSAIN IS THE ESSENCE OF NATURE ITSELF, THE LIFE FORCE OF ALL PLANT LIFE AND THE SPIRITUAL CONNECTION BETWEEN MAN AND NATURE.



THIS IS THE SYMBOL OF THE HOUSE OF PALO KIMBIZA & OF THE ELDERS WHO STARTED THE TRADITION OF THIS HOUSE. THE GUIDE FOR OTHER GENERATIONS OF KIMBIZAS TO FOLLOW & UPLIFT THE GOODNESS IN AFRICAN SPIRITUALITY AND TRADITION.



ORULA PANDJLANGA

IFA IN PALO:

THE NKISI THAT DESTROYS ALL EVIL AND CORRECTS ALL OF THE THINGS THAT HAVE GONE WRONG. THE FATHER OF MYSTERIES WHO PRESIDES OVER THE VITAL ESSENCE OF DESTINY. THE SUPREME ORACLE FROM WHICH NO SECRET IS HIDDEN AND THE WITNESS TO CREATION.

**TABLE OF EQUIVALENCY BETWEEN THE SPIRITS, DEITIES
AND CATHOLIC SAINTS**

PALO	SANCI	ORISHA	CATHOLIC	ELEMENT	COLOR
CUYO MALONGO	PAPA LEGBA	ELEGUA	NINO DE ATOCHA	ALL	RED/WHITE/BLACK
SARABANDA	OGUNBALENGO	OGUN	ST. PETER	METAL/FIRE	GREEN/BLACK/RED
WATARIAMBA	POLISON FRONTE	OCHOSI	ST. NORBERT	FIRE	BLUE/YELLOW
AWANTENGONGO	XXXXXX	OSUN	XXXXXXXXXX	AIR	WHITE
NSASI MUNALONGO SIETE RAYOS	PAPA CANDELO	CHANGO	ST. BARBARA	FIRE	RED/WHITE
TIEMBLA TIERRA	DAMBALA	OBATALA	OUR LADY OF MERCY	SILVER	WHITE
SIETE SAYAS MADRE DE AGUA	OLIXI MAYA	YEMAYA	VIRGEN DE REGLA	WATER	ALL blues/green
CENTELLA NDOKI	CANDELINA	OYA	OUR LADY OF CANDLEMAS	METAL/FIRE	9COLORS/WINE BROWN
MAMA CHOLA	IRZULI FREDA	OCHUN	OUR LADY OF CHARITY	WATER	YELLOW/GOLD
GANDO GUERRA	AGASU	AGAYU	ST. CHRISTOPHER	FIRE	BROWN/Terracotta
TARAYA FINDA	TORO LISA	ORICHA OKO	ST. ISADOR	EARTH	RED/BLUE/BLACK
DOS NDUNDUN	MARASA	IBEYI	COSME & DAMIAN	WATER	7 COLORS
MARIKILLA	XXXXXX	OBBA	JOAN OF ARC	FIRE	PINK
KASUNGA	MASIRENA	OLOKUN	OUR LADY OF SNOW	WATER	BLUE/GREEN/White
MAFILOMENA	XXXXXX	YEWA	STA. INES DEL MONTE	FIRE	PINK/RED
TATA CANENE	XXXXXX	BABALUAYE	ST. LAZARUS	EARTH	PURPLE

VOCABULARY

1. Arm	kiniako
2. Assistants	plaza
3. Body	n'combo
4. Brother	m'pangui
5. Bush Rat	penka finda
6. Cemetery	nso fuiri
7. Drum	ngoma
8. Ear	n'kuto
9. Earth	ntoto
10. Eat	uria
11. Eye	vititi
12. Father	papaloy
13. Friend	m'pangre
14. Full Moon	ngonda bimba o ochukua
15. Guardian	bacofula/asistente
16. Head	kiyumba
17. Heart	mati mati
18. House	munanzo
19. Leopard	ngo
20. Magnet	nsonge
21. Man	pagaloy
22. Mother	mamaloy
23. Palo Singer	gallocan
24. Path	kuenda
25. Permission	va licencia
26. Pray	m'bonda
27. Rooster	nsuso
28. Speak in a loud voice	tubula o ndinga
29. Star	tetebua
30. Sun	tango
31. Symbol	fimba
32. Tornado	tambula
33. White	mondele
34. Woman	muana
35. Wood	nti

This language in the Kimbiza tradition is called Marawa.

RECIPES FOR LUCERO

TO OPEN THE ROAD:

- 1 coconut
- rum
- anisette
- molasses
- honey
- 1 white candle
- 1 cigar
- 1 white plate

Break the coconut in half and in each, half pour the honey, molasses, and anisette. Put both halves on a white plate. Light a white candle and a cigar and pour rum and anisette in glass. This ebo goes in front of Elegba and the warriors.

TO BLESS THE HOUSE:

- 1 garabato
- black ribbon
- red ribbon
- 1 silver cross
- Tartago leaves (see herbs)
- 1 small brass key

Dress the garabato in red & black ribbon, in the middle of the garabato tie a silver cross. On the top end, tie a small brass key. The garabato goes behind the door to protect against envy, evil eye, and negativity. A cross-made of Tartago leaves tied together with red & black ribbon goes above the door.

TO FIND A JOB:

- coconut/clear/holy water
- honey
- molasses
- anisette & gin
- congo perfume

Mix these ingredients together (make enough for 3 baths for 3 nights one bath per night) to open the road to find a job.

RECIPES FOR SARABANDA

Sarabanda is the protector of homes, businesses, metalwork and different types of crafts. He works against evil 24 hours a day.

TO GUARD THE DOOR:

- 1 LARGE KEY
- 7 DIFFERENT COLORED RIBBONS

WRAP THE KEY WITH EACH OF THE RIBBONS AND PUT ON TOP OF THE DOOR.

TO GUARD THE HOME:

- 1 TRAIN TRACK NAIL
- 7 DIFFERENT COLORED RIBBONS

WRAP THE TRAIN TRACK NAIL WITH THE RIBBONS AND BURY IT IN FRONT OF THE HOUSE.

RECIPES FOR WATARIAMBA

Watariamba alongside Lucero and Sarabanda represent balanced justice. He is the hunter of negativity.

COURT CASES:

Write the person's name on a piece of paper and put it on a small white plate. On top of the piece of paper put a metal bow and arrow and add a small amount of anisette on top of both. Light a light blue candle. This recipe is also used to aid people find their way out of jail.

INDIAN CORN:

For spiritual stability and good luck. Indian corn represents the harvest of the earth and fruitful bounty. Hang the corn and a medium size metal bow and arrow (for protection) above the door.

RECIPES FOR SIETE RAYOS

Siete Rayos is a warrior who wards off the evil eye from the home. He helps keep you in a firm position for businesses and negotiations. He also helps with the law.

BASIC RECIPE:

- 6 RED APPLES
- 2 WHITE PLATES
- MOLASSES
- HONEY
- 1 GLASS OF RED WINE
- 1 GLASS OF RUM
- KOLA NUT
- BITTER KOLA NUT
- 7 CIGARS

6 apples on a white plate pour honey and molasses over them. Pour a glass of red wine and rum. On another white plate put kola nut, bitter kola nut and 7 cigars. Keep for 7 days in front of your spiritual shrine then dispose of them in the woods.

GAMBLING:

- TAP WATER
- HOLY WATER
- RAIN WATER
- COCONUT WATER
- MOLASSES
- HONEY
- ½ GLASS OF RED WINE
- FLORIDA WATER
- JOHN THE CONQUEROR PERFUME
- DICE: RED WITH WHITE DOTS

Add these ingredients together to make a bath for good luck in gambling. Put the dice in your spiritual shrine as an offering to Siete Rayos and Lucero Mundo who also rules over the games of chance.

RECIPES FOR SAN LAZARO

ALSO KNOWN AS COBAYENDE AND TATA MULERO

A broom made of palm fronds with the handle wrapped in 17 different colored ribbons and bells is used to "sweep away" negativity. Put behind the door.

COCONUT WATER: to cleanse away evil and sickness.

GARLIC: hang a string of 7 garlic bulbs by the door to ward off negativity.

BASIC RECIPE:

- COCONUT WATER
- RIVER WATER
- HOLY WATER
- DRY WINE
- MOLASSES
- HONEY
- JOHN THE CONQUEROR PERFUME

Mix these ingredients to make a bath for spiritual well-being, blessings and good luck.

A RUB FOR THE JOINTS:

- 2 SQUARES OF CAMPHOR
- MINERAL OIL
- GIN
- MINT LEAVES

Mix these ingredients together to make a rub for sore joints and other areas.

RECIPESFOR CENTELLA NDOKI

She helps you to develop your spiritual foundation and open the lines of communication with your ancestors. When it's raining and windy, open all the windows for Centella Ndoki to spiritually clean the home.

FOR SPIRITUAL DEVELOPMENT:

- 1 PLATE OF MOLASSES WITH SPRINKLES
- 3 OPENED EGGPLANTS FILLED WITH
 1. PALM OIL
 2. HONEY
 3. MOLASSES
 4. SPRINKLES
 5. 1 BROWN OR MULTI-COLORED CANDLE

BASIC BATH:

- HOLY WATER
- COCONUT WATER
- FLORIDA WATER
- MOLASSES
- POMPEIA PERFUME
- CONGO PERFUME
- GRENADINE SYRUP

RECIPES FOR GANDO GUERRA BRAZO FUERTE

The spirit of the volcano, he helps with inheritance, law and judges. Because he lives in the center of the earth, leave the basic recipe services near the sewer preferably on an abandoned street.

BASIC RECIPE I:

- 1 PINEAPPLE
- MOLASSES
- HONEY
- 1 WHITE PLATE

Cut off the top of the pineapple and pour honey and molasses over it. Present this as an offering to your spiritual shrine.

BASIC RECIPE II:

- 9 GREEN BANANAS
- PALM OIL
- 1 GLASS OF RED WINE

Pour the palm oil over the bananas on a white plate and present this as an offering to your spiritual shrine with a glass of red wine.

BASIC BATH:

- ARRASA CON TODO (HERB)
- RED WINE
- HONEY
- FLORIDA WATER
- CONGO PERFUME

Boil and strain the herb, then add the rest to make a bath for good luck in cases with the law (judges, juries and other related situations).

PROTECTION:

- A small sword on top of the entrance of the door with the blade facing down to cut negativity. Also a coat of arms by the entrance.

RECIPES FOR TIEMBLA TIERRA

He represents clarity and cleanliness of the soul and the energy of God on earth.

PROTECTION: A glass of water with efun sprinkled outside the home every Friday.

BASIC RECIPE I:

- HOLY WATER
- COCONUT WATER
- FLORIDA WATER
- GIN
- GOAT'S MILK
- WHITE FLOWERS
- DRESS IN WHITE CLOTHES

Combine these ingredients together to make a bath for harmony, peace and spiritual cleaning.

BASIC RECIPE II: his basic services are:

- DRY WINE
- A GLASS OF SOUR SOP or OPENED GUANABANA
- EFUN
- COCOA BUTTER
- MOLASSES
- 1 WHITE CANDLE

RECIPES FOR SIETE SAYAS MADRE DE AGUA

TO MAINTAIN HARMONY IN THE HOME

- 1 BLUE CANDLE
- 1 GLASS OF DRY WINE
- MOLASSES
- 1 WHITE PLATE
- 1 WHOLE WATERMELON
- 1 LARGE BOWL
- MAYIM MADAMO(BLUE INDIGO)
- FLORIDA WATER

CUT THE WATERMELON IN HALF, POUR HONEY AND MOLASSES ON BOTH HALVES ON 2 WHITE PLATES. IN A LARGE BOWL, POUR COOL WATER AND PUT A BALL OF BLUE INDIGO. AFTER 7 DAYS, THE SERVICE IS TAKEN TO THE SEA OR THE FOREST. THE WATER WITH THE BLUE INDIGO IS SPRINKLED OUTSIDE THE HOME WITH FLORIDA WATER.

FOR PEACE AND TO OVERCOME NEGATIVITY

- 1 CANTELOUP MELON
- 1 WHITE FLAG AND BLUE FLAG
- 1 GLASS OF MOLASSES & RUM
- LIGHT A LAMP WITH COCONUT OIL

You make these flags by taping a triangular piece of paper to a toothpick.

To make a lamp, you break a coconut in half.

Fill a coconut half midway with water, cooking oil, and a wick (see your local botanica).

Put this lamp in an aluminum bowl so as to prevent accidents.

- MOLASSES
- HONEY

POUR HONEY AND MOLASSES ON TOP OF THE MELON AND STICK THE BLUE AND WHITE FLAGS ON TOP. PRESENT THIS SERVICE TO MADRE DE AGUA EITHER AT YOUR SPIRITUAL ALTAR OR IN FRONT OF YOUR POT.

RECIPES FOR MAMA CHOLA

FOR ATTRACTION & MATRIMONIAL BLISS:

- 1 MEDIUM SIZED PUMPKIN
- HONEY WITH CLOVE
- 5 QUARTERS (25cts)
- NAMES OF TWO PERSONS

The names should be written on a piece of brown paper tied around 2 cinnamon sticks with yellow thread.

- 1 YELLOW CANDLE

CUT THE PUMPKIN IN HALF AND CLEAR OUT THE SEEDS. FILL ONE OF THE HALVES WITH HONEY AND THE CLOVE. PUT THE NAMES OF TWO PERSONS IN THE PUMPKIN HALF. CLOSE THE PUMPKIN WITH THE OTHER HALF, POUR HONEY AND GOLD SPRINKLES ON TOP OF THE ENTIRE MELON.

FOR TRANQUILITY AND SWEETNESS IN THE HOME:

- 1 WHITE PLATE
- 5 CLOVES OF HONEY
- 5 CINNAMON STICKS
- 5 SWEET CLOVES
- 5 STARS OF ANIS
- PERFUME

PUT ALL OF THESE INGREDIENTS ON A WHITE PLATE AND PUT IT IN FRONT OF EITHER MAMA CHOLA OR OCHUN AS A SERVICE TO TRANQUILIZE A TROUBLED HOME AND ENLIGHTEN THE ATMOSPHERE.