

Sifa Bia Za Lugha Bing Dirpp

Illustrated in rich pastels, this child's-eye view of an important milestone in South African history allows young readers to experience every detail of this eventful day.

This story unfolds amidst the traditional social and cultural life of the people inhabiting Ukerewe in northern Tanzania. It tells of the lives of Mr Mr Myombekere and his wife Bugonoka whose love survives despite their failure to conceive children in a polygamous society where sterility is stigmatised, bearing children is a central source of meaning in life, and a man is expected to marry additional women until he produces a child. This couple remain committed only to one another and search for a cure to their ailment. Their actions strengthen their relationship, and they become an exemplary couple in their society, finally rewarded by the birth of a son and daughter. The genesis and evolution of Kitereza's epic novel and its context is as perhaps as remarkable as the work itself. Kitereza was born in Ukerewe in 1896 and wrote at the height of colonial rule, in part to preserve a culture threatened with extinction. He wished to keep alive the relationships of a people with one another and the land, and the spirit of cooperation on which their social life was based. He chose to write in his native Kikerewe because 'above all, I wanted this to be a way of preserving the language of our ancestors, by showing the reader how beautifully they spoke to each other'. This classic Tanzanian story was written in Kikerewe in 1945, but to this day, remains unpublished in this language. Failure to find a publisher for the Kikerewe work persuaded Kitereza to translate his work into Swahili in 1969, which was then published in 1980 and widely acclaimed. Previously only available in the author's own Kiswahili translation, this is the first complete translation into English. The translator, Gabriel Ruhumbika is a writer, professor of literature and descendant of Kitereza. He had unique access to the author's manuscripts and diaries. Ruhumbika also provides a comprehensive introduction and explanatory notes on the text.

This volume is an interpretive analysis of a collection of 335 song texts treated as primary historical sources. The collection highlights the cultural practices that link music with labor in Sukuma communities in northwestern Tanzania. These linkages are evident in the music of the elephant, snake, and porcupine hunting associations that flourished in the precolonial epoch, in the nineteenth-century regional and long-distance porter associations, and in the farmer associations that have proliferated since the beginning of the twentieth century. Acting primarily as an interpretive editor, the author collaborated with several Tanzanian scholars and translators towards fine-tuning the translation of these texts into English, and gathered testimonies in order to create succinct interpretive statements about the songs.

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Recognized as a major work when first published, this title has, over the years, become a classic. Forming the basis of modern social anthropology, *We the Tikiopia* stands in the forefront of its literature. The book is an excellent example of fieldwork analysis of a primitive society; a complete account of the working of a primitive kinship system; and an exhaustive and sophisticated study of Polynesian social institutions. First published in 1936.

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1966. *STATE OF GRACE* Money makes the world go round - that's what twenty-something Grace Reeves is learning. Stuck in a grind where everyone's ahead apart from her, she's partied out, disillusioned, and massively in debt. If she's dumped by another rock-band wannabe, squashed by anyone else at her cut-throat fashion job, or chased by any more bailiffs, Grace suspects she'll fall apart... *GRACE UNDER PRESSURE* So when older, sexy and above all, wealthy art-dealer Vaughn appears, she's intrigued against her will. Could she handle being a sugar daddy's arm-candy? *SAVING GRACE* Soon Grace is thrown into a world of money and privilege, at Vaughn's beck and call in return for thousands of pounds in luxurious gifts, priceless clothes - and cash. She's out of her depth. Where's the line between acting the trophy girlfriend, and selling yourself for money? And, more importantly, whatever happened to love?

"The Shaping of American Anthropology is a book which is outstanding in many respects. Stocking is probably the leading authority on Franz Boas; he understands Boas's contributions to American anthropology, as well as anthropology in general, very well. . . . He is, in a word, the foremost historian of anthropology in the world today. . . . The reader is both a collection of Boas's papers and a solid 23-page introduction to giving the background and basic assumptions of Boasian anthropology."—David Schneider, University of Chicago "While Stocking has not attempted to present a person biography, nevertheless Boas's personal characteristics emerge not only in his scholarly essays, but perhaps more vividly in his personal correspondence. . . . Stocking is to be commended for collecting this material together in a most interesting and enjoyable reader."—Gustav Thaiss, *American Anthropologist*

Whether Africa is developed or not, depends on how and what one addresses. Development is relative. Nonetheless, the fact is: Africa developed Europe; and thereby became underdeveloped. Addressed academically, the notion of development creates many questions amongst which are: Development in what? Whose development? Development for whom? Who defines development? In this volume, the development dealt with is polygonal; and touches on politico-economic sequels which also affect the social aspect. No doubt. Africa is abundantly rich in terms of resource and culture. Paradoxically, however, Africa is less developed economically compared to Europe thanks to the history of unequal encounters, among other reasons. We cannot emphasise enough the fact that Africa's underdevelopment is the price of the development of Europe which is based on historical realities gyrating around Europe's criminal past wherein slavery and colonialism enabled Europe to spawn its future capital and investment. How can anyone quibble about Europe's development resulting from perpetual plunderage of Africa with impunity committed by European treasure-hunting adventurers? This volume prescribes Africa's restorative recompense as the only way forward for the duo and the world.

Senkatana is a tragic play adapted from Sotho folk narrative. The play is regarded as a classic of Sesotho literature. Seen as one of the greatest essayists and dramatists writing in Southern Sotho, *Senkatana* was Mofokeng's first book, published in 1952 in the African (then

Bantu) Treasury Series, an imprint of Witwatersrand University Press.

Derek Nurse looks at variations in the form and function of tense and aspect in Bantu, a branch of Niger-Congo, the world's largest language phylum. Bantu languages are spoken in central, eastern, and southern sub-Saharan Africa south of a line between Nigeria and Somalia. By current estimates there are between 250 and 600 of them, as yet neither adequately classified nor fully described. Professor Nurse's account is based on data from more than 200 Bantu languages and varieties, a representative sample of which is freely available on the publisher's website. He devotes substantial chapters to the analysis and comparison of the different tense and aspect systems found in Bantu. He also examines the verbal categories with which they interact, including negation and focus. Synchronic and diachronic perspectives are interwoven throughout the book. Following a brief history of Bantu over the last five thousand years, the final two chapters look systematically at the history of tense and aspect in Bantu. The first deals with the reconstruction of the earlier forms from which contemporary structures, morphemes, and categories are derived, and the second with the processes of change, including grammaticalization, by means of which older analytical structures and independent lexical items moved as they became incorporated as grammatical inflections and categories.

The publication of Murdock's *Ethnographic Atlas* in 1967 marked the first time that descriptive information on the peoples of the world—primitive, historical, and contemporary—had been systematically organized for the purposes of comparative research. In this volume, Murdock has completely revised this work, selecting 563 societies that are most fully and accurately described in ethnographic literature. The identification of each society gives its geographical coordinates and date, its identifying number in the *Ethnographic Atlas*, and an indication of whether it is included in the Human Relations Area Files or the Standard Cross-Cultural Sample. In addition, bibliographical references are offered for each society. The information and suggested research techniques will be of value to comparativists in anthropology, history, political science, psychology and sociology. Most importantly, it offers a simple method for choosing a valid sample of the world's known societies for cross-cultural research.

A concise and portable dictionary developed by two experienced and well respected teachers of Swahili. In this work they have taken into account not only the difficulties which non-Swahili speakers from many different language backgrounds have in learning the language, but also the importance of making Swahili equivalents of English words, correspond to those of the best speakers of Swahili. The *English-Swahili Pocket Dictionary* will be of benefit to English speakers who are learning Swahili, while Swahili speakers who are learning English will also find it invaluable.

The contributors to this volume treat pluralism as a concept that is historically and ideologically produced or, put another way, as a doctrine that is embedded within a range of political, civic, and cultural institutions. Their critique considers how religious difference is framed as a problem that only pluralism can solve. Working comparatively across nations and disciplines, the essays in *After Pluralism* explore pluralism as a "term of art" that sets the norms of identity and the parameters of exchange, encounter, and conflict. Contributors locate pluralism's ideals in diverse sites Broadway plays, Polish Holocaust memorials, Egyptian dream interpretations, German jails, and legal theories and demonstrate its shaping of political and social interaction in surprising and

powerful ways. Throughout, they question assumptions underlying pluralism's discourse and its influence on the legal decisions that shape modern religious practice. Contributors do more than deconstruct this theory; they tackle what comes next. Having established the genealogy and effects of pluralism, they generate new questions for engaging the collective worlds and multiple registers in which religion operates.

Based on the author's dissertation (Columbia University).

A fully revised and expanded edition which provides an exhaustive list of words and idioms belonging to the Tetum language as it is spoken in the territory of East Timor, all with English equivalents. The lexical range covers the register of common colloquial and literary Tetum, archaic rural and local dialects.

The first comprehensive translation and review of close to 600 Yorùbá songs that have been used in Cuba by Africans and their descendents, for over two hundred years, and in the U.S., since 1960, to praise and invoke some 25 òrìṣà/deities. The classical character of the music, songs, and historic/elemental archetypes is discussed fully.

Dell Hymes's edited collection of essays, originally published in 1972, brought together a host of leading voices in anthropology passionate about the need to "reinvent" the discipline in which they were all involved. Having determined that the scientific approach fostered by anthropologists earlier in the century disavowed the subjectivity inherent in observation, Hymes and his colleagues called for a more reflexive approach to ethnography. They also sought a solution to the fragmentation that they felt was splintering their field and proposed a progressive political awareness that embraced a liberatory rather than a materialistic end. Knowing that there was no single institutional structure or formulated doctrine that could foster this, they looked within their discipline for answers. Their call to arms: to keep attention focused on the fundamental questions.

There are millions of off beam assumptions that Africa will always remain immobile in development of whatever type. This pseudo take has mainly been propounded by Western thinkers in order to dubiously make Africans internalise and reinforce this flimsy and flimflam dependency. Africa needs to embark on paradigm shift; and tweak and turn things around. Africa has what it takes to do so quickly, especially now that new economic powers such as China and India are evolving as counterweight to the West. Shall Africa use these new economic forces to its advantage based on fair and win-win cooperation? To do so, Africa must make sure that it does not slink back into business as usual vis-a-vis beggarliness, dependence, frailty, gullibility, made-up backwardness, monkey business, and pipedreams, not to mention the nasty and narcissistic behaviours of its venal and navel-gazing rulers. Verily, Africa needs, inter alia, to use its God-given gifts, namely, immense resources, young population, abundance of vast and unexploited amounts of land. Equally, Africa must, without equivocation, invest copiously and earnestly in its people, the youth in the main. Most of all, Africa needs to shy away from all colonial carryovers and encumbrances. This volume shows many ways through and by which Africa can inverse the current imbroglia-cum-no-go it faces for the better; and thereby actualise the dream of being truly independent and prosperous.

"As an introduction to how the history of an African society can be reconstructed from largely nonliterate sources, and to the Swahili in particular, . . . a model work."—International Journal of African Historical Studies

Sukuma Labor Songs from Western Tanzania We Never Sleep, We Dream of Farming BRILL

Reprint of the original, first published in 1870.

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