

In Search Of The Swan Maiden

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in her compendious study of the folktale of the runaway wife Leavy argues that the contradictory claims of nature and culture are embodied in the legendary figure of the swan maiden a woman torn between the human and bestial worlds the New York Times book review this is a study of the meaning of gender as framed by the swan maiden tale a story found in the folklore of virtually every culture the swan maiden is a supernatural woman forced to marry keep house and bear children for a mortal man who holds the key to her imprisonment when she manages to regain this key she escapes to the otherworld never to return these tales have most often been interpreted as depicting exogamous marriages describing the girl from another tribe trapped in a world where she will always be the outsider Barbara Fass Leavy believes that in the societies in which the tale and its variants endured woman was the other the outsider trapped in a society that could never be her own Leavy shows how the tale though rarely explicitly recognized is frequently replayed in modern literature beautifully written this book reveals the myriad ways in which the folktales of a society reflect its cultural values and particularly how folktales are allegories of gender relations it will interest anyone involved in literary gender and cultural studies

an age old fairy tale told in a refreshingly original voice this stunning richly imagined debut novel depicts fantasy at its most eloquent

in this lush romantic retelling of one of the most enduring Irish legends acclaimed Celtic historical author Jules Watson reignites the tale of Deirdre the Irish Helen of Troy in a story that is at once magical beautiful and tragic she was born with a blessing and a curse that she would grow into a woman of extraordinary beauty and bring ruin to the kingdom of Ulster and its ruler the wily Conor ignoring the pleadings of his druid to expel the infant king Conor secrets the girl child with a poor couple in his province where no man can covet her there under the tutelage of a shamaness Deirdre comes of age in nature and magic and in the season of her awakening the king is inexorably drawn to her impossible beauty but for Deirdre her fate as a man's possession is worse than death and soon the green eyed girl at home in waterfall and woods finds herself at the side of three rebellious young warriors

among them is the handsome naisi his heart charged with bitterness toward the aging king and growing in love for the defiant girl naisi will lead deirdre far from ulster and into a war of wits swords and spirit that will take a lifetime to wage brimming with life and its lusts here is a soaring tale of enchantment and eternal passions and of a woman who became legend

once upon a time a young girl cried all her sadness into the lake of her local city park and a lonely black swan drank a tear and was transformed for signet being human is much harder than she imagined there are machines that are trying to kill her people who want to replace her and dizzying new emotions she d rather not feel when she finds herself torn between two wildly different worlds she must discover how much she s willing to sacrifice where she really belongs and who she truly is enter a world where birds shapeshift into wizards women emerge from sealskins swans transform into maidens and love is the most powerful enchantment of all

it is often assumed that the female characters found in popular folk and fairy tales are little more than inconsequential stereotypes mostly serving as hapless victims in need of rescue boring one dimensional princesses or egotistical and conniving villains this book presents more fully realized portraits of these female characters and the ways in which they actually represent bold and powerful connections to the goddesses of classic mythic narratives the rich legacy of female goddesses shamans queens and priestesses is in fact preserved and celebrated through these more modern representations whether as brides who can transform into animals wise old women who live alone in the deep wilderness strong warrior maidens or witches who can conquer and command the elements of nature in contemplating this revised analysis of female characters within global folktales and fairy tales readers can see that the goddesses of old have never truly been forgotten

donald tuzin first studied the new guinea village of ilahita in 1972 when he returned many years later he arrived in the aftermath of a startling event the village s men voluntarily destroyed their secret cult that had allowed them to dominate women for generations the

cult's collapse indicated nothing less than the death of masculinity and Tuzin examines the labyrinth of motives behind this improbable self-devastating act. The villagers' mythic tradition provided a basis for this revenge of woman upon the dominion of man and remarkably Tuzin himself became a principal figure in its narratives. The return of the magic-bearing youngest brother from America had been prophesied and the villagers believed that Tuzin's return from the dead signified a further need to destroy masculine traditions. The Cassowary's revenge is an intimate account of how Iahita's men and women think, emotive, dream, and explain themselves. Tuzin also explores how the death of masculinity in a remote society raises disturbing implications for gender relations in our own society. In this light, Tuzin's book is about men and women in search of how to value one another and in today's world there is no theme more universal or timely.

The king's youngest son releases the swan maiden from servitude under the witch with three eyes.

As interest in folklore increases, the folktale acquires greater significance for students and teachers of literature. The material is massive and scattered; thus few students or teachers have accessibility to other than small segments or singular tales or material they find buried in archives. Stith Thompson has divided his book into four sections which permit both the novice and the teacher to examine oral tradition and its manifestation in folklore. The introductory section discusses the nature and forms of the folktale. A comprehensive second part traces the folktale geographically from Ireland to India, giving culturally diverse examples of the forms presented. In the first part, the examples are followed by the analysis of several themes in such tales from North American Indian cultures. The concluding section treats theories of the folktale, the collection and classification of folk narrative, and then analyzes the living folklore process. This work will appeal to students of the sociology of literature, professors of comparative literature, and general readers interested in folklore.

Bibliographical record of works published by members of the Association in v. 28, 1897.

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