

## Izaci Namaqhalo Esixhosa

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Written by a life-long language practitioner who has spoken isiXhosa since childhood, this grammar represents a significant advance in understanding the structure of isiXhosa, the language of more than 8 million South Africans. In this ground-breaking book isiXhosa is described in its own right, freeing it from preconceived grammatical ideas derived from European languages. All the features of the language are portrayed in this revisionist grammar that reinvents isiXhosa as a language with its own genius. All students of isiXhosa urgently need this book. Both mother-tongue speakers and those studying isiXhosa as a second or third language have to take cognisance of this new approach to escape the restrictions imposed by a Eurocentric bias. It is essential to authors of textbooks and those who prescribe syllabi. It is also of significance for those attempting to gain insight in the structure of related African languages.

"... book which explores the journey of celebrating the link between people and nature, the book reveals how plants, animals and landscapes are profoundly reflected in Xhosa language, stories, poetry, religious rituals, healing practices and everyday customs that define Xhosa

culture. Over the years cultural and spiritual meaning of nature in South Africa has been poorly recorded and often misunderstood. The current trade of medicinal plants is often destructive and unsustainable with an estimated 27 million South Africans making use of indigenous medicines. This is a serious detriment as natural resources have been a reliant for underprivileged people who gain food, fuel, medicines, and building materials from wild plants. Therefore the addition of information on edible and medicinal plants is of extreme importance ... Voices from the Forest gives a fresh positive approach to biodiversity conservation in SA by showing that people's values for natural resources can be considered positively as a way forward to continued sustainable use. The book explores the role that nature plays in the cultural and spiritual landscapes of the Xhosa people in the Eastern Cape of South Africa and serves as a pointer to sustainable practices in the future. The underlying aim is ultimately sustaining cultural heritage and conserving biodiversity because in our modernising world cultural diversity is threatened by the loss of natural diversity and finding ways of protecting the region's biodiversity and cultural diversity is of vital importance"--Publisher's website.

This book is a part of the Ritual Studies Monograph Series. The consumption of indigenous beer is a widespread and long-standing feature of many African societies, a practice of both historical and contemporary significance. Among the rural, Xhosa-speaking people of South Africa's Eastern Cape province, maize beer became increasingly important in the context of early twentieth century colonialism, and a range of new beer drinking rituals developed. This coincided with state neglect of black rural areas and with economic and demographic changes that led to the emergence of co-operative relations within neighbourhood groups as a vital element of homestead production. With the entrenchment of the apartheid regime from the late

1940s onward, the maintenance of a rural homestead, agricultural practices, and an agrarian lifestyle became one way to resist the injustices of apartheid and fuller incorporation into the wider society. In this respect, beer rituals became a crucial mechanism through which to develop and maintain rural social and economic relations, to inculcate the values that supported these, and to provide a viable though fragile view of the world that afforded an alternative to the disillusionment and suffering associated with black urban areas. Using an anthropological analysis based on a combination of Bourdieu's practice theory with the anthropology of performance, this book demonstrates the way beer drinking rituals worked towards these aims, the various types of rituals that developed, and how they sought to instill a rural Xhosa habitus in the face of almost overwhelming odds.

Includes entries for maps and atlases.

Mary Elizabeth Barber (1818–1899), born in Britain, arrived in the Cape Colony in 1820 where she spent the rest of her life as a rolling stone, as she lived in and near Grahamstown, the diamond and gold fields, Pietermaritzburg, Malvern near Durban and on various farms in the eastern part of the Cape Colony. She has been perceived as 'the most advanced woman of her time', yet her legacy has attracted relatively little attention. She was the first woman ornithologist in South Africa, one of the first who propagated Darwin's theory of evolution, an early archaeologist, keen botanist and interested lepidopterist. In her scientific writing, she propagated a new gender order; positioned herself as a feminist *avant la lettre* without relying on difference models and at the same time made use of genuinely racist argumentation. This is the first

publication of her edited scientific correspondence. The letters – transcribed by Alan Cohen, who has written a number of biographical articles on Barber and her brothers – are primarily addressed to the entomologist Roland Trimen, the curator of the South African Museum in Cape Town. Today, the letters are housed at the Royal Entomological Society in St Albans. This book also includes a critical introduction by historian Tanja Hammel who has published a number of articles and published a monograph (2019) on Mary Elizabeth Barber.

Xhosa oral poetry has defied the threats to its integrity over two centuries, to take its place in a free South Africa. This volume establishes the background to this poetic re-emergence, preserving and transmitting the voice of the Xhosa poet.

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Izaci namaqhalo esiXhosa. [By] E. W. M. Mesatywa. Revised by A. C. Jordan. (Third impression, revised orthography.).Izaci namaqhalo esiXhosalzaci Namaqhalo EsiXhosalzaci Namaqhalo EsiXhosaXhosa Poets and PoetryNew Africa Books

The authors give a glimpse of the rich variety of oral traditions encountered in the southern African region and touch on a number of disciplines that investigate these traditions. The book reminds us that there are millions of people who do not have direct access to the media. These people are reliant on - and highly proficient in - their own oral traditions, through which they and their forefathers

provided education and entertainment, long before the advent of the written word.

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