INDEX

Note: n following a page number denotes an endnote with the relevant number.

Abacha, Sani, 147–48, 200
Abdul-Ganiyu, Mudathir, Leadership Strategies of the Prophet Mohammad, 188
Abimbola, Wande, Professor, 227
Abiodun, Alafin, 42, 47–48
Abiodun, S.M., Rev., 175
Abiola, M.K.O., Chief, 143, 146, 147, 148
Abodunde, Ayodeji, A Heritage of Faith: A History of Christianity in Nigeria, 208–9, 211
Abraham, R.C., Dictionary of Modern Yoruba, 60
Action Group (AG), 144, 145, 208
Añaduaan cycle, 33, 37
Adebolajo, Michael, 1, 2
Adebolu, Alhaji, 179
Adeboye, E.A., 82, 87, 155, 190, 200
Adeebu, Lamidi, Alhaji, 148, 266n75
Adefunmi (Walter S. King), 226, 231
Adegbemiro, D.S., Alhaji, 145
Adegbe, Abdul-Lateef, Dr., 159, 168
Adegbe, E.A.A., Rev., 154
Adeolu, Adegoke, 144–45, 156
Adelaja, Sunday, Pastor, 89–90, 211
Adeoye, Sheidat Mujidat, Alhaja, 183
Adepoju, Lanrewaju, Chief, 167–68, 169
Adetona, Sikiru, Awujale of Ijebu, 168
Adeyemi, Alafin (1882), 46
Adeyemi III, Lamidi, Alhaji, Alafin of Oyo, 167–69

Afonja, Biyi (statistician), 134
Afonja (ruler of Ilorin), 47
African churches, 137
African Political Systems (Fortes and Evans-Pritchard), 23, 28–29, 30
African Systems of Kinship and Marriage (Radcliffe-Brown and Forde), 23
Agaja, King of Dahomey, 33
aghada (man’s gown), 161, 162
Agberi tribe, 45
agriculture, 63–64
Ahl us-Sunna (People of the [Prophet’s] Way), 141, 161, 168, 180, 188
Ahmad, Ghulam, 158
Ahmadiyya, 138, 158, 159, 177
Ahmadiyya Grammar School, 138, 185, 187
Ahmed, Shehu, Alhaji, 179
Aiyedan, downfall, 45, 49, 50
Aiyetoro Holy Apostles, 177
Aj (orisa of money), 60
Akan peoples, 5, 18, 33–34, 35–36. See also Asante
Akiele, E.L., 48
Akinnbile, Rasheed, Shaykh, 185–86
Akinnbode, Abdullahi, Alhaji, 167, 187, 188, 190
Akinnola, Peter, 211
Akintoyinbo, Abiodun, 183–84
Akintola, S.L., Chief, 145
Akintunde, Benjamin, 133–34
Akinwale, A.B., Rev., 136
Akinyele, I.B., *Olubadan/ King of Ibadan*, 136, 156–57, 168

Aladura churches: colonial era origins, 4, 18; and holiness, 85–86; mass conversions, 220; Muslim influence, 176–77, 183; now separate from Pentecostals, 82; Pentecostal influence, 80–82; prayer and *alafia*, 79; response to social dislocation, 137; tendencies, 178; White-garment, 178, 184, 189, 221. See also Celestial Church of Christ; Cherubim and Seraphim (C&S); Christ Apostolic Church (CAC)

Alajogun (*orisẹ*), 62

Alao, Alhaji Arisekola, Alhaji, *Arẹ*, 148

alfa (Muslim clerics), 137–38, 142, 167, 189, 219

Allah, term not translated, 164–65

Alli Balogun, 264n56

Al-Muhajiroun, 2

Altai Republic, evangelical Christians, 101

Amaury Talbot, P., *Peoples of Southern Nigeria*, 61

ancestral cults, 30, 75–76, 133, 206, 217

Ansar-ud-Deen, 138

Anwar ul-Islam, 158

Aole, *Alafin*, 46

Apostolic Church, 178

architecture, 175

Ariseloka Alao, Abdul-Azeez, Alhaji, 142–43

Asad, Talal, 109; *The Idea of an Anthropology of Islam*, 111–12

Asante, 28–30, 33–34, 37, 42. See also Akan peoples

Awaal, Sani, 179

Awolowo, Obafemi, Chief, 144, 145, 146

Aztec temples, 119

*babalawo* (priest-diviners), 36, 37, 76–78, 218, 224, 225

Babangida, Ibrahim, 147

Bakare, Tunde, 200, 280n35

Balogun, I.A.B., 158

Bamidele movement, 138

Bantu, Zulu/Lozi comparison, 26

Barber, James, 51, 57

Bayan Wujub (dan Fodio), 202–3, 207

Bayly, Susan, 124

Bello, Ahmadu, Sardauna of Sokoto, 201–3

Bello, Mustapha, 189–90

Benedict, Ruth, 72

Benin, 29–30, 31, 92–93. See also Dahomey

Bible: II Timothy:2:1, 48; cornerstone of Pentecostalism, 97; importance for Johnson, 44; translations, 38, 163–64, 165, 212; Yoruba converts (book people), 78

*bid'a* (innovation), 180, 181, 202–3

Bill, Samuel, 84

blacksmiths, 57–60, 67, 68

Blyden, Edward, 141; *Christianity, Islam and the Negro Race*, 152–53, 157–58

Boas, Franz, 21

Boko Haram, 122, 170, 202 map, 206

Bonfim, Martiniano Eliseu do, 286n21

Bopp, Franz, 19–20

born-again movements: assault on *orisẹ*, 221; Christianity (neo-Pentecostalism), 81–82, 98, 99, 178, 197–200; Islamic, 184–91, 197–98

Bowker, John, 120

Bradbury, R .E., 25, 31

Braudel, Fernand, 106

Brazil: *Candomblé*, 222–23; Ifa cult, 224; *orisẹ* religion, 224

Brown, David, 223, 224

Broz, Ludek, 101

Buddhism, 109, 116, 117, 119

Bühler, Gottlob Friedrich, 41

Bulliet, Richard, 106

Buruku (*orisẹ*), 54

Bwiti cult, 81

*Candomblé* (Brazil), 222–23

Cannell, Fenella, 107–9

Carrithers, Michael, 117, 119

Catholic Church, 93, 223

Celestial Church of Christ, 82, 178, 189

charismatics, 183–86, 190

Cherubim and Seraphim (C&S), 80–81, 176, 176–77, 178

Chrislam, 110, 276n35

Christ Apostolic Church (CAC), 80–81, 82, 89, 178

Christian Association of Nigeria, 205

Christianity: Akan Christians, 33; arrival, 157; clergy, 117, 136; cultural nationalism, 152–55; dis/continuity, 108–9; education and progress, 92, 132, 135–36; history as continuous work of Holy Spirit, 208–9; and Ifa, 157; institutions and community, 135–36; and Islam in Northern Nigeria, 204–13; and Islam in Yorubaland, 174–77; religion of the Book, 78; religious distribution, 203 map; social anthropology, 107–10; and the state, 117; Yoruba conversion, 127–31, 128 map, 219–20. See also Church Missionary Society (CMS); Pentecostalism
Chukchi, 94, 96
Church Missionary Society (CMS): curriculum, 41; Ibadan as God's scourge of the Yoruba, 50–51; Johnson's journals, 44–46; Johnson's missionary activities, 46–48; journals as source of orisa worship, 53–55; mission house lightning strike, 48, 49; transformative mission, 47–51; Yoruba name, 216
Cohen, Abner, Custom and Government in Urban Africa, 275n28
Cohn, Norman, 107
Cole, M.S., 175
Colonial administration, 93–94, 95–96, 126–31, 128 map
Comte, Auguste, 20
Congo, Bushong/Lele comparison, 26
Cook, Michael, 12–13
Corturari, 101
cotton, 64
Cuba: Ifa cult, 224, 228; Santeria/Lucumi, 222–24, 225, 226, 228, 230
culturalism, 122–23
cultural nationalism, 152–55
culture: FESTAC (World Festival of Black and African Arts and Culture), 155, 199; and Pentecostalism, 211–12; reflection on history, 35–37, 38; Salafist unease, 212; social significance, 5–6, 25–27
Dahomey, 30–31, 33, 34, 62, 228. See also Benin Dan (Aido-Hwedo/Osumare), 62
dan Fodio, Usman, 2–3, 170, 171, 201, 202–3, 207, 210; Bayan Wujub, 202–3, 207
Dangbe (snake), 62
Dasuki, Ibrahim, 159
de Heusch, Luc, 20
Donham, Donald, 94
Doortmont, Michel, 44
Douglas, Mary, 26
dress: Muslim, 160–62; Yoruba, 153
Drewal, Margaret, 60
Dumézil, Georges, 20
Durkheim, Émile, 73–74
Eastern Europe: Embassy of God (Ukraine), 89, 96, 100, 211; Pentecostalism, 96, 100–101
Edo, 25, 31
Education: Christian monopoly, 132, 141; Christian schools, 41, 92, 132, 135–36; Islamic schools, 138, 141; Pentecostal churches, 207; teacher training, 136; ulama (scholars), 141–42
Efunsetan, Iyalode, 45, 49–50
egunun ancestral cult, 30, 76, 133, 217
Elections: (1951), 144; 1993 annulment, 147; (1999), 148
electronic media, and Pentecostalism, 87, 98, 197
Embassy of God (Ukraine), 89, 96, 100, 211
Epega, Rev., 154
Esu/Elegbara (orisa of disorder), 54, 65–66
Ethiopia, 94–95
ethnic groups, 128 map, 129 map; and overseas orisa, 230; and religious violence, 205–6
Evangelicalism, 83–84, 115
Evans-Pritchard, E.E., 27; African Political Systems, 23, 28–29, 30
Fadilullah Muslim Mission, 183
Fante, 42
Fardon, Richard, 24
Fearon, Josiah Idowu, Bishop, 122
Fernandez, James W., 81
FESTAC (World Festival of Black and African Arts and Culture), 155, 199
Festivals: culture wars, 168–69; Islamic, 133–34, 156–57, 160; Ogun, 55, 59, 59 map, 60; orisa, 76, 134–35, 224–25
Fodio, Usman dan see dan Fodio, Usman
Frazer, James, The Golden Bough, 22
Fuji music, 151
fundamentalism, 119, 192–93
Gabon, Bwiti cult, 81
Galton’s Problem, 21
Gbelegbuwa II, King/Awujale, 140
Geertz, Clifford: Islam Observed, 120–22; “Religion as a Cultural System,” 109
Gellner, Ernest, 111
Ghana, world religions, 193–95
Ginsberg, Morris, 19
Gluckman, Max, 26
God (Ọlọhun/Ọlọrun), translations of term, 164–65, 174, 175–76
The Golden Bough (Frazer), 22
Goody, Jack, 32
Gumi, Abubakar, Alhaji, 141, 195, 201, 202, 203
Gypsies, 96, 101

hadith, 114–15, 256n33
Haiti, 223
Halligey, J.F.T., 68
Harding, Tom, Rev., 61, 70
Hausa, and Tijaniyya, 275n28
Herbert, Eugenia, 58
A Heritage of Faith: A History of Christianity in Nigeria (Abodunde), 208–9, 211
Herskovits, Melville J., 30, 223
Higazi, Adam, 205
hijab, 161
hijra (withdrawal), 2–3, 118, 207
Hinderer, David, 41, 47
historical idealism, 21
history: comparative methods, 18–28; and culture, 35–37, 38; evaluation methods, 39; tradition and memory, 46–47
History of the Gold Coast and Asante (HGCA) (Reindorf), 38–43
History of the Yorubas (HY) (Johnson): classicism, 44; criticism, 141; endorsement of the Eṣọ (military elite), 48–49; and Ibadan, 49–51; importance, 40, 153; length, 39–40; oral sources, 40; purpose, 51; summary, 43–44
Hobhouse, L.T., 19
Hocart, A.M., 19
Holy Apostles of Aiyetoro, 177
Holy Spirit, cornerstone of Pentecostalism, 97, 99
Horton, Robin, 5–6, 17–18, 19, 75, 127, 131, 229
Humboldt, Alexander von, 20
Huntington, Samuel P., 192–93

Ibadan: Christians, 49; corporate lineages, 31; deities, 64; imamship, 139; politics, 144–45
Ibeji (orísa), 54
Ife divination cult: advice to become Muslim or Christian, 36, 78, 218; babalawo, 36, 37, 76–78, 218, 224, 225; concern with the past, 37; in Dahomey, 33; Ifa verses (odu), 77–78, 154, 225; interface between orísa and world religions, 227–28; oral transmission, 78; origins, 157, 218; overseas adoption, 224; and palm nuts, 77; poems (ese), 36; references in CMS journals, 54, 55; reinterpretation for conversion to Christianity, 154–55; secrecy, 78; and world religions, 157
Ife, 3, 36, 128map, 129map, 130, 221
Ige, Bola, Chief, 146, 161, 162
Ighodalo, Folayegbe, 133–34
Ijaye, 66
Ijebu, 89–90, 128map
Ijebu Ode, 139, 140
Ikale, 46, 242n22
Ila, 177
Ilesha, 31, 66–67
Ileya festival, 156–57
al-Ilori, Adam Abdullah, Shaykh, 141, 164–65
Ilorin, 128
map, 129–30, 129
map
Imale designation, 169–70
Imams, 139, 142, 151, 167; institutions and community, 137–43; jihadism, 2, 12, 170, 210; leadership, 141–43; local Yoruba expansion, 155–58; mujaddid (renewal), 157; and Ifa, 209, 210; leadership, 141–43; local Yoruba expansion, 155–58; mujaddid (renewal), 197–98; Oyo empire, 36, 169; religious authority of the Koran, 46; religious distribution, 203map; Scriptures, 121, 123; Sharia, 146, 165–69, 171, 204, 221; social anthropology, 8–9, 110–13; and state injustice, 206–7; Suwarian tradition, 170–71; takfir (expulsion from Islam), 166, 209, 210; and town politics, 139–40; ulama (scholars), 117–18, 141–42; umma, 116, 117, 118, 123, 210–11; under non-Muslim rule, 118; wealthy leaders, 142–43, 146; Yoruba conversion, 127–31, 128map. See also Salafism
Islamism, 12, 278n5. See also Salafism
Islamization, 121, 202
Islam in Nigeria: One Crescent, Many Voices (Olayiwola), 208–11
Iyapo, downfall, 45, 49
Izala movement, 180, 194, 201, 203–4
Jakande, J.K., 145, 265n54
Jama’atu Nasril Islam (JNI/Society for the Victory of Islam), 159, 202, 205
James, Wendy, Vernacular Christianity, 107
jihadism, 2, 12, 170, 210. See also religious violence
Joga-Owode, 134
Johnson, Douglas, Vernacular Christianity, 107
Johnson, James, Rev., 152–53, 175; Yoruba Hea-
thenism, 218–19
Johnson, Marion, 33
Johnson, Samuel, The History of Rasselas, Prince of Abissinia, 231–32
Johnson, Samuel, Rev., 39, 41–42, 44–49. See also History of the Yorubas (HY)
Johnson, W.A.B., 84
Jones, William, 19–20
Josiah Ositelu’s Church of the Lord (Aladura), 178
Juju music, 151
Jumai mosques, 138
Kaduna, 122, 171
Kérékou, Mathieu, 93
King, Thomas, Rev., 63
King, Walter S. (Adefunmi), 226, 231
Kiriji war camp, 46, 67
Koran, 79, 123, 125, 164–65, 175
Kuku, Balogun, 131, 138, 140
Kuper, Adam, 24
Kurummi, Arẹ, 60–61, 66, 67
Lagos, 128nmap, 129nmap, 130, 139–40, 145
Lanase, Shehu Usman, 179
language: comparative philology, 19–20; Islamic use of Arabic, 153; Olo’hun/Olorun (God), 164, 174; religious language, 163–65; standard Yoruba, 150; Yoruba’s Malian roots, 150. See also translations
Larkin, Brian, “Pentecostalism, Islam and Culture,” 193–95, 196
Last, Murray, 196, 204
Latosa, Arẹ, 138
Latosisa, Arẹ-Ona-Kakamfo of Ibadan, 49–50
Law, Robin, 29, 32
League of Imams and Alfas (LIA), 142, 167
Lemomu (chief imam), 139, 140
Lévi-Strauss, Claude, 20, 23
Lewis, Bernard, 111
Lewis, I.M., Ecstatic Religion, 25
Lijadu, E.M., Rev., 60, 154, 157
lineage: and mosque governance, 139; and state formation, 30–32
Lloyd, P.C., 29, 30–31
Mabolaje Grand Alliance, 144
McCaskie, T.C. (Tom), 33, 35–36
Madina, 179
Maine, Henry, 28
Maitland, Frederick, 20–21
Marshall, Ruth, 204; Political Spiritualities, 198
Marxism-Leninism, 92, 93, 94
Maser, J.A., 57
Masina state, 31–32
Masquelier, Adeline, 203
Matory, J. Lorand, 65, 215
media, and Pentecostalism, 87, 98, 197
Meffre, Philip Jose (Arije), 219, 286n21
Melanesia, 71, 73, 74
memory, episodic and semantic, 73, 75
Methodenstreit, 21
Meyer, Birgit, “Pentecostalism, Islam and Culture,” 193–95, 196
Middleton, John, 25
missionaries: appropriation of Yoruba traditions, 47–49; Qua Iboe Mission, 84. See also Church Missionary Society (CMS)
Modakeke, 46, 128nmap, 129nmap, 130
Mogaji, Abibatu, Madam, 145
mogaji (lineage head), 139
Moody, Dwight, 84
Morgan, Lewis Henry, 28
Morocco, Islam, 121
MSS (Muslim Students Society), 159, 167, 186
Mujidate Adeoye, Sheidat, Alhaja, 183
muqaddams (initiating masters), 179
Murtada, Shaykh, 156–57
music, 68, 151
Muslim identity, 160–65
Muslim Students Society (MSS), 159, 167, 186
Muslim Ummah of South-Western Nigeria (MUSWEN), 142
Nadel, S.F., 23–24
names: God (Olo’hun/Olorun), 164, 174, 175–76; and Islamic identity, 163; Ogun in personal names, 56; Yoruba, 153
NASEAT, 167, 186–91
nationalism, 91–92, 95–96, 143–45, 155, 211. See also state
National Muslim League, 144
Nawair-ud-Deen, 138
NCNC (political party), 144–45, 156
Needham, Rodney, *Exemplars*, 23
Netens, 94, 96, 100–101
neoliberalism, and Pentecostalism, 98–99, 102
neo-Pentecostalism (born-again Christianity), 81–82, 98, 99, 178, 197–200
Niass, Ibrahim, Shaykh, 178–80
Nigerian Supreme Council of Islamic Affairs (NSCIA), 159
night vigils (*tahajjud*), 176–77, 187
NNDP (political party), 140, 145
Northern Christian Association, 205
Northern Nigeria, 202*map*; and Abiola, 146; commonalities between world religions, 193–95; hostility to colonialism, 156; jihadist tradition, 2, 12, 170, 210; multicultural background, 201; religious distribution, 203*map*; and Sharia, 165, 171, 204; and Yoruba Muslims, 159–60
Nuba peoples, 23–24
Obasanjo, Olusegun, 148, 199, 200
obaship, 135, 139, 168, 170–71
Obatala (Orisa Onifon) (*orisa*), 54, 55, 76
Odudua, 36, 216
*odu* (Ifa verses), 77–78, 154, 225
Odutola, Timothy, Chief, 140
*Oedipus and Job in West African Religion* (Fortes), 22
Ogunsibi, 56
Ogunsibi, T.A.J., 154, 175, 181–82, 273*nn*9,10
Ogunbona, *Balogun*, 56
Ogundipe, *Balogun*, 56, 67–69
Ogun (god of iron): and Aje, 60; and blacksmiths, 57–60, 67; festivals, 55, 59, 59*map*; 60; iron god, 56–60; and justice, 67; modern manifestation, 70; overlap with Orisa Oko, 63–64; overlap with Sango, 65–67; pan-Yoruba *orisa*, 7, 52; in personal names, 56; references reported in CMS journals, 53–56; rituals, 57; and Sango, 61; as snake, 60–62, 70; and wars, 65–66; and women, 60–61
Ogunkoroju, *Balogun*, 56
Ogunmola, *Basorun* of Ibadan, 56
Olagoke, S.A., Alhaji, 184–85
*ọlaju* (enlightened person), 136–37, 142
Olasupo, Abdul-Lateef, Alhaji, 187
Oliana, Cristóbal, 226
Olohungbemi, Abdul-Hamid, Shaykh, 184
Oludmare, 77–78
*Ọọni* of Ife, 221, 226
*oriki* (praise poetry), 175
Ori (*orisa*), 54, 60
*orisa* cult: assaults against, 221; benefits offered, 63; and conversion to Christianity, 154–55; festivals, 76, 134–35, 224–25; fluidity, 7; imagery, 76; obaship, 135, 139, 168, 170–71; overseas adoption, 216, 222–30; and possession, 217; protective charms, 205, 206; re-Africanization, 226–27; and religious tolerance, 133, 134–35, 220; reported in CMS journals, 53–55; and sacrifice (*ẹbọ*), 67, 218; secularization, 222; stories (*itan*), 76; survival, 77; tradition, 48; variety of local cult complexes, 63–65, 216, 217, 224–25
Orisa Oko (*orisa* of the farm), 54, 61, 63–64, 76
Orunmila (*orisa*), 77, 154–55, 218, 224, 227–28
Osanyin (*orisa*), 54
Osei Kwame, 36
Osun (*orisa*), 54, 55, 56, 168, 216
Oya (*orisa*), 54, 216
Oyedepe, David, Bishop, 214
Oyo, 29–30, 36, 168–69
Palmié, Stephan, 226, 230
palm nuts, 77
Park, Mungo, 47, 242*nn*7
Pentecostalism: and Aladura movement, 80–82; balance between discipline and ecstasy, 97–98; in Benin, 93; comparison with Salafism, 193–98; criticism of the state, 198–200, 206–8; and electronic media, 87, 98, 197; establishment in Nigeria, 89–90; in Ethiopia, 95; flexibility, 97–98; in former Soviet Union, 96, 100–101; global movement, 81–82; *Gospel of Prosperity*, 194, 195, 200; growth, 98; healing agenda, 196; holiness vs. empowerment, 85–87; and the Holy Spirit, 97, 99; *Logos* (Word) and *Pneuma* (Spirit), 208; in Mozambique, 94; neoliberal appeal,
INDEX 295

Roy, Olivier, Globalised Islam: The Search for a New Ummah, 118, 122–23
al-Rufai, Ahmad, 157

sacrifices (ẹbọ), 67, 218

Salafism: Ahl us-Sunna (People of the [Prophet’s] Way), 141, 161, 168, 180, 188; comparison with Pentecostalism, 193–98; and cultural diversity, 212; definition, 278n5; Muslim Prayers for Everyday Success, 181–82; and Sufi brotherhoods, 180–81; Tadamun al-Muslimin (Islamic Solidarity), 141

Sango (thunder god): euhemeristic origin, 243n31; female representation, 63; Johnson’s challenge, 48; and Ogun, 61; overseas adoption, 223, 224; and Oyo kingship, 169; popularity, 66; references in CMS journals, 54, 55; symbol, 76

Sankey, Ira, 84

Sanni, Amidu, 160

Santería (Cuba), 222–24, 225, 226
Sanusi, Sanusi Lamido, 204, 282n52

schools: Christian, 41, 92, 132, 135–36; incident of religious tolerance, 125–26; Islamic, 138, 141; uniform, 161

scriptures: and religious truth, 114–15. See also Bible; hadith; Koran

Shafaudéen-Islam, 184–85
Shagari, Shehu, 146
Shamsuddin ul-Islamiyya, 184
Sharia, 146, 165–69, 171, 204, 221
Shittu, Abdul-Raheem, 157–58, 181–82

Shopekan, J.O., English-Yoruba Dictionary of the Names of God, 176

slavery, 49–50, 222–23, 223, 231–32

smallpox, 34, 65, 67

Smith, M.G., 19, 28

snake deities, 60–62

social anthropology: Christianity, 107–10; comparative methods, 11–13, 18–27; comparisons of histories/societies in change, 35; five modes of history, 18–28; as history, 27–28; Islam, 110–13; Method of Difference, 23, 25; presentism, 24–25, 113; and sociological reductionism, 24–27; and state formation, 28–32; and world religions, 105–6
social evolution, 19
social identity, 153
socialism, 90–92, 94, 95
Sokoto Caliphate, 201, 205
Sopona (orisa of smallpox), 54, 65–66
Soviet Union, and nationalism, 91–92
Soyinka, Wole, 70, 136; Aké, 136, 262; Isarà, 262, 266, 267
Spencer, Herbert, 19, 20–21
Spirit Movement, 84
state, religious criticism, 206–8
state formation, 28–34
Sudan Interior Mission (SIM), 94–95
Sufi brotherhoods: ambivalent scholarship views, 180–81; bid’a (innovation), 180, 181, 202–3; International/Islamic Brotherhood of Sufism, 185–86; Izalà’s assault, 203; praise of God, 176; shayks, 118, 119; Tijaniyya, 178–80, 275n28
Suwarian tradition, 170–71
Tadamun al-Muslimin (Islamic Solidarity), 141
Tahajjud (night vigils), 176–77, 187
Takfir (expulsion from Islam), 166, 209, 210
theory, divergent modes of religiosity (DMR), 7, 71–75, 82–83
Tijaniyya movement, 178–80, 275n28
Togo, 196–97
Townsend, Henry, 41
trade, 32, 69, 89, 131
translations, 38, 163–65, 175–76, 212
Trinidad, 223
Tsiganí, 101
Tylor, Edward, 21
Ukraine, Embassy of God, 89, 96, 100, 211
Ulama (scholars), 117–18, 141–42
Umma, 116, 117, 118, 123, 210–11
United States: adoption of Yoruba traditional religion, 225–27; Nigerian immigrants’ religions, 228
Unity Party of Nigeria (UPN), 146
Universal Church of the Kingdom of God, 94
Universal Muslim Brotherhood, 168
University of Ibadan (UI), 147, 148, 161
Vallikivi, Laur, 100–101
Verdery, Katherine, 90
Verger, Pierre, 60, 215
violence, religious, 12, 170, 204–7, 209–10
Vodun cults, 62, 93
Wahhabism, 115
Wanner, Catherine, 89
water, sacred, 180
Water-Orisa, 54
weaving, 58, 245n23
Weber, Max, 21, 23, 72; Sociology of Religion, 120
West Africa, religious diversity, 74–76
Wheeler, G.C., 19
White-garment Aladura, 178, 184, 189, 221
White, Hayden, 39
Whitehouse, Harvey, 71–74
White-Orisa, 54
White, Victor, Elementary Names of God, 176
Wilks, Ivor, 30, 32, 34
Winter, E.H., 25
witchcraft, 18, 23, 25, 34
women: female charismatics, 183–84; female orisa, 63, 221; and Islamic revival, 203; Muslim dress, 160–61; and Ogun as snake god, 60–62, 70
Wood, J.B., 68, 69
World Muslim League, 158, 164
world religions: context and traditions, 9, 113–18, 123–24, 197; institutions, 112, 116–18; marketplace competition, 173–74; and political power, 111; practised by Yoruba, 219–22. See also Buddhism; Christianity; Islam; Pentecostalism
Yemetu, religious tolerance, 125–26
Yemoja (orisa, 54, 61, 216, 221, 286n13
Yoruba: historical background, 3–4; openness to world religions, 18, 33–34, 36; origin of name, 216; religious tolerance, 124, 125–26, 133–35; wars, 40, 46, 65, 67
Yoruba ethnogenesis, 36, 38
Yoruba heathenism, 38, 52
Yoruba Heathenism (Johnson), 218–19
Yoruba traditional religion (YTR), 215–19. See also orisa cult
Al-Zakzaky, Ibrahim, 195, 278n14
Zawiya (lodges), 179
Zumratul Mumin, 138
Zungur, Sâådu, 156
The Yoruba of southwestern Nigeria are exceptional for the copresence among them of three religious traditions: Islam, Christianity, and the indigenous orisa religion. In this comparative study, at once historical and anthropological, Peel explores the intertwined character of the three religions and the dense imbrication of religion in all aspects of Yoruba history up to the present. For over 400 years, the Yoruba have straddled two geocultural spheres: one reaching north over the Sahara to the world of Islam, the other linking them to the Euro-American world via the Atlantic. These two external spheres were the source of contrasting cultural influences, notably those emanating from the world religions. However, the Yoruba not only imported Islam and Christianity but also exported their own orisa religion to the New World. Before the voluntary modern diaspora that has brought many Yoruba to Europe and the Americas, tens of thousands were sold as slaves in the New World, bringing with them the worship of the orisa.

Peel offers deep insight into important contemporary themes such as religious conversion, new religious movements, relations between world religions, the conditions of religious violence, the transnational flows of contemporary religion, and the interplay between tradition and the demands of an ever-changing present. In the process, he makes a major theoretical contribution to the anthropology of world religions.

“A rigorous analysis of the social character of religion in light of historical changes and enduring cultural practices . . . lucid and probing, a work of real skill and erudition, and a critical standard of scholarship.” LAMIN SANNEH, Yale Divinity School

“[This book] is a revivifying shot in the arm for comparatism and an invitation to think afresh about the relations between Christianity, Islam and orisa religion both within Nigeria and in the wider world.” KARIN BARBER, University of Birmingham

“This great book restores value and merit both to comparative methodology and the historical approach, while uncompromisingly affirming the centrality of religion to all aspects of society.” TOYIN FALOLA, University of Texas at Austin

J.D.Y. PEEL (1941–2015) died shortly before this book went to press. He was Professor Emeritus of Anthropology and Sociology at the School of Oriental and African Studies, University of London. This is his last major work.