



Oral Tradition Volume 2 Number 1

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Oral Tradition Volume 2 Number 1:

Oral Tradition, Volume 2, January 1987, Number 1 Walter J. Ong, John Miles Foley, 1987 **Rethinking Oral History and Tradition** Nepia Mahuika, 2019-10-09 Indigenous peoples have our own ways of defining oral history. For many oral sources are shaped and disseminated in multiple forms that are more culturally textured than just standard interview recordings. For others indigenous oral histories are not merely fanciful or puerile myths or traditions but are viable and valid historical accounts that are crucial to native identities and the relationships between individual and collective narratives. This book challenges popular definitions of oral history that have displaced and confined indigenous oral accounts as merely oral tradition. It stands alongside other marginalized community voices that highlight the importance of feminist Black and gay oral history perspectives and is the first text dedicated to a specific indigenous articulation of the field. Drawing on a Maori indigenous case study set in Aotearoa New Zealand, this book advocates a rethinking of the discipline, encouraging a broader conception of the way we do oral history, how we might define its form, and how its politics might move beyond a subsuming democratization to include nuanced decolonial possibilities.

The Life of Christ: book 1. The sources. book 2. The preparation Bernhard Weiss, 1883 **Oral Tradition**, 1987 **101 Middle Eastern Tales and Their Impact on Western Oral Tradition** Ulrich Marzolph, 2020-08-18 A comprehensive exploration of the Middle Eastern roots of Western narrative tradition. Against the methodological backdrop of historical and comparative folk narrative research, 101 Middle Eastern Tales and Their Impact on Western Oral Tradition surveys the history, dissemination, and characteristics of over one hundred narratives transmitted to Western tradition from or by the Middle Eastern Muslim literatures, i.e., authored written works in Arabic, Persian, and Ottoman Turkish. For a tale to be included, Ulrich Marzolph considered two criteria: that the tale originates from or at least was transmitted by a Middle Eastern source and that it was recorded from a Western narrator's oral performance in the course of the nineteenth or twentieth century. The rationale behind these restrictive definitions is predicated on Marzolph's main concern with the long-lasting effect that some of the Oriental narratives exercised in Western popular tradition: those tales that have withstood the test of time. Marzolph focuses on the originally Oriental tales that became part and parcel of modern Western oral tradition. Since antiquity, the Orient constitutes the quintessential Other vis-à-vis the European cultures. While delineation against this Other served to define and reassure the Self, the Orient also constituted a constant source of fascination, attraction, and inspiration. Through oral retellings, numerous tales from Muslim tradition became an integral part of European oral and written tradition in the form of learned treatises, medieval sermons, late medieval fabliaux, early modern chapbooks, contemporary magazines, and more. In present times, when national narcissisms often acquire the status of strongholds delineating the Us against the Other, it is imperative to distinguish, document, visualize, and discuss the extent to which the West is not only indebted to the Muslim world but also shares common features with Muslim narrative tradition. 101 Middle Eastern Tales and Their Impact on Western Oral Tradition is an

important contribution to this debate and a vital work for scholars students and readers of folklore and fairy tales

Smithsonian Institution, Bureau of Ethnology, 1891 **A Bibliographical Catalogue of the Printed Works Illustrated by George Cruikshank** Albert Mayer Cohn, 1914 SMITHSONIAN INSTITUTION BUREAU OF ETHNOLOGY: J.W. POWELL, DIRECTOR BULLETIN 13 BIBLIOGRAPHY OF THE ALGONQUIAN LANGUAGES JAMES CONSTANTINE PILLING, 1891 **Oral Traditions of Southeast Asia and Oceania** Herman C. Kemp, 2004 The Mineralogical Magazine and Journal of the Mineralogical Society, 1892 Bibliography of the Algonquian Languages James Constantine Pilling, Wilberforce Eames, 1891 List of works in or on Algonkin dialects including Montagnais and Cree Has chronological index *The Universal Jewish Encyclopedia* ... Isaac Landman, Simon Cohen, 1941 *On the Mexican Meteorites, with Especial Regard to the Supposed Occurrence of Widespread Meteoritic Showers* Lazarus Fletcher, 1890 **Sale** Anderson Galleries, Inc, 1919 *Sale Catalogues* American Art Association, Anderson Galleries (Firm), inc American art association Aderson galleries, 1919 **Kleinere mineralogische Abhandlungen** L. Fletcher, 1890 *The Museum*, 1894 **Journal**, 1989 **Rare Books, Manuscripts and Letters, Including the Fine Collection Formed by William Hermann of White Plains, N.Y. ... to be Sold March 18 and 19, 1909** ... William Hermann, 1909 **Catalogue of the Library at Broomhill, Tunbridge Wells** Sir David Salomons, 1903

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In a global inundated with displays and the cacophony of quick interaction, the profound energy and emotional resonance of verbal artistry frequently fade into obscurity, eclipsed by the regular assault of noise and distractions. Yet, situated within the musical pages of **Oral Tradition Volume 2 Number 1**, a fascinating function of fictional splendor that impulses with natural thoughts, lies an unique journey waiting to be embarked upon. Composed by a virtuoso wordsmith, that mesmerizing opus courses readers on a mental odyssey, softly exposing the latent possible and profound influence stuck within the delicate internet of language. Within the heart-wrenching expanse of this evocative examination, we shall embark upon an introspective exploration of the book is main subjects, dissect their fascinating writing style, and immerse ourselves in the indelible effect it leaves upon the depths of readers souls.

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