

Form, content and technique of traditional literature in Southern Sotho

Van Schalk (J. L.) - Sesotho Web : Oral Literature

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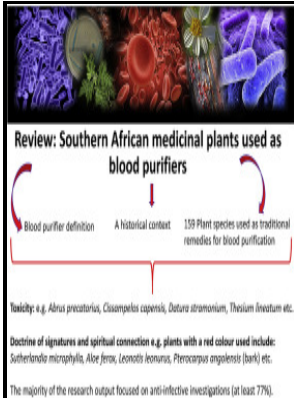
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Notes: Bibliography: p. 214-215.

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Sotho villages sometimes grew into large towns of several thousand people.

Sesotho Web : Folk stories

Yaba e dula fatshe ho ja.

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From 1750 onwards, intensifying trade and more intrusive colonial expansion increasingly affected Sotho-Tswana societies. In fact, most archaeologists presume the Sotho were the main body of early stone builders in this part of the country, because Iron Age sites studied by them resemble the areas reported by early eyewitnesses very closely. In the Waterberg in the 1600s, conflict over limited resources seems to have provoked discord, in this case between Nguni speakers and mixed groups of Fokeng and Western Sotho-Tswana people.

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The Nguni are grouped in clans, while totems, or praise-names taken from animals, distinguish the Sotho-speakers. Sesotho Web : Oral Literature
Oral Literature As in most Southern African cultures written literature is based on a great tradition of oral literature.

Sesotho Web : Oral Literature

Sesotho was transmuted into writing by the missionaries Casalis and Arbusset of the Paris Evangelical Mission who arrived at Thaba Bosiu in 1833.

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