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oral and written literatures in Afro-Asiatic and African languages together with works written by Africans in European languages. Traditional written literature, which is limited to a smaller geographic area than is oral literature, is most characteristic of those sub-Saharan cultures that have participated in the cultures of the Mediterranean.

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The book Myth, Literature, and the African World, was published twenty years before the author, Wole Soyinka, was awarded the Nobel Prize in Literature. In his Preface, he clearly wants to convey that African academia

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has created a kind of "intellectual bondage and self-betrayal" by not facing up to truths about the fact that African.

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The female hippopotamus is almost always a goddess in African mythology. She was known as Tawaret, the goddess

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of fertility and childbirth in ancient Egypt. The Ronga of Mozambique tell the legend of a mother who gave a hippo her baby to protect it from a foe. The mother hippo would come with the baby to suckle from its mother every night.

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## **Exponent.**

To be sure, the Arabic, English, French, and Portuguese literary traditions along with Christianity and Islam and other effects of colonialism in Africa also had a dynamic impact on African literature, but African writers adapted those alien traditions and made them their own by placing them into these African classical

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frames. History and myth. As is the case with the oral tradition, written literature is a combination of the real and the fantastic. It combines, on the one hand, the real ...

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Myth, Literature and the African World.

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Wole Soyinka, Soyinka Wole. Cambridge University Press, Sep 13, 1990 - Language Arts & Disciplines - 168 pages. 2 Reviews. Wole Soyinka, winner of the Nobel Prize for Literature and one of the foremost living African writers, here analyses the interconnecting worlds of myth, ritual and literature in Africa.

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## **Myth, Literature and the African World - Wole Soyinka ...**

Not enough attention has been paid to the ways in which myth, through literature, can serve as a vital ingredient in the construction of the modern in Africa. Myth, legend, folklore, and appropriations from the oral tradition frequently serve to embed the imaginary

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African World. Cambridge: Cambridge University Press, 1978, xii + 168 p. In Myth, Literature and the African World Wole Soyinka shows clearly that Africa is a cultural entity, a world by itself with its history, its social neuroses, and its value systems; a world which has produced a body of myths and a literary

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and literary form and the sense of division pervading Western literature, are just some of the issues addressed.

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Myth, Literature and the African World.  
London, New York, Melbourne:  
Cambridge University Press, 1976.

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"These uses of myth form the bases for dramas which, without exception, make serious statements about con-temporary man by expressing through language and the

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