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Chapter 1 : Victor Wanyama picks self and five other EPL best midfielders | calendrierdelascience.com

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Share Shares Africa is the second-largest continent in the world. Among its one billion inhabitants, more than 1, languages are spoken, and there is a massive variety of ethnic religions. In most African cultures, history and beliefs have been explained and passed on through oral traditions and storytelling. Many narratives deal with common concepts such as life after death or the birth of the universe, but they also include belief in magic, ancestor spirits, celestial beings, and an assortment of unusual legends that pertain to its animals. After the creation of the earth and the heavens, Huveane wanted to enjoy some peace and quiet while proudly admiring his handiwork. Unfortunately, that was about the same time that humans taught themselves about the birds and the bees. This was great for them, but all the noise was too loud for Huveane. In an unusual fashion, Huveane ascended into the heavens by driving pegs into it and climbing to the top. As he climbed he removed each peg so that no human would ever follow him. In the last few decades, many have become farmers due to the dangers that our modern life poses to their traditional hunter-gatherer lifestyle, but their territory once stretched from the Cape to Kenya. The Bushmen are experts at finding water, and their advice is often sought out due to their precognitive dreams and divining capabilities. According to their beliefs, the supreme god Kaang created the world but sent death and destruction after experiencing too much disobedience and antagonism. Even though he lives in the sky, his invisible spirit still resides in all living things. The god nurtured the calf but it was mistakenly killed by his two sons. The subsequent fatty residue was scattered across the landscape, in turn becoming other antelope and animals. In this manner, Kaang provided the meat that his people hunt, kill, and eat to this day. One day, seven men, five women, a leopard, and a dog crawled out of a hole made by a massive worm. Looking around them, the astonished people became terrified, but Adu Ogyinae—the first man on the surface—seemed to understand the world and its wonders. He calmed them and gave them strength by laying his hands on them. Adu Ogyinae also took charge and grouped the people into work teams. He coordinated the building of their first shelters until a tree he was chopping down fell on and killed him. According to the legends, these beings are restless ancestor spirits who still harbor resentment toward the living. They zealously guard the forest and its living creatures from the hollow trees in which they hide. Women lose consciousness at the sight of them and only the most daring hunters enter these forests and survive. Apart from their hideous appearance—no hair, long sharp claws, and sharp-toothed mouths that can open wide enough to swallow a human being whole—they also have a tendency to bewitch and eat all those who come under their spell. According to one fable, the Kariba Dam project started in shattered the peaceful existence of the Batonga people who had lived in the Zambezi Valley for hundreds of years. Barely a year after the project began, a severe flood struck, killing several workers and destroying the partially built dam. For three days, relatives waited in vain for human remains to be recovered. At this, a calf was slaughtered and placed in the water. The next day, the bodies of the workers were found in its place. The dam was finished in

Worshiped in ancient Egypt as Tawaret, the goddess of fertility and childbirth, she was essentially regarded as a protective and caring deity. Every night, Mother Hippo would emerge with the child so that it could suckle from its mother. On the other hand, male hippopotami are usually seen as shape-shifting beasts. According to the legend of the hero Fara Maka, one such beast ate all the crops in the fields. The headmen of the tribe asked a medicine man to fetch the queen from Kalunga the world of the dead. The medicine man ordered all the people of the village to wash themselves with infused herbs and shortly afterwards, descended into the land of the dead with his son. Following a road, the man soon encountered the queen. She showed him Kalunga-ngombe, the lord of the underworld, and explained that he devours everyone in the end. She also pointed to a shadowy figure in chains—the spirit of Chief Kitamba, who was destined to die soon. Otherwise,

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he and his son would both be forced to stay in the underworld. When he returned, he presented the chief with the bracelet, and the chief confirmed that it was indeed that of Muhungu. Usually in the form of a spider, his stories mainly deal with his attempts at fooling humans into stealing or doing something immoral that would benefit him in some way. These attempts normally fail miserably, teaching the listeners various life lessons. When he succeeded, he attempted to hide the pot at the top of a tree where nobody could find it. He tied the pot in front of him and tried to climb the tree, but progress was slow as he kept sliding and losing his grip. The wisdom fell out and a sudden rainstorm washed it into the river and from there to the waters of the ocean, so that everyone in the world now owns a little bit of it. Called Mudjadji, the queen is said to be a living incarnation of the rain goddess. As she is the embodiment of rain, even her state of mind is said to influence the weather. The queens are all expected to commit suicide by poison at the age of 30. Whether she was a queen regent or a queen consort, we do not know. The royal family of Ethiopia claims to be direct descendants of the child born to the queen and King Solomon. In their legends, the queen is named Makeda. According to the Kebra Negast, the story goes that the king invited Makeda to a ceremonial feast where spicy food was deliberately served. Unfortunately, she got thirsty during the night, woke up, and reached for some water that was placed close to her bed. The king appeared, reminding her of her promise, as water was the most esteemed of all earthly possessions. The queen took the water and drank it, so setting the king free of his promise.

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Chapter 2 : Fact Checks Trending on Snopes Right Now

The Boy On The Oxs Back And Other African Legends Mind Maps For Kidsan Introduction Lg Rh2t User Guide Complete Idiots Guide Bartending Wonder Filled Weekdays.

We have found part of it fitted into one of the ogre tales already dealt with, and we shall find some versions incorporating parts of stories which, strictly speaking, should be classed under other headings. McCall Theal [1] remarked: There is a peculiarity in many of these stories which makes them capable of almost indefinite expansion. They are so constructed that parts of one can be made to fit into parts of another, so as to form a new tale. These tales are made up of fragments which are capable of a variety of combinations. After writing has been introduced and poets have given literary form to these traditions the case is different. African folklore has not in general reached this stage. The main points of the legend are these: A whole population is swallowed by a monster. One woman escapes and gives birth to a son. This son kills the monster and releases the people. They make him their chief. Some say that he triumphed over his enemies in the end; others that he was slain by them. The historian of South Africa, who also collected the folklore of the Xosas. In one his mother tells him to lift a certain stone, several years in succession, and when at last he is able to do it he is reckoned strong enough for the great enterprise. The Whale and the Dragon E. Tylor [1] was of opinion that this legend is a kind of allegorical nature-myth. Day is daily swallowed up by night, to be set free at dawn, and from time to time suffers a like but shorter duration in the maw of the Eclipse and the Storm-cloud. Summer is overcome and prisoned by dark Winter, but again set free. It is a plausible opinion that such scenes from the great nature-drama of the conflict of light and darkness are, generally speaking, the simple facts which in many lands and ages have been told in mythic shape, as legends of a Hero or Maiden devoured by a monster and hacked out again or disgorged. The point is illustrated by examples from the myths of the Burman Karens, the Maoris, and the North American Indians, as well as by the stories of Ditaolane and Untombinde, about to be related here. But such allegorizing, as Wundt [2] has shown, is foreign to the thought of primitive people. They may think that the lightning is a bird and that an eclipse is caused by something trying to eat up the sun or moon; but this myth of day and night is too abstract a conception for them. It may be worth noting that a Christian writer of Basutoland has made use of the Swallower legend as a dim [1. Khodumodurno, or Karnmapa The Basuto tell the legend as follows. Once upon a time there appeared in our country a huge, shapeless thing called Khodumodumo but some people call it Kammapa. It swallowed every living creature that came in its way. At last it came through a pass in the mountains into a valley where there were several villages; it went to one after another, and swallowed the people, the cattle, the goats, the dogs, and the fowls. In the last village was a woman who had just happened to sit down on the ash-heap. Khodumodumo, having finished all the people and animals, came and looked into the place, but could see nothing moving, for the woman being smeared with ashes and keeping quite still, it took her for a stone. It then turned and went away, but when it reached the narrow pass or nek at the entrance to the valley it had swelled to such a size that it could not get through, and was forced to stay where it was. She laid him down on the ground and left him for a minute or two, while she looked for something to make a bed for him. When she came back she found a grown man sitting there, with two or three spears in his hand and a string of divining bones ditaola [2] round his neck. She said, "Hallo, man! The beast saw him, and opened its mouth to swallow him, but he dodged and went round its side-it was too unwieldy to turn and seize him and drove one of his spears into it. Then he stabbed it again with his second spear, and it sank down and died. There was great rejoicing as the people collected their belongings, and all returned to their several villages praising their young deliverer, and saying, "This young man must be our chief. So he built himself a fine kraal and married and settled down, and all went well for a time. So before long they were making plans to get rid of their chief. They dug a pit and covered it with dry grass-just as the Bapedi did in order to trap Huveane-but he avoided it. They kindled a great fire in the courtyard, intending to throw him into it, but a kind of madness seized them; they began to

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struggle with each other, and at last threw in one of their own party. The same thing happened when they tried to push him over a precipice; in this case he restored to life the man who was thrown over and killed. Next they got up a big hunt, which meant an absence of several days from the village. One night when the party were sleeping in a cave they induced the chief to take the place farthest from the entrance, and when they thought he was asleep stole out and built a great fire in the cave-mouth. But, less successful than the MacLeods in the case of the MacDonalds of Eigg, when they looked round they saw him standing among them. After this, feeling that nothing would soften their inveterate hatred, he grew weary of defeating their stratagems, and allowed them to kill him without offering any resistance. Something of the same kind is told of Chaminuka, the Prophet of the Mashona, as will be seen in due course. Some of the Basuto, when relating this story, add, "It is said that his heart went out and escaped and became a bird. One version makes him escape from his enemies, like Hlakanyana, by turning himself into a stone, which one of them throws across a river; but this, somehow, does not seem quite in character. A Sesuto variant [1] ascribes his safety to a favourite ox, which warns him of danger, cannot be killed without its own consent, and returns to life after being slaughtered and eaten. The peculiar relationship between Ditaolane and this ox is not explained: In this version the conclusion is so well worked out in connexion with the earlier part that it does not strike one as a mere accidental mixing up of two stories. It seems, however, to stand alone among the many variants of the Khodumodumo legend. Warned by the ox, he refuses the bread she gives him; his father afterwards takes it by accident and dies. The circumstances of his birth would have become known, and, the villagers would argue, a being so powerful for good would be equally capable of doing harm, quite regardless of the fact that he had never given them cause to distrust him. Untombinde and the Squatting Monster In the Zulu tale of Untombinde the isiququmadevu 3 lives in the Ilulange, a mythical river not to be located nowadays. The names applied to this monster in the course of the story show that it is looked upon as a female. Jacottet, Treasury of Ba-Suto Lore, p. Untombinde, however, said, "I will never beseech the isiququmadevu," and was immediately seized by the monster and dragged down into the water. Her companions went home and reported what had happened. The chief, though he evidently despaired of recovering her "Behold, she goes there for ever! Among the victims were "two beautiful children,[1] much beloved. She has gone away with my children! He next met an elephant, [1. The narrator says they were twins, but nothing in the story turns on this, which is remarkable, as twins are usually considered by the Bantu either as extremely unlucky in former times one of them was frequently killed or as possessed of abnormal powers and bringing a blessing to the family and the village. Note the different initial. U- is the prefix for personal names, which has not hitherto been considered necessary; it is used only by the father of the twins. The buffaloes, the leopards, and the elephant, in replying, call her by three elaborate "praise-names," with which the reader need not be troubled. The father as deliverer is an important variation. Her story is by no means finished, but the rest of it belongs to an entirely different set of ideas, that which is represented in European folklore by the tale of "Beauty and the Beast. Here it is a girl who effects the deliverance. Nothing is said of her subsequent career, only: An elephant came by and swallowed the two children, leaving a little girl who happened to be staying with them and who told the mother, on her return, what had happened. The woman like the father in the previous tale set out to look for the elephant, carrying provisions a large pot containing ground maize and amasi [3] and a knife. She went on her way, asking all the animals she met where she could find an elephant with one tusk, which had eaten her children. They told her to go on till [1. Callaway, Nursery Tales, p. Fresh milk is not, by the Zulus at any rate, drunk by grown-up people; but it is given to children. She found the elephant in the place indicated, and asked it the same question: Inside it "she saw large forests and great rivers and many high lands; on one side there were many rocks; and there were many people who had built their villages there, and many dogs and many cattle; all were there inside the elephant; she saw, too, her own children sitting there. This is quite natural, as the deliverer, coming from outside, would not, of course, see anything of the interior. The mother gave her children some amasi, and, finding that they had eaten nothing since they had been parted from her, said, "Why do you not roast this flesh? The woman then began to cut her way out, and before long a cow came out,

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saying, "Moo, moo; at length we see the country! There she found the little girl who had been left behind and who had given her up for dead. There is an important difference here, in that the deliverance is effected from inside, by one of the persons swallowed. In the story of "Little Red Stomach" "Siswana Sibomvana" [1] the boy is swallowed by a monster called "the owner of the water," but not further described, and when it died in consequence nothing is said of his inflicting any further injury cut his way out, and was none the worse. But in the great majority of Bantu stories the Swallower is cut open, as by Ditaolane, and usually though not always by a small boy. The Zulu story last mentioned has points of contact with a curious and rather repulsive incident occurring in some of the animal tales, in which the tortoise, or some other creature, gains entrance to the body of some large animal and proceeds to eat it from the inside. We find this outside the Bantu area, among the Malinke of French West Africa and the Temne of Sierra Leone, [2] and Dr Nassau has recorded [3] from the Bantu-speaking Benga of Spanish Guinea the story of the giant goat, who was done to death through the greed of the tortoise and the leopard. The Devouring Pumpkin In the story of Tselane [4] it was seen that the slain ogre was changed into a tree. In "The Children and the Ogre [zimwe]"-told in Swahili, but apparently coming from the Yao tribe-a pumpkin-vine springs up on the spot where he died. This in due course produces pumpkins, and one of these, apparently offended by the remarks of some passing children, breaks off its stem and rolls after [1. Theal, Yellow and Dark-shinned People of Africa, p. In Usambara a gourd or pumpkin appears as the Swallowing Monster. Nothing is said as to its origin, but a comparison with the Swahili story suggests that it may have been the reincarnation of some ogre or wicked magician. It was pointed out to them, and they at once went there by themselves, and said, as their brothers had done, "just see how big that gourd is getting! They went home, and, of course, said that the boys had been making fun of them. Then the boys went again and heard the gourd speak as before. But when the girls went it was silent.

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Chapter 3 : 10 African Myths And Legends - Listverse

African Legends Night was sponsored by Vodafone, Alomo Bitters, Eden Heights, Alisa Hotel, Phoenix Insurance, Sun Seekers Tours, Global Cinemas and Silverbird Cinemas with media support from YFM, Happy FM, Citi FM, Starr FM, ETV, TV3, GHOne, Ghanaweb, Archbert Premier Media, Daily Guide, B&FT and Graphic Showbiz.

A separate word simplified Chinese: A number of different Chinese mythical creatures can be depicted with a single horn, and a qilin, even if depicted with one horn, would be called a "one-horned qilin" in Chinese, not a "unicorn". It is because of the whimsical, supernatural, mythical, mystical, and religious similarities in antiquity to the Western unicorns that the Chinese government minted coins in silver and gold several times depicting both the qilin and the Western Unicorn together. Note the pair of horns. Porcelain qilin with the head and scaly body of a dragon, tail of a lion and cloven hoofs like a deer. Its body enveloped in sacred flames. Qing dynasty, mid 18th century. A Qing dynasty qilin-shaped incense burner There are variations in the appearance of the qilin, even in historical China, owing to cultural differences between dynasties and regions. Jin[edit] During the Jin dynasty , the qilin was depicted as wreathed in flame and smoke, with a dragon-like head, scales, and the body of a powerful hooved beast such as a horse. Ming[edit] In the Ming dynasty ” , the qilin was represented as an oxen -hoofed animal with a dragon -like head surmounted by a pair of horns and flame-like head ornaments. Depictions of the qilin show a creature with the head of a dragon , the antlers of a deer , the skin and scales of a fish , the hooves of an ox and tail of a lion. It is described as a maned creature with the torso of a deer , an ox tail with the hooves of a horse. The qilin in Korean art were initially depicted as more deer-like, however over time they have transformed into more horse-like. Qilin were extensively used in Korean royal and Buddhist arts. In modern Korean, the term "girin" is used for " giraffe ". It is most probable that the Gilen was introduced into the pantheon under the influence of the Tai Yai who came down from Southern China to settle in Siam in ancient times, and the legend was probably incorporated into the Himapant legends of Siam in this manner. The Gilen is a mixture of various animals, which come from differing elemental environments, representing elemental magical forces present within each personified creature. Many of the Himapant animals actually represent gods and devas of the Celestial Realms, and bodhisattvas, who manifest as personifications which represent the true nature of each creature deity through the symbolism of the various body parts amalgamated into the design of the Mythical creature. Japanese art tends to depict the kirin as more deer-like than in Chinese art. The Kirin Brewery Company, Ltd. In the Post-Qin Chinese hierarchy of mythological animals, the qilin is ranked as the third most powerful creature after the dragon and phoenix , but in Japan, the kirin occupies the top spot. This is following the style of the ancient Chinese, as qilin was ranked higher than the dragon or phoenix before the Qin dynasty. During the Zhou dynasty, the qilin was ranked the highest, the phoenix ranked second, and the dragon the third. A Ming Dynasty depiction of the qilin from the Sancai Tuhui , published in The qilin has been frequently depicted in works of literature and art: According to local custom that makes him the next "kirin rider", a hero who defeats malevolent yokai, and he is seen riding the kirin through the sky at the climax of the film. In The Twelve Kingdoms anime series, based on the fantasy novels by Fuyumi Ono, the monarch of each kingdom is chosen by a kirin, who then becomes his or her principal counselor. Resembling a unicorn covered in scales, they are extremely agile and can summon lighting at will. In My Little Pony: Friendship is Magic , Kirin are secluded creatures that live atop the Peaks of Peril. They appear unicorn-like, but with the scales, manes and tufts of fur associated with the traditional image of Kirins, and with very stylized horns. The Kirin Company, Limited is a brewery company named after kirin, prominently featuring a kirin in its logo.

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Chapter 4 : African Folktales Â« ANIKE FOUNDATION

Like myths from other parts of the world, those of the African peoples reflect beliefs and values. But while the mythologies of many cultures are carefully preserved relics of ancient times, African myths and legends are still a meaningful part of everyday life.

Frogs of Windham Lawyer Elderkin stood on the porch looking up at the night sky. Clouds were rolling in, obscuring the stars, but for a few moments the moon still shone on the sleepy town of Windham. Elderkin fervently hoped that the clouds meant rain. Fur-Bearing Trout Now it happened that there was a mining camp in Colorado where more than an average number of the miners were bald. An enterprising hair tonic salesman from Kentucky decided to take advantage of this golden opportunity, so he made the trip north. It was a rainy summer evening. The salesman was headed towards the mining camp with four bottles of hair tonic under his arm. As he was crossing one of the trout streams which lead to the Arkansas River, the salesman slipped and dropped two bottles of hair tonic into the water. The bottles broke, and the hair tonic spilled into the stream Superstitions, Folklore and Fact According to Pliny, garlic and onions were invoked as deities by the Egyptians at the taking of oaths. The inhabitants of Pelusium in lower Egypt, who worshipped the onion, are said to have held both it and garlic in aversion as food. It was a beautiful night with a full moon. We were laughing and discussing the party when the engine started to cough and the emergency light went on. We had just reached the railroad crossing where Villamain Road becomes Shane Road He loved the city and was beginning to feel at home on its streets. World War II was raging in Europe, and like all other good citizens, he followed the headlines daily and did his part for the boys overseas But among his crew there were many sailors who did not wish to share the new-found wealth with the monarchs of Spain I was young then, and my pretty little bride was just setting up housekeeping in the little cottage that was all we could afford. Life was good, and I thought everything would continue rolling along that way Ghost in the Stacks saw her out of the corner of my eye while I was studying in a remote corner of the second-level stacks in the library. She was pretty, with reddish hair and pensive, wide eyes in an intelligent face. I straightened up, patted my hair to make sure it was smooth, and took another look. It had once housed the actresses working for a big silent film studio across the street, but the film studio was long gone, and the boarding house was unused. My grandparents converted it into a 3-family home Ghosts of Ringwood Manor Ringwood Manor you say? A lovely old house. But no place, my child, to go on a dark night with no moon. The current Manor House was built by Martin Ryerson in Girl in White He was sulking a little, standing at the sidelines while all the other men danced with their pretty partners. His girl had not come to the dance that night. Her mother was ill, and so his girl had remained at her side. A fine pious act, he thought sourly, but it left him at loose ends. That Yankee Peddler was a scoundrel if ever I saw one. Green Lantern There once was a lighthouse keeper who had lived on St. They were all alone there, for the mother had died long before. Wanting the best for his daughter and son, the keeper had insisted that they continue their education, and for this purpose had purchased a small dory for them, which they rowed across to the mainland each day to attend school. Guardian of Yosemite For many nights and many days, the guardian spirit of Tisayac watched over the beautiful valley of Yosemite. Often, the gentle spirit would drift invisibly among the good folk of the valley, and it was during one of these visits that she noticed a tall, proud man named Tutokanula. He was a strong leader who greatly enhanced the lot of his people, and Tisayac came more often to the valley so that she could watch him. The explorer and his crew journeyed north for several days, trading with the native residents and searching for the fabled northwest passage to the Orient. By the time he reached the area that would become present-day Albany, Hudson knew that he had not found the passage for which he sought. Reluctantly, he turned the Half Moon and sailed back down the river Heron and the Hummingbird Heron and Hummingbird were very good friends, even though one was tall and gangly and awkward and one was small and sleek and fast. They both loved to eat fish. The Hummingbird preferred small fish like minnows and Heron liked the large ones. Hoop Snakes Now the

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Pennsylvania hoop snake is something to be reckoned with. But everyone agrees that you can tell a hoop snake from a regular snake by the way it moves. When a hoop snake travels around, it grabs its tail with the poison stinger at the end in its mouth and rolls along until it sees something it wants to sting. Then it whips the stinger out of its mouth quick enough and lashes out with its tail

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Chapter 5 : calendrierdelascience.com: Basketball Without Borders, Africa

The Boy On The Oxs Back And Other African Legends After Hard Reset Owner Manual For Harley Davidson Vrscr Hp d (+ Programming) Part 1 User Guide.

Latin American African-American folklore African-American folklore is a community-based tradition which expresses the common knowledge, culture and feelings of a group rather than those of any one individual. Storytelling is an important tradition in African-American folklore. Folk tales and traditions connect the community to the past while it evolves with the changing times. The wisdom of ancestors remains available to the current generation through their stories. The folktales and traditions of African Americans reflect the philosophy, knowledge and art-forms of Africa while bending them to fit the circumstances of life in the United States and other parts of North America. African-American folklore Big Liz The Master of the plantation was a firm supporter of the Confederate President and had committed to send as much food as he could to the Southern army. The Master suspected a traitor among his slaves, and soon discovered that the Yankee spy was a slave-woman named Big Liz. Boo Hag You know how they say some folks are lucky at cards and some are lucky at love? Oh, he proposed to several girls, and even got accepted by a few. But they always got cold feet a day or two before the wedding, and it was bye-bye Bobby. He set to with a will and before you know it, he had raked and hoed out a beautiful patch of ground and he put in a fine planting of peas. They started early in the morning and raked and dug and raked some more, breaking up the hard ground so it would be ready for planting. It was a hot day, and Brer Rabbit got tired mighty quick. It was a mighty hot day and Brer Rabbit was thirsty. Some milk would be real fine on such a warm afternoon, but Sis Cow always refused to let Brer Rabbit milk her when he asked. So Brer Rabbit thought up a plan. So Brer Fox decided to capture and kill Brer Rabbit if it was the last thing he ever did! He thought and he thought until he came up with a plan. He would make a tar baby! Brer Fox went and got some tar and he mixed it with some turpentine and he sculpted it into the figure of a cute little baby. Then he stuck a hat on the Tar Baby and sat her in the middle of the road. Hold Him, Tabb Yep, I remember what it was like before the railroad came through these parts. I used to earn my living by carting supplies from town to town on horse-drawn wagons. Not easy work, no sir. One cold December day, I was traveling with my buddy Tabb, when it began to snow. Gee wilikers, it was cold! We needed to find shelter quick, and I was delighted when I spotted an abandoned house. I Know Moonrise Mama told me I should never to walk along the marsh shortcut that led from our plantation to the town of Brunswick. The march shortcut was a wide, sandy path that my buddies used all the time when they went to the store in town. None of them ever got hurt. And at the age of thirteen, I was perfectly capable of taking care of myself. There was an abandoned house sitting in the middle of a fancy neighborhood in Calgary that nobody would go near. And I mean nobody! Now , my pal Albert was the agent in charge of selling that haunted house and he tried everything in his power to close a deal. But folks were too plumb scared to make an offer, even at rock-bottom prices. So I settled beside a fallen log to rest until daylight. As I tossed and turned, I recalled the story my great-uncle told me about a ghost that haunted the marshlands. And John Henry was the strongest, the most powerful man working the rails. Everyone in town knew the old log cabin back in the woods was haunted, but Sam Gibb just laughed whenever folks talked about it. Finally, the blacksmith dared Sam Gibb to spend the night in the haunted log cabin

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Chapter 6 : List of fairy tales - Wikipedia

Africa - for us still the unknown continent possesses a several thousands of years old culture. Expressed particularly in myths, legends, fables, in songs and proverbs.

Instead, they address lesser gods, many of whom have distinct functions. The Yoruba people of Nigeria, for example, worship a storm god, Shango, who controls thunder and lightning. The number of gods and goddesses varies from culture to culture. The Buganda of east central Africa have one of the largest pantheons, with 20 or more deities. Many peoples regard the earth, sun, and moon as gods. In the Congo River region, the most densely wooded part of Africa, the forest itself is a deity—or else a mysterious otherworld where spirits dwell. African mythology is filled with spirits, invisible beings with powers for good or evil. Spirits are less grand, less powerful, and less like humans than the gods, who often have weaknesses and emotions. Many spirits are associated with physical features such as mountains, rivers, wells, trees, and springs. Nations, peoples, and even small communities may honor local spirits unknown outside their borders. Some spirits are helpful, others harmful. People may worship spirits and may also try to control them through magical means, usually with the aid of a skilled practitioner—sometimes called the medicine man or woman or the witch doctor—who leads rituals. People thought to have evil spirits are considered dangerous witches. Many Africans believe that human spirits exist after death. According to some groups, these spirits dwell underground in a world much like that of the living—but upside down. The spirits sleep during the day and come out at night. Other groups place the realm of the dead in the sky. The Bushmen of southern Africa say that the dead become stars. Many African groups believe that the spirits of dead ancestors remain near their living descendants to help and protect them—as long as these relatives perform certain ceremonies and pay them due respect. Believing that the spirits of chieftains and other important characters offer strong protection, the Zulu hold special ceremonies to bring them into the community. In some cultures, it is said that the soul of a dead grandfather, father, or uncle can be reborn in a new baby boy. Another common belief is that dead souls, particularly those of old men, may return as snakes, which many Africans regard with respect. Ancestor cults play a leading role in the mythologies of some peoples, especially in East and South Africa. The honored dead—whether of the immediate family, the larger clan or kinship group, the community, or the entire culture—become objects of worship and subjects of tales and legends. An example occurs among the Songhai, who live along the Niger River. They honor Zoa, a wise and protective ancestor who long ago made his son chieftain. Many groups trace their origins, or the origins of all humans, to first ancestors. The Buganda say that the first ancestor was Kintu, who came from the land of the gods and married Nambe, daughter of the king of heaven. The Dinkas of the Sudan speak of Garang and Abuk, the first man and woman, whom God created as tiny clay figures in a pot. Ancestral kings and heroes may be transformed into minor deities for communities or entire nations. The line between legend and history is often blurred. Some mythic ancestors began as real-life personages whose deeds were exaggerated over time, while others are purely fictional. The Yoruba storm god Shango, for example, may originally have been a mighty warrior king. The Shilluk, who live along the Nile in the Sudan, trace their ancestry to Nyikang, their first king. Later kings were thought to have been Nyikang reborn into new bodies, and the well-being of the nation depended on their health and vigor. The first king of the Zulu was supposed to have been a son of the supreme god. Many African peoples traditionally regarded their rulers as divine or semidivine. The Mandingo people built a large empire in Mali. Their griots recited tales of kings and heroes. Sunjata, a story of magic, warfare, kingship, and fate, is known over large portions of West Africa. Main Types of Myths and Legends The myths of people living along the Nile and on the fringes of the Sahara, as well as the Bantu around the Niger and Congo Rivers, are generally concerned more with the origins of social institutions such as clans and kingships than with cosmic themes such as the creation of the world. In contrast, the non-Bantu groups of the Niger River area, especially the Dogon, Yoruba, and Bambara, have complex and lengthy cosmologies. Fables, folklore, and legends about

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tricksters and animals are found in nearly all African cultures. How Things Came To Be. Many myths explain how the world came into existence. The Dogon say that twin pairs of creator spirits or gods called Nummo hatched from a cosmic egg. Other groups also speak of the universe beginning with an egg. People in both southern and northern Africa believe that the world was formed from the body of an enormous snake, sometimes said to span the sky as a rainbow. Gu came to earth in the form of an iron sword and then became a blacksmith. His task was to prepare the world for people. He taught humans how to make tools, which in turn enabled them to grow food and build shelters. The San people Bushmen of the south say that creation was the work of a spirit named Dxui, who was alternately a man and many other things, such as a flower, a bird, or a lizard. Myths from across Africa tell how death came into the world. The supreme god meant for humans to be immortal, but through an unlucky mistake, they received death instead of eternal life. Some stories relate that the god told a cautious chameleon to carry the news of eternal life to earth, but a faster lizard with news of death arrived first. The Mende people of Sierra Leone say that a toad with the message "Death has come" overtakes a dog with the message "Life has come" because the dog stops to eat along the way. Gods and Tricksters Cross the Sea Between the s and the s, many thousands of Africans were brought to the Americas as slaves. Their myths and legends helped shape the black cultures that developed in the Caribbean islands and the United States. The Caribbean religion known as vodun or voodoo, for example, involves the worship of the vodu, West African gods. Enslaved blacks also told traditional stories about the spider Anansi and the trickster hare. Anansi came to be called Anancy, and the har became Brer Brother Rabbit, the character who appears in the Uncle Remus animal fables that were collected by Joel Chandler Harris in the late s. The Nuer people of the Sudan blame death on a hyena who cut the rope that connected heaven and earth. Their neighbors the Dinkas say that a greedy woman, not satisfied with the grain the high god gave her, planted more grain. She hit the god in the eye with her hoe, and he cut the connecting rope. A tale told by the Luyia people relates that a chameleon cursed people with death because a man broke the laws of hospitality by refusing to share his food with the chameleon. Many African peoples regard twins as special, almost sacred, beings. Twins represent the dualityâ€”the tension or balance between paired or opposing forcesâ€”that is basic to life. Some groups, such as the non-Bantu peoples of the Niger and Congo regions, believe that twins of opposite sexes are symbols of this duality. Twins appear in many African myths and legends. In some stories, they are brother and sister who unite in marriage; in others, they seem to be two sides of a single being. The supreme god of the Fon people of West Africa is Mawu-Lisa, usually described as brother and sister twins who became the parents of all the other gods, also born as twins. Tricksters and Animal Fables. Many African myths feature a trickster. The trickster may be a god, an animal, or a human being. His pranks and mischief cause trouble among gods, among humans, or between gods and humans. West Africans tell many tales of a wandering trickster spirit known as Eshu among the Yoruba and as Legba among the Fon. This trickster is associated with change and with quarrels; in some accounts, he is the messenger between the world and the supreme god. Animal tricksters are often small, helpless creatures who manage to outwit bigger and fiercer animals. Anansi, the spider trickster of the Ashanti people, is known throughout West and Central Africa. Tortoises and hares also appear as tricksters. In one such tale, the hare tricks a hippopotamus and an elephant into clearing a field for him. Other stories about animals show them helping humans. The San Bushmen say that a sacred praying mantis gave them words and fire, and the Bambara people of Mali say that an antelope taught them agriculture. A popular form of entertainment is the animal fable, a story about talking animals with human characteristics. Many fables offer imaginative explanations of features of the natural world, such as why bats hang with their heads downward or why leopards have spots.

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Chapter 7 : NBA Basketball Without Borders Africa

For a show that was sold out days before the main day, the Vodafone African Legends night was beyond expectations as three Ghanaian Legends Kojo Antwi, Daddy Lumba and Samini rocked hundreds of.

Africa - for us still the unknown continent possesses a several thousands of years old culture. Expressed particularly in myths, legends, fables, in songs and proverbs. On this page you will find traditional African stories woven around a pantheon of gods and mythical figures but also legends, fables and more general subjects that played a part in African mythology and African life. Earth Many African peoples regard the earth as a female deity, a mother-goddess who rules all people and is the mother of all creatures. The earth lives and gives birth to ever new generations of beings. She will make the grass grow when heaven gives her rain and if there is no rain, she withdraws into her own depths, waiting for better times to come. Many regions of Africa have to endure a dry season when nothing grows and death reigns. As soon as the new rains, life begins miraculously. Grass sprouts, flowers open and the frogs croak, creeping out of the earth who hid them. Thus the earth conceals life, protects it against desiccation and revives it as soon as better times arrive. Without the gifts of the earth no one lives. Many African peoples believe that the ancestors live in the earth, in houses very similar to the ones they had here, on the surface of the earth. They also own cattle and goats there. Indeed there is a Zulu myth in which people go in search of the milk-lake under the earth, from where the milk is absorbed by the grassroots so that the cows and goats have milk from the earth. Where else could the milk come from? All creatures are earth. Fire too, lives in the earth, which sometimes spits it out when in anger. Fire comes out of wood, so it, too, must come from the earth. Wind too, it is believed, comes out of caves in the earth. Thus all four elements come out of the earth. Yet, the earth is seldom worshipped; the libations which are poured down during numerous ceremonies are more addressed to the ancestors than to the earth as a whole. Nevertheless, the earth has a very powerful spirit which rules over our life and death. Sometimes, when she is perturbed, she moves, forests and mountains and all. Unlike man, the animals understand their mother and obey her, although sometimes she will have to punish a disobedient creature. Jok - concept of the divine Jok Nilotic: Jok is one of the most truly African concepts of the divine. Jok is God and the spirits, the gods, the holy ghost, the beings from the other world. It can be vague and precise, good or frightening, beneficent or dangerous, one or a multitude, legion. If a missionary had chosen the word Jok to denote God in his Bible translation, he would defend the notion that the Nilotes knew the One God. This might be the origin of the confusion over Jok. This word incorporates all the contradictory ideas of the spiritual beings which in the minds of Europeans must be kept carefully separated. Jok is the unified spirit of God and the gods, personal and impersonal, local and omnipresent. Kikuyu The Kikuyus are a large tribe. They speak a beautiful Bantu language and have lived on the slopes of Mount Kenya and surrounding districts for a very long time. The first Kikuyu was called Kikuyu and lived in a village called Kikuyu, which is still there. Kikuyu had nine daughters, who became the ancestral mothers of the nine major clans of the Kikuyu nation. The Kikuyu word for God is Ngai, which means the Apportioner. Thus during creation, God apportioned his gifts to all the nations of the earth. To the Kikuyus he gave the knowledge of, and the tools for, agriculture, at which the Kikuyus have always excelled. God controls the rain and the thunder, with which he punishes evildoers when necessary. Every person has a spirit, ngoma, which after death becomes a ghost. The ngoma of a murdered man will pursue his murderer until the latter has to come out of hiding and give himself up to the police, which is better than being haunted by a vengeful, persistent spirit. Burial rituals for the elders are executed meticulously, because their spirits are feared; the spirits of lesser members of society are less dangerous. Certain trees are inhabited by spirits which may have to be propitiated with food offerings. Like Jupiter, Ngai punishes those who do not keep their oath sworn in his name, by striking them with lightning. The Kikuyus have a strong feeling of propriety; they will abstain from whatever they feel is untoward. During the s there was a prophet, Thiga wa Wairumbi, who received direct messages from God for his people. Elephant

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Numerous myths are told in Africa about its biggest animal, the elephant, whose very size makes it unassailable in nature, except by man, who has weapons and magic to kill it. In the African fables the elephant is always the wise chief who impartially settles disputes among the forest creatures. A hunter in Chad found an elephant skin near Lake Chad and hid it. The hunter promised her new clothes and married her. They had many big children, for the son of an elephant cannot be a dwarf. One bad day when the grainstore was empty, his wife found the elephant skin at the bottom, where the hunter had hidden it. She put it on and went back to the bush to live as an elephant again. Her sons became the ancestors of the clan whose totem was the elephant. They do not have to fear elephants. A myth of the Kamba in Kenya tells us how elephants originated. He decided to go and find Ivonya-Ngia but it was a long journey. When he finally arrived, he saw uncounted cattle and sheep, and there, amidst green pastures, was the mansion of Ivonya-Ngia, who received the poor man kindly, perceived his need and ordered his men to give him a hundred sheep and a hundred cows. After some weeks, the canine teeth began to grow and when they had grown into tusks as long as his arm the man persuaded his wife to let him pull them out. He took them to the market and sold them for a flock of goats. Not only her teeth, but her whole body became bigger and heavier, her skin thick and grey. At last she burst out of the door and walked into the forest, where she lived from then on. She gave birth to her son there, who was also an elephant. From time to time her husband visited her in the forest, but she would not be persuaded to come back, although she did have more healthy children, all elephants. It was the origin of elephants and it explains why elephants are as intelligent as people. In Southern Africa there is told the tale of the girl who grew up so tall and fat that no man wanted her as a wife because she was accused of witchcraft. She was exiled from her village and wandered into the wilderness on her own. There she met an elephant who began speaking to her politely in good Zulu. She agreed to stay with him and he helped her to find wild cucumbers and other fruits of the forest. She gave birth to four human sons, all very tall and strong, who became the ancestors of the Indhlovu clan of paramount chiefs. In the African fables, the elephant is usually described as too kind and noble, so that he feels pity even for a wicked character and is badly deceived. The Wachaga in Tanzania relate that the elephant was once a human being but was cheated out of all his limbs except his right arm, which now serves as his trunk. He paid for nobility! The Ashanti of Ghana relate that an elephant is a human chief from the past. Majimaji In July , rebellion broke out in the area south of Dar es Salaam Tanzania , against the newly instituted recruitment for compulsory work on the German cotton and sisal plantations. The senior German officer in command, Major Johannes, set out from Dar es Salaam and on 5 August captured Mohoro, where he arrested the two men who were locally regarded as the instigators of the rebellion. They were Zauberer, sorcerers, of the Ikemba tribe and one of them who was known as Bokero, had been selling to his fellow Africans a maji this word can mean water, sap, juice, any body liquid or vegetable extract which, he claimed, had been given him by the Snake God to whom he referred as Koleo. He was well known for his magic powers, particularly for his ability to raise the spirits of the dead so that a man could see his own ancestors. Bokero and his colleague were hanged by the Germans. This dawa, the famous maji, was composed of water, matama sorghum and perhaps other millet as well as roots and various secret ingredients. It could be sprinkled over a man, or carried on his chest on a string round his neck, in a bottle made from bamboo, or it could be drunk as medicine. In whatever way it was taken, the man who had taken it was supposedly immune to German bullets: Some women also took it, notably the Jumbess Mkomaniira. The rebellion affected almost a quarter of the country and lasted for two years, until the summer of , when the Jumbess Mkomaniira was captured and hanged. Over a hundred thousand people died in the war, most of them from starvation. A Swahili poet, Abdul Karim Bin Jamaliddini, wrote an epic on the Majimaji rebellion in Lindi, in which we see the rebellion as a justified rising against the oppressors. It was published in Berlin in , with a translation. Destiny Yoruba The Yoruba Nigeria believe that the success or failure of a man in live depends on the choices he made in heaven before he was born. If a person suddenly becomes rich, they will say that he chose the right future for himself, therefore poor people must be patient because even if they have chosen the right life, it may not have arrived yet. We all need patience. If someone chooses a wise head, i. Ori could be considered as a

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personal god, a sort of guardian angel who will accompany each of us for life, once chosen. Even the gods have their Ori which directs their personal lives. Both men and gods must consult their sacred divination palm-nuts daily in order to learn what their Ori wishes. In heaven, there is a curious character called Ajala, a very fallible man whose daily work is fashioning faces ori from clay. Sometimes he forgets to bake them properly, so they cannot withstand the long journey to earth prior to the beginning of life; especially in the rainy season the clay might be washed away and there would be a total loss of face! Afterlife All traditional African peoples agree that the soul of an individual lives on after death. Some people distinguish more than one spiritual essence living within one person, the life-soul or biospirit which disappears at the moment of definitive death, and the thought-soul which keeps his individual identity even after it is separated from the body.

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Chapter 8 : Vodafone African Legends Night: An unforgettable experience! | Entertainment

Folktales of type and other legends about geronticide. money than brains is duped into educating his ox or other dumb animal. (African-American). The Boy.

A Woman Caught a Fairy Wales. The Wonderful Plough Germany. Link to The Leprechaun: Migratory legends of type and other stories of drinking vessels stolen from or abandoned by fairies. The Fairy Flag of Dunraven Castle. Legends from the Scottish Isle of Sky about a gift from a fairy lover. Stories of type from around the world about mortals who are blessed or cursed by the "hidden people. The Hunchback of Willow Brake Scotland. The Legend of Knockgrafton Ireland. The Palace in the Rath Ireland. The Fairies and the Two Hunchbacks: The Gifts of the Mountain Spirits Germany. The Gifts of the Little People Germany. The Two Humpbacks Italy. The Elves and the Envious Neighbor Japan. Legends about thieving fairies. Of the Subterranean Inhabitants Scotland. Fairy Control over Crops Ireland. Fairies on May Day Ireland. The Silver Cup Isle of Man. The Three Cows England. Riechert the Smith Germany. Folktales of type Of Chastity Gesta Romanorum. Conrad von Tannenberg Germany. A Story Told by a Hindu India. Doralice Italy, Giovanni Francesco Straparola. Donkey Skin France, Charles Perrault. Ass-Skin Basque, Wentworth Webster. Cinder Blower Germany, Karl Bartsch. Rashen Coatie Scotland, Peter Buchan. Stories about mortals who enter into contracts with the demonic powers. Faust in Erfurt Germany, J. Faust and Melanchton in Wittenberg Germany, J. Faust in Anhalt Germany, Ludwig Bechstein. Selected literary works based on the Faust Legend. Selected musical works based on the Faust Legend. The Fisherman and His Wife and other tales of dissatisfaction and greed. The Fisherman and His Wife Germany.

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Chapter 9 : Best Online Classic Children's Books: By Title

10 Huveane. In many African stories, Huveane is the first man, while in others he is portrayed as a conniving deity. For the Basotho and Bavenda peoples of Lesotho, South Africa, he is their creator.

One such lawman was, Bass Reeves. Born , died He was born in Arkansas territory but also lived in Lamar and Grayson counties Texas. Reeves was born a slave and was owned by Col. Reeves, who eventually became the speaker of the house of Texas. After the war ended, he moved to Van Buren, Arkansas and became a farmer. Reeves sometimes found employment as a guide for deputy U. Because of his knowledge and skill as a tracker, Judge Isaac C. Quite an accomplishment for a black man, especially during those times Reeves was one of the earliest, if not the very first black man to be commissioned as a deputy U. He served as a deputy Marshal for thirty-two years and was very successful in performing his duties. He was a celebrated lawman during his life. In twelve-year-old, Huddleston accompanied his owner, a Confederate officer, to Texas during the Civil War. Huddleston was freed at the end of the war and took off for the southern Texas, Mexico border region where he found work at a rodeo as a stunt rider and became a master horseman. This would be his downfall. On August 3, , as he came out of the front door of his ranch, the notorious, range detective, Tom Horn, who had been hired by local ranchers to rid the area of rustlers, shot him dead.. How many of you have ever heard of Mr Dart? Ever heard of the cowboy who invented bulldogging, now one of the main events in rodeos? Pickett who was born December 5, , in Texas. He died April 2, Amazingly, Pickett started cowboying after completing the fifth grade. He became so skillful at roping, riding and bulldogging, that he put on exhibitions, passing a hat to collect donations. During his career Pickett toured the U. In a U. During his lifetime as with other blacks and minorities , Bill Pickett, never received the glory and respect he so justly deserved. Last but not least, is the notorious black outlaw, Cherokee Bill, who was said to be far worst than Billy The Kid. His mother was part black and native American Indian. He and the Cook gang ran havoc over the Indian Territory for over two years. Cherokee was said to have such a bad temper that when he and his brother-in-law, Mose Brown, got in a dispute about some hogs. Cherokee shot and killed him. Cherokee Bill was responsible for the murders of at least seven men during his lifetime. When the noose was placed around his neck he was asked if he had any last words, he said, "I came here to die, not make a speech. If you enjoyed the hub vote it up, share with friends, family on Facebook and other social media Thanks.