

MY PROPOSAL ON THE DAWN OF THUNDER BY SANGO-WITH HIS THUNDER AXE SAMPLE PROPOSAL FOR SHIPLEY ART GALLERY

INTRODUCTION: The Shipley Art Gallery is one of the oldest gallery of 19th century (1917) located in Gateshead Newcastle North East England and was named after death of a Great painter named Joseph Shipley in 1909, who contributed immensely through is painting art work to the gallery. Shipley Gallery is widely recognised as having one of the UKs finest collections of Dutch and Flemish 16th and 17th century paintings. It also has an important collection of Victorian paintings, together with works of more regional and local interest.



SHIPLEY ART GALLERY

OBJECTIVE

To Build the glass axe in related to Sango wooden axe that brings both lightning and thunder down through his magical powers, enchantment known as Sango's thunderbolt (Edun Ara) which later bring about his doom.

BACKGROUND AND PURPOSE

Throughout Africa, Europe, and Asia flint arrowhead and axes turned up by farmer's plows were considered to have fallen from the sky. They were often thought to be thunderbolts and are called "**thunderstones**". It was not until travellers returned from far-away places where these

implements were in actual use that the origins of these objects became known. Even then, these traveller's tales received little popular credence.



Sango (known as Chango or Xango in Latin America; and also known as Jakuta) is an Orisha. He is syncretised with Saint Barbara in Santeria of South America. Sango is historically a royal

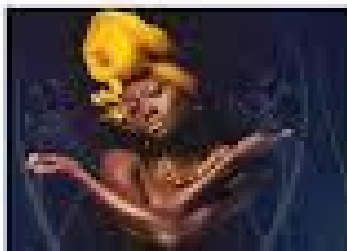
ancestor of the Yoruba as he was the third Alafin (King: owner of the palace) of the Oyo Kingdom, born Arabambi (and according to some sources he was also known as (Olufiran) to Oranmiyan, founder of Oyo and Tapa (Nupe) princess Torosi. Some would rather say he was the second Alafin after his elder brother Ajaka was dethroned, due to the fact that Oranmiyan never officially assumed the title of (Alaafin) before going back to Ile-Ife.



Sango married at least three wives known as Oba, Osun and Oya.



OBA



OSUN



OYA

OYA



OSUN





OBA

Oba was his first wife who controlled his household as the lyale. Osun his second, a woman of immense beauty, sango had used his dancing to attract her, and Oya his last, was his companion at battle, although he did not pay her bride price..she had just run away away from her cruel husband to Sangos arms. Why this might seem against everything traditional, it is believed that both Sango and Oya were destined to be together as Ifa had revealed through Orere, the greatest Babalawo of that time.



Sango was made Alaafin. As Alafin he was unlike his brother who was weak and let his generals roam without order, Sango placed each of them in strategic locations to keep the Owu in check, he also made successful campaigns to liberate some villages from Owu. Everyone feared Sango, his wives and even the Oyomesi feared him seeking more power he went to the Babalawo for way to make his enemies perish instantly, a charm was prepared with a fine stone that with it Sango could conjure lightening and thunder, this charm known as (Edun ara) is still made today.



Sango had become possessed by the spirit of lightening and thunder (Arira) which he combined with a developed wooden axe made by him and carried around everywhere. A fighter who conquer all his enemies with the edge of the wooden thunder Axe. A fighter, Head of the sango cult, king, dancer, military strategist he was a legend best at everything he did, he made everything he laid his hands on to prosper.

Oya his wife found out his secret, how he was able to just bring up lightening when she found his hidden Edun ara stones, she stole some and used them for herself. When Sango found out, he confronted Oya but unlike usual he met her stand up to him, running back to the Babalawo he advised to let her be, and from then on she became his companion at battle. Oya herself was a priestess of the rain spirit having her craft and together they could bring up storms during battle.

With great distinct comparison to medieval hero of the Worm Hill legend John Lambton who took a lot of risk according to the advice given to him by a old witch, by asking him to stand in the middle of the River Wear wearing a suit of armour coated with blades of steel (which I consider

may be too heavy for him to bear for a long period and wait patiently for the worm to arrive before killing the wild worm.



ILLUSTRATION OF HOW LAMBTON WAS BATLLING WITH THE WORM

But with little moves and magical power of Sango magical axe he will have done the same, by killing the Worm with combination of lightning fire and thunder brought down by the magical axe, rather than putting on a heavy armour. But at last the worm was killed by the heavy armour made of blade and the victorious but exhausted Lambton, made his way back to the bank of the river and back home.

The Pensaw Monument from which the Worm always abode Itself.

Sango; the god of thunder is believed to be great deity as he was a great man while he was alive. Perhaps, Sango has carved for himself histories among different people around the world; Basically they are all Yoruba.



CONCLUSION

Here the Viking connection of the Lambton Worm legends becomes even more compelling in the legend of the Sango the god of thunder who uses his wooden axe that bring down combination lightning, fire and thunder storm to destroy his enemies.