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Ditabana di tswala ditaba. (Mighty things rise from trivial ones.) Dithoto ke lefa la ba bohale. (Fools are stepping stones of the wise.) Ha o otlantja, e tla betla meno. (If you beat a dog, it will bare its teeth.) Ho bea ditho ho hlahisa kgomo. (Patience is a virtue.) Ho bua hase ho phetha.

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Sesotho Web : Proverbs, idioms and riddles

Sepedi (Northern Sotho) proverbs (Book, 2004) [WorldCat.org] Sepedi (Sesotho sa Leboa) is the third most spoken language in Tshwane Pretoria at approximately a quarter of a million speakers. Translation

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This is a list of popular English proverbs.

Proverbs are also known as sayings.

Proverbs give some form of life advice.

Every language and culture has them, and

many proverbs exist in more than one

language. It is important not to miss any of

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the words in most proverbs because the meaning can be lost if even one word is changed or left out.

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birds' feathers to feather its own nest.
(South Sotho Proverb) A man's grave is by
the roadside. (South Sotho Proverb) A
person is a person because of other
persons.

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CHAPTER 1 IMAGERY IN SOUTHERN-SOTHO PROVERBS AND RIDDLES 1.1

INTRODUCTION Proverbs and riddles constitute part of oral and traditional literature. They are a legacy from the past, handed down from generation to generation by word of mouth. Southern-Sotho proverbs are used to reflect on

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aspects of human existence.

Imagery in Southern-Sotho proverbs and riddles

This article examines experiences of men who are victims of gender-based violence where women are perpetrators. There are masculinity expectations that if a man is in

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pain, he is not allowed to show his agony or cry in public, as suggested in the Sepedi proverb *Monna ke nku o llela teng*. These expectations make it difficult for male victims of domestic violence to report the abuse.

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This charming collection presents more than 100 Sepedi proverbs, arranged in alphabetical order and accompanied by English translations and a comprehensive explanation of each. The proverbs include everything from the lighthearted to the serious, such as what to say to request a second beer at a friend's house or to reveal

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one's undying adoration to a loved one.

This innovative book is an open invitation to a rich and copious meal of imagination, senses and desires. It argues that cannibalism is practised by all and sundry.

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In love or in hate, fear or fascination, purposefulness or indifference, individuals, cultures and societies are actively cannibalising and being cannibalised. The underlying message of: ‘Own up to your own cannibalism!’ is convincingly argued and richly substantiated. The book brilliantly and

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controversially puts cannibalism at the heart of the self-assured biomedicine, globalising consumerism and voyeuristic social media. It unveils a vast number of prejudices, blind spots and shameful othering. It calls on the reader to consider a morality and an ethics that are carefully negotiated with required sensibility and

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sensitivity to the fact that no one and no people have the monopoly of cannibalisation and of creative improvisation in the game of cannibalism. The productive, transformative and (re)inventive understanding of cannibalism argued in the book should bring to the fore one of the most vital

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aspects of what it means to be human in a dynamic world of myriad interconnections and enchantments. To nourish and cherish such a productive form of cannibalism requires not only a compassionate generosity to let in and accommodate the stranger knocking at the door, but also, and more importantly, a deliberate effort

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to reach in, identify, contemplate,
understand, embrace and become intimate
with the stranger within us, individuals
and societies alike.

Born in London in 1879 and raised in the

Page 38/51

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Cape of Good Hope, Beatrice Hastings was one of those talented marginal figures who are major witnesses to their times, but whose testimony has been sadly neglected. After an early marriage and almost immediate widowhood, she had a false start as a showgirl in New York before taking London by storm as the literary

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editor of, and leading contributor to, the progressive *The New Age*. With HG Wells, Bernard Shaw, GK Chesterton and Arnold Bennett she kept up well publicised differences of opinion. She also launched the careers of Ezra Pound and Katherine Mansfield. During the First World War she became the journal's Paris

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correspondent, gaining acclaim for her unique weekly insider reports. In her French years she lived with Amedeo Modigliani, who painted several famous portraits of her, setting a style in looks for the modern woman. Her friends included Pablo Picasso, Guillaume Apollinaire and Max Jacob, and with Jean Cocteau she

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shared the love of Raymond Radiguet, the boy genius less than half her age. She claimed that, by the age of forty, she had had forty male lovers, among them The New Age editor AR Orage and leading modernist Wyndham Lewis. Forthright and controversial Hastings made many enemies, but throughout her life she wrote

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prolifically and eloquently, leaving a fascinating record of the world she lived in. She died by her own hand in 1943. In this absorbing biography Stephen Gray traces her entire career, separating the legend of Beatrice Hastings - the notoriously free woman portrayed in several works - from the bare facts.

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From South African author Nape Motana, Babatunde's Heroic Journey is the story of a Nigerian recipient of a Russian

Page 44/51

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scholarship who, as the Soviet flag tumbles into a new epoch, is consumed by zeal to be part of the transformation of a new society. The novel explores issues of politics, Igbo belief systems, and Christian faith.

The book, an academic monograph, is a

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comprehensive study of the socio-linguistics of black South African literature in English from its beginnings, grounded in historical and political change as befits a postcolonial approach, with the inherent struggles between language and power. Its innovation is that it traces stylistic devices used by successive

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generations of black writers back to such sources as African orature, indigenous cultures and languages, and indigenization and creolization of South African languages.

Refiguring the Archive at once expresses cutting-edge debates on 'the archive' in

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South Africa and internationally, and pushes the boundaries of those debates. It brings together prominent thinkers from a range of disciplines, mainly South Africans but a number from other countries. Traditionally archives have been seen as preserving memory and as holding the past. The contributors to this

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book question this orthodoxy, unfolding the ways in which archives construct, sanctify, and bury pasts. In his contribution, Jacques Derrida (an instantly recognisable name in intellectual discourse worldwide) shows how remembering can never be separated from forgetting, and argues that the archive is about the future

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rather than the past. Collectively the contributors demonstrate the degree to which thinking about archives is embracing new realities and new possibilities. The book expresses a confidence in claiming for archival discourse previously unentered terrains. It serves as an early manual for a time that

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has already begun.

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