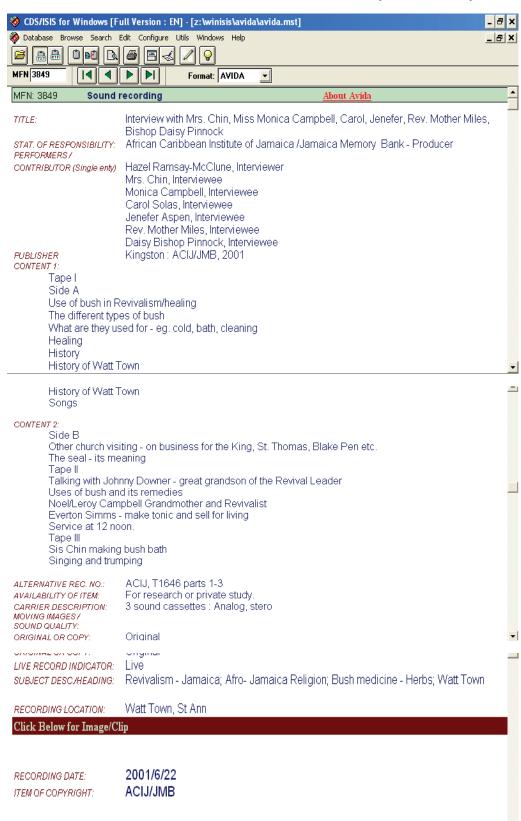


RECORDING DATE: 2017/11/14

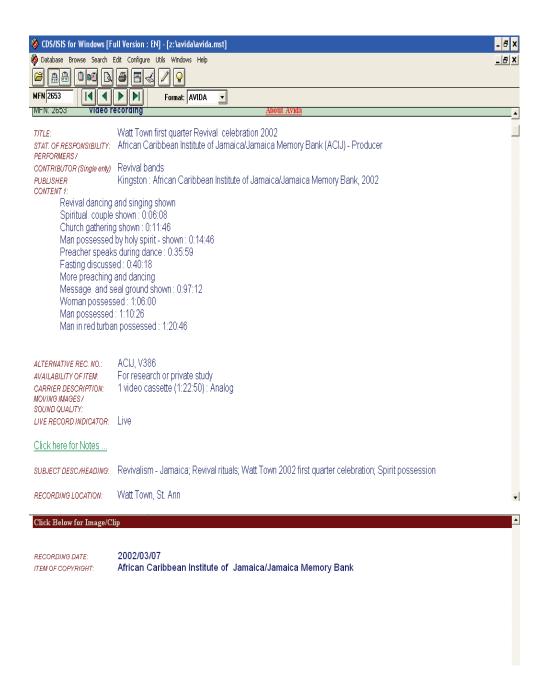
птем оf copyright: African Caribbean Institute of Jamaica/Jamaica Memory Bank

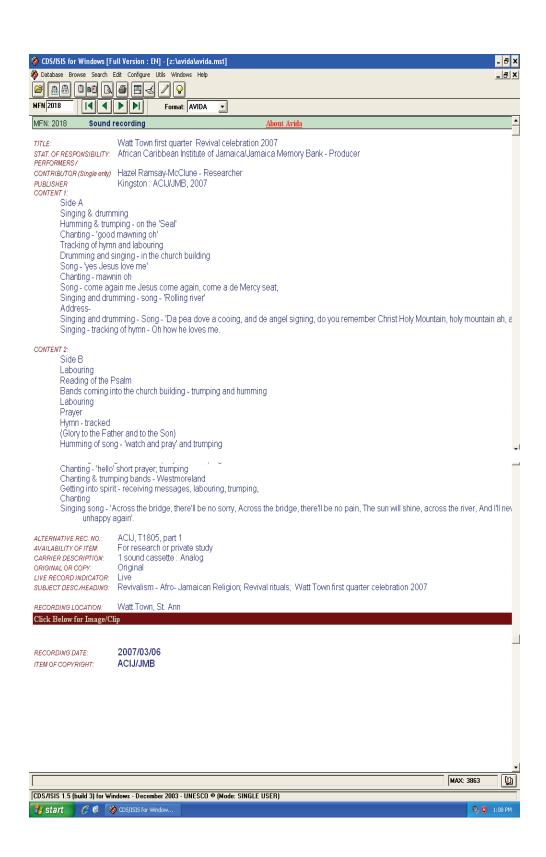
ANNEX 1 Revival, Religious Practice of Jamaica inventory records at the African Caribbean Institute of Jamaica/Jamaica Memory Bank Library

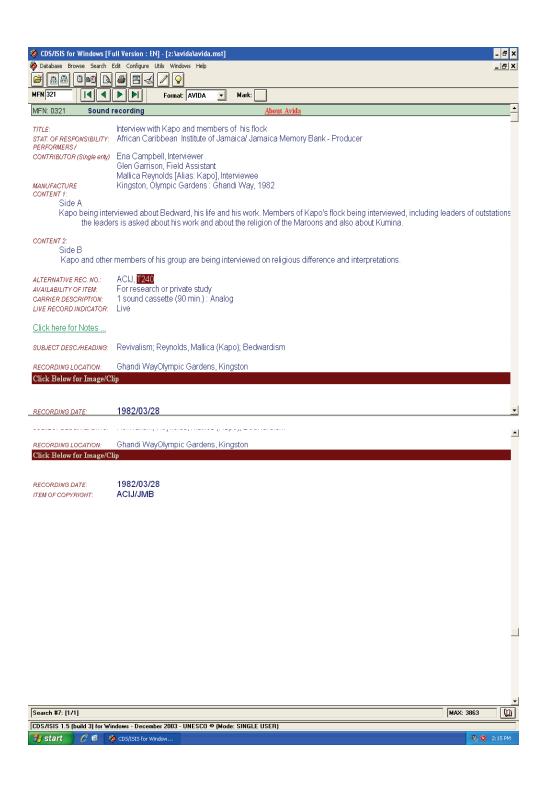


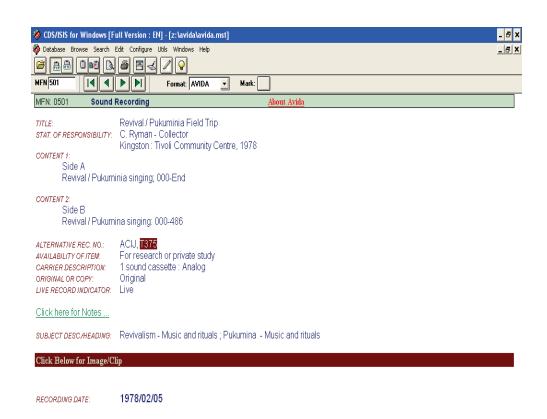




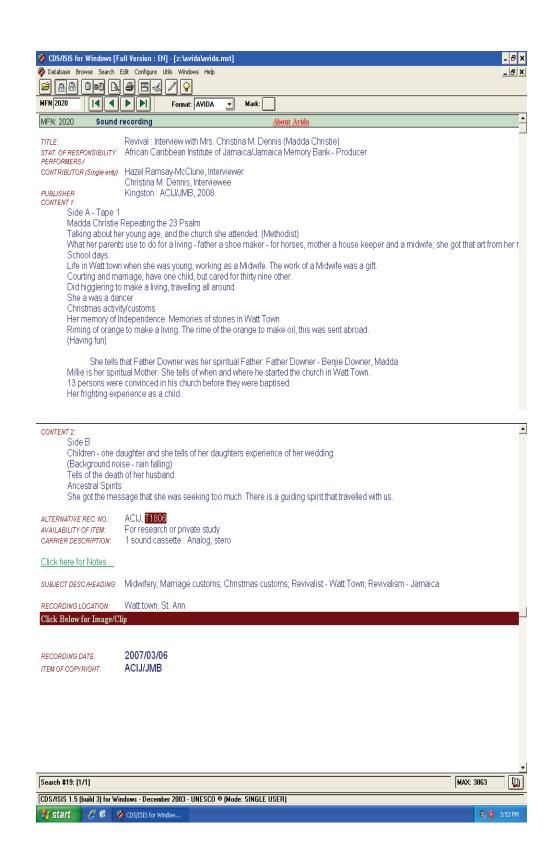


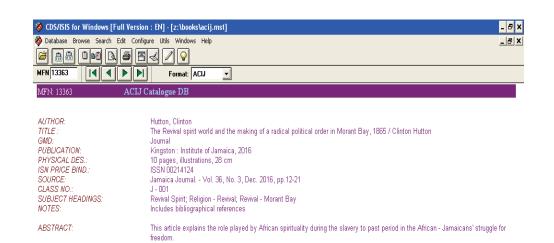




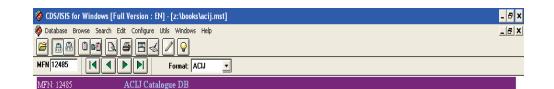












AUTHOR: Hutton, Clinton

TITLE: Revivalism and Rastafari : how the two forms of African cultural expression influence each other / Clinton Hutton

GMD:

Kingston: Institute of Jamaica, 2015

PUBLICATION: PHYSICAL DES.: ISN PRICE BIND.: 12 p., ill., 28 cm ISSN - 0021-4124

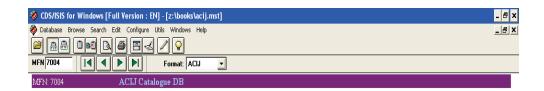
Jamaica Journal. - Vol.36, No.1-2, Dec. 2015, pp. 56-67 J-001 SOURCE: CLASS NO.

SUBJECT HEADINGS:

Bevivalism - Jamaica; Rastafari - Jamaica
Includes photographs of Brother Man, High Priest Racoon, Bishop Dudley, King Emanuel greets Emperor Haile Selassie, Revival tables, ritual smoking in Revival, woman with iconic ritual rod, Revival leader greeting Mother Nora at a table, a Revival man dressed similar as a Rasta man and Daddy Rhudd with two cutlases conducting a Revival ceremony. NOTES:

ABSTRACT: The article examines Chevannes views of the character of Rastafari which has been shaped by Revivalism.





AUTHOR: TITLE : GMD:

Hutton, Clinton
The Revival table : Feasting with the ancestors / Clinton Hutton

Journal
Kingston: Institute of Jamaica, 2009
14 pages, coloured illustrations, 28 cm
ISSN 0021-4124 PUBLICATION: PHYSICAL DES.: ISN PRICE BIND.

SOURCE: CLASS NO.: SUBJECT HEADINGS: NOTES: Jamaica Journal. - Vol. 32, Nos. 1-2, 2009, pp. 18-31

NOO1

Revivalism - Jamaica, Revivalism - rites and ceremonies, Revivalism - tables or boards, Jamaica - Social life and customs Includes bibliographical refernces and photographs of Revival tables and also royal processions

ABSTRACT: This article looks at the practice of feeding the spirits and the use of crotons to mark gravesides. It also describes the Revival table

and the rituals associated with it.





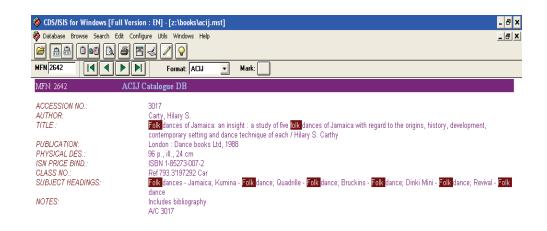




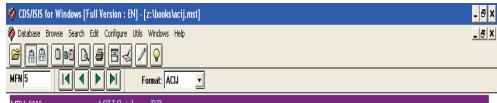












MFN: 0005 ACIJ Catalogue DB

ACCESSION NO.: 2069, 6603
AUTHOR: Simpson, George Eaton

TITLE: Religious cults of the Caribbean : Trinidad, Jamaica and Haiti / George Eaton Simpson

 PUBLICATION:
 Rio Piedras: : University of Puerto Rico, 1980

 PHYSICAL DES.:
 347 pages, illustrations, 24 cm

 SERIES STAT.:
 Caribbean Monograph series, No 15

CLASS NO.: Ref 291.6 Sim

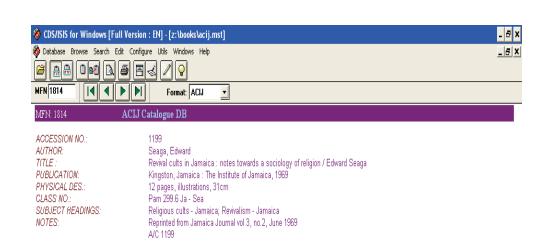
SUBJECT HEADINGS: Religious Cults; Jamaica - Kumina, Revivalism, Rastafarianism; Jamaica - Nine night; Trinidad - Shango, Shouter Baptists; Haiti -

Vodun; St. Lucia - Kele (Chango)

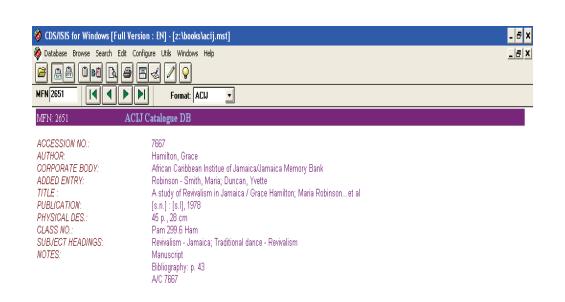
NOTES: Includes bibliography and index

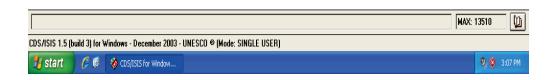
A/C 2069

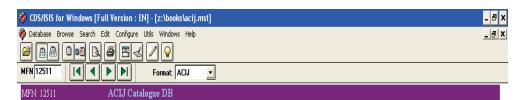












ACCESSION NO. 7806, 7807 AUTHOR: Coester, Markus

Bender, Wolfgang
A reader in African-Jamaican music , dance and religion / edited by Markus Coester and Wolfgang Bender
Kingston, Jamaica : lan Randle Publishers , 2015
xhii, 735 p., ill, 26 cm ADDED ENTRY: TITLE : PUBLICATION:

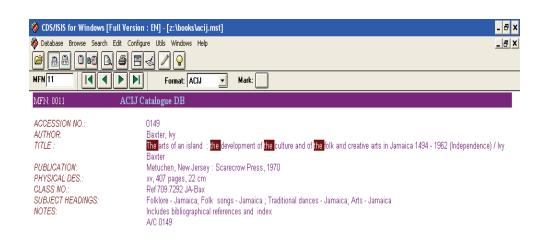
PHYSICAL DES. ISN PRICE BIND.: ISBN 9789766372538 CLASS NO.: Ref 972.92 Coe

Jamaica - civilizations - African influences; Jamaica - Music - African influences; Jamaica - Dance - African influences; Jamaica - Religious life and customs - African influences; Jamaica - Folk music - African influences SUBJECT HEADINGS:

NOTES: Includes bibliographical references

2 copies A/C 7806, 7807







REVIVALISM ELEMENT



Revival band going around seal in Watt Town

Name and Identification of the element:

The element of Revivalism is identified as representing an important element of the quantity of Intangible Cultural Heritage of Jamaica as it manifests the following four domains of ICH as specified in the 2003 UNESCO Convention.

- Oral traditions and expressions, including language as a vehicle
- Performing arts
- Social practices, rituals and festive events
- Traditional craftsmanship
- I. Name of the element in the language and script of the community or group concerned:

Revivalism

II. Short, maximally informative title (including indication of domain(s):

Revivalism: An – Afro - Jamaican religious ritual, dating back to the Great Revival of 1860 and 1861.

III. Communities Concerned

The majority of Jamaica's population consists of Afro Jamaicans, the descendants of African slaves brought here between the seventeenth and nineteenth centuries to

provide labour for the plantation economy. The African presence was enriched by the arrival of free immigrants from Africa in the late nineteenth century. Africans entering Jamaica brought with them their native beliefs and rituals.

Revivalism is essentially a syncretic movement combining Christianity and African religious forms. It is Jamaica's main African – Christian cult, embracing Pocomania (Pukkumina) and Revival Zion. Revival Zion, the "60 Order", is the most orthodox of contemporary Jamaican cults and also the most popular found throughout Jamaica; while Pocomania, the "61 Order", is more Africanoid than Revival Zion and has less popularity and prestige.

The Revival religion extends beyond the boundaries of Revival churches, yards and sites to the wider society. People who are not devotees take part in Revival rituals and ceremonies because they endorse the belief system.

IV. Physical Locations of the Elements;

The element is concentrated in mainly in West Kingston, St. Ann and across all parishes in Jamaica.

V. Short Description.

Revival groups are called bands and are organized into three levels. Revivalism expresses the spirituality and ceremony that characterise the religions of the African diaspora. The spirituality rituals, dance, music, music style and ceremonies are strongly influenced by African religion.

Revivalists have three principal types of religious services; these include prayer meetings, street meetings and rituals for specific purposes. Other services include the baptismal cycle, infant christening and table ceremonies.

Revival bands meet at the 'mission ground' or 'seal ground'. The mission ground is laid out in a special way. A flagpole identifies the Revival ground and attracts passing spirits.

The seal is the consecrated area of the mission ground and is considered to be the centre of all ritual activity. The music and dancing of the congregation attract or 'call' the angels, who manifest themselves through the seal. Revivalist would go around the seal three times to get rid of evil spirits.

Additionally, water is an important ritual element in Revivalism. Glasses, jars, and pools of consecrated water are indispensable and serve as enticements to the spirits; it is believed that the drinking of water during a ceremony is the vehicle through which the spirits gain entrance into the members. Water is used in healing and it is alleged that Alexander Bedward used consecrated water from the Hope River to cure many sick persons.

Revivalists have fostered a network of practice across the island and have established and maintained revival bands in the all parishes in Jamaica. These groups come together at Revival tables, baptism, healing ceremonies and the Watt Town celebrations to share in worship. Watt Town is described by Researchers as the Mecca of Revivalism. Revivalist visit Watt Town on the first Thursday of every quarter, (the first quarter in March is the largest of the celebrations) to express themselves through the rituals of Revivalism. The spirituality rituals, dance, music style and ceremonies and strongly influenced by African Religion

Characteristics of the Element

I. Associated tangible elements

Associated tangible elements include ritual clothing, Bible, flags, water mission ground, seals, healing pools, leaves of plants, blood, drums, tambourines, shakkas, cross, candles, fruits amongst others.

II. Associated intangible elements include

Associated intangible elements include spirits, songs, dance, trumping and clapping.

IV. Perceived origin

The Revivalism of today is believed to have been descended mainly from the Baptist fundamentalism of the nineteenth century, plus some African religious and magical beliefs which have been handed down to Jamaica by the African descendants.

Persons and Institutions Involved with the Element

I. Practitioners(s)/performer(s): name(s), gender, and/ or professional category, etc. Persons involved with the element include Revivalist leaders called Captain, Reverend, Mother, in the case of female leader. Others include the many titled officers in the Revival bands with different duties including responsibilities for the rituals and care of devotees who are possessed.

Practitioners include the following persons:

- Shepherd Micheal Reid Fletchers Land
- Bishop Robert Clarke Watt Town
- Pastor Hubert Payne Watt Town
- Bishop Raleigh Christie St. Thomas

II. Other participants (e.g., holders/custodians)

III. Customary practices governing access to the element or to aspects of it.

There are no customary practices governing access to the element.

IV. Modes of Transmission

Transmission of knowledge and skills of the element is made through generational replacement. Young members of Revival families and those of extended families learn about Revivalism by observation and imitation of elders.

V. Concerned organizations (NGOs and others)

Concerned organizations include Watt Town Revival seal, the African Caribbean Institute of Jamaica and the Jamaica Cultural Development Commission. The Watt Town seal is located in St. Ann and has been in operation for over one hundred and fifty years. Revival bands travel from all across the island in buses and cars, bringing gifts from their band to the Mecca.

The African Caribbean Institute of Jamaica is mandated to preserve the presence of African retentions in the Caribbean and the Jamaica Cultural Development Commission is responsible for the Jamaica Festival of the Performing Arts Competition which is held annually to unearth, develop, and showcase the creative talents of Jamaicans from all walks of life. This cultural opportunity has benefitted many Jamaicans through training, exposure and recognition.

State of the element: viability

I. Threats to the enactment

II. Threats to the transmission

There are no threats to transmission

III. Availability of associated tangible elements and resources

All associated tangible elements such as ritual clothing, Bible, flags, water mission ground, seals, healing pools, leaves of plants, blood, drums, tambourines, shakkas, cross, candles, fruits are available or can be made in the various Revival communities.

IV. Safeguarding measures in place

Safeguarding measures in place include the transmission of the ritual practices from the older devotees to the younger generation. Also at another level many young persons learn the dancing, songs and drumming for theatrical and festival involvement.

Safeguarding measures in place include the hosting of the quarterly or annual Revival tables, baptism, healing ceremonies and the Watt Town celebrations to share in worship. In addition, researchers, scholars and students from universities, schools and colleges also visit the site to gather information.

The element of Revivalism been included in the primary school curriculum and also at the secondary school level.

Data gathering and inventorying

Consent from and involvement of the community/group in data gathering and inventorying;

Consent forms were signed by community members who participated in the data collection process.

II. Restrictions, if any, on use of inventoried data;

Restrictions on use of data collected are protected by the Copyright regulations which provides a legal framework for the protection of the element

III. Resource persons(s): name and status or affiliation;

IV. Data and place of data gathering;

The data was collected mainly in the parishes of St. Ann, Clarendon, St. Thomas and Kingston from 1987 to 2015.

V. Date of entering data into an inventory;

VI. The inventory entry complied by African Caribbean Institute of Jamaica/Jamaica Memory Bank

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- Annual thanksgiving Table, in South Heaven, Yallahs, St. Thomas. October $19-20^{th}$ and 21^{st} 22^{nd} , 2009.
- February Programme 2008 lecture at the Institute of Jamaica. February 13,2008.
- February Programme 2008 lecture at the St. Thomas Parish Library. February 19, 2008.
- February Programme 2008 lecture at Moneague College, St. Ann. February 27, 2008.

February Programme 2009 lecture at the Church Teachers College. February 10, 2009.

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Kapo Mallica Reynolds. Prod. Nigel French. 1986 - V 25.

Mento Yard 1990, Lawrence Park St Ann's Bay - V193.

Revival Yard: St. James, Granville, St. James 1990 - V194 and 195.

Traditional Dance 2 and 3 at Denbigh. - V40

Audiotapes

Bishop Reid and Pastor Griffiths. Personal Interviews. November 30, 1977 – T367parts 1 to 3.

DaCosta, Leon. Personal interview. 1976-T290 parts 1 and 2.

DaCosta, Leon. Personal interview. April 20, 1979 - T368.

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Malica Reynolds (Kapo). Personal Interview and commemoration service, 1982 – T238 part 1.

Mount Zion United Revival Church, Fletchers Land. February 3, 2008 - T1844.

Mr. and Mrs. Wilson and Robert Clarke. Personal interviews. Water Works, Westmoreland, 1975– T359.

Mr. Graham Edwards. Personal interview. Port Antonia September 5, 1985 – T821 part 3.

Paul Barrett (Rev.) Personal interview. 1977 - T362.

Pukkumina field trip at the Tivoli Community Centre, 1975 – T375.

Revival (a) Jericho - Mother Stewart and Sister Cunnie (b) Watt Town – Brother Linton (c) Waterhouse – Kapo. November 1978, T308 part 2.

Revival – Brother Linton, Kapo and Walker Roy Brown. November 1978 - T308 part 3.

Revival farewell service. December 1977–T363 parts 1 and 2.

Revival members meeting, singing and preaching. March 12, 1970 – T370.

Revival music - T1269.

Revival music and preaching - T1265.

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Revival service: Farewell service for Elder Leon Dacosta. June 1975 – T374 parts 1 to 3.

Revival service at Merridale Avenue, Kingston. June 13, 1977 – T373.

Revival service at Full Gospel Church of God, USA. December 25, 1977 - T372 parts 1 to 3.

Revival service at Mount Zion Missionary Society, USA. December $\,11,\,1977-\,1371$ parts 1 and 2.

Revival singing – T1272 - T1274

Revival singing and preaching. January 18, 1978 – T376.

Revival singing trumping, cymballing chanting – T1277.

Revival songs for music workshop. April 1983 - T1012.

Sister Sonia. Personal interview. November 6, 1977 – T366 parts 1 and 2.

Traditional folk forms: Peace table – Revival in Tivoli Gardens. February 5, 1978 – T377.

<u>CD</u>

 ${\it Ettu\ Mento\ Revival\ Kumina:\ Recordings\ from\ the\ Jamaica\ folk\ music\ collection.}$ Compiler Marcus Coester, 2006.