

Chapter 1 : Folktales from Northern India - William Crooke, Pandit Ram Gharib Chaube - Google Books

*The Buffalo Boy and the Weaver Girl (Silhouette Folktales Series) [Mary Alice Downie, Jillian Hulme Gilliland] on www.nxgvision.com *FREE* shipping on qualifying offers. A talking buffalo helps a young peasant find a home and then a bride, in the form of fairy girl, but when she tries to return to heaven.*

In lieu of an abstract, here is a brief excerpt of the content: By David Henry Hwang. Three rising stars--composer Bright Sheng, playwright David Henry Hwang, and director Ong Keng Sen--collaborated to create this new piece of music theatre based on a Chinese legend. The plot follows the romance between a mortal Cowherd and the goddess Weaver, but with several twists. In this new version of the story, the Jade Emperor Jamie Guan also has a prominent stage presence. However, the lovers, taking little initiative in their own romance, are reduced to caricatures. The Weaver is virtually forced into a relationship when the Cowherd takes away her flying-gown as she is bathing. His courting method--presumably acceptable in legends--borders on kidnap, but the Buffalo teaches even this trick. The love scene, marked by stiffness in [End Page] acting and poverty in body language, communicates the lack of passion between the two. The production is notable for its aesthetic staging. Real water upstage plummets into a canal that flows downstage, dividing the stage in half. When lit, the Silver River is soothing for a modern audience tired of special effects. The set, unchanged throughout the show, serves a thematic function as well. It becomes the physical embodiment and constant reminder of the temporal, spatial, and ideological boundaries between the East and West. The director, imaginative and sensitive with color, shape, and texture, creates one appealing image after another along the Silver River. Although these stage pictures do not always serve particular purposes of dramatization, they produce a poetic quality for the production. The transparent waterway, however, rather than representing the heavens, evokes the image of a swimming pool or aquarium with its greenish content, especially when the heroine in her swimming suit dips into it. The fact that the Cowherd is played by Caucasian males, the Weaver by Asian females, and the Buffalo by an African American may indicate an innocent and politically correct attempt at blind casting. However, the stage images speak for themselves, sometimes with quite unexpected messages. For instance, when the script invokes "eternal love," the audience cannot help but see the voiceless feminine Oriental conquered by the operatic and thus vocally powerful masculine Occidental. Therefore, images of Oriental women remain mute throughout the show. Her voice thus effects a self-denial that points to an inferiority complex, or her domestication by the Cowherd. Casting an African American as the Buffalo and Caucasians as the Cowherd certainly will not discourage such interpretations. Two problems are inherent in blind casting: This was true when Peter Brook cast an international group of actors to play Indian gods and demigods in his *You are not currently authenticated.* View freely available titles:

The first dotted "i" in Stitch Media's url was the Weaver Fairy Altair; the dotted "i" in eternity was the Buffalo Boy Vega; and the first word of the poem contained the dotted "i" that bridged.

And once in a while, travelers through the region would stop at the village and speak about a moving light in the snow that guided them to safety in a storm. To them, the light appeared to be a woman and two small boys, glowing with a shine as beautiful and serene as the moon" Winter is the proper season to curl up with a book while snow is falling silently outside the w "Until the day they died, late at night when the winds moaned, they would swear they heard a voice outside singing lullabies. To them, the light appeared to be a woman and two small boys, glowing with a shine as beautiful and serene as the moon" Winter is the proper season to curl up with a book while snow is falling silently outside the window. With a soft caramel light to aid our eyes and ideally, a cat curled by our feet , reading stories that remind us of the beauty and harshness of a season that is strangely beautiful and hauntingly attractive. This collection is not excellent but is satisfying enough to accompany a cozy winter evening. The Summer princess travels to the realm of the Winter King to save her father. A tender tale of persistence and love. This is a version of "The Princess and the Frog", set in the Dark Ages, flavoured with pseudo-feminist themes, ill attempts to appear funny and with a disrespectful portrayal of the Christian Faith. It makes him appear as stupid as he probably is. And yes, this was an exasperated rant. A young fisherman tries to avoid temptations. Very poetic and atmospheric. Winter shows his hardest side in Buffalo, a few days before the Winter Solstice. A story whose roots can be traced in the Celtic and Gaelic Mythology with a fascinating setting. An adventurous tale but, again, the weak attempts to create a humorous read ruined everything. Best be careful when you are a nobody writer and refer to George R. A lovely winter tale about kindness and honesty. A battle between a mother and Death. A haunting, Gothic tale. A bookish girl and a strange man in a fight to save the world. A young woman begins an impossible journey. This story echoes a hundred similar myths from all over the world. A young boy begins an impossible journey to save his sister. A lovely, heartfelt story. Haunting and dark like the Finnish forests. A story of two brave children and a winter witch where each character leads to the next step and "the happily ever after" takes too long. A tale set in Japan about a brave girl who tried to stop Winter. A tale of revenge and the beautiful bond between a young woman and a wolf. Quite possibly the most beautiful story in the collection. Very atmospheric, true to its title. It was full of potential but the writing was too blunt, too repetitive, too melodramatic. A very short but brilliant tale about Jack Frost. Out of these fifteen stories three were horrible, in my opinion, but the rest ranged from good to excellent. They show the aspects of Winter in all their glory. From the serene, tranquil beauty to the foreboding, menacing, dark cold. Most of the stories were definitely on the darker side which, as you know, is right up my alley. My reviews can also be found on <https://>

Chapter 3 : Frozen Fairy Tales by Kate Wolford

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The 7 Best of: They can only see each other once a year, at the day of July the seventh of the Chinese calendar. Now the people called the Vega and the Altair. Long time ago, when people still believe there were god and goddess in the heaven, one was believed as the Taoist God. He rules everyone and everything in the heaven and the earth. He has seven daughters. However, he only favors his seventh daughter. She is the most incredible one. She is the most intelligent, the prettiest and has the most skillful weave talent among her other six older sisters. Since she has the most outstanding weave skill, people called her the Girl Weaver. The Girl Weaver love to spend her time with her sisters in the heaven until she was a teenage. One day, the seven daughters of the Taoist God felt that is boring to stay in the heaven. Therefore, they decided to go down from the heaven for a walk. That was a humid day. When the seven ladies got down to the earth, the first thing they saw was a beautiful pond with clear and cool water, with colorful flowers, singing birds, green and lively grass around. They were attracted by nature, so they decided to take a bath in the pond. As they really enjoyed their bath, the sky turned to grey and dark, wind blew very strong, and rain fell like pouring water. The seven ladies realize this is a signal that their father is calling them home. They rush to dress up and flew back to the heaven. However, they lost their youngest sister, the Girl Weaver. Since the wind was so strong, her cloth had been blown to a grass land. But a young, handsome and strong peasant picked them up and gave her cloth back in a very gentle manner. At this very first second, these two fell in love each other at first sight. Since then, the Girl Weaver carefully observed this young peasant from the heaven. She found that he is very hard working and honest and named "Lang". He has a cow that he led out to the grass land everyday. She discussed her feelings with her older sisters. She decided to go to the earth and marry him. Finally, she married to "Lang". After they married, Lang goes to the farm, and the Girl Weaver cooks, cleans and weaves. They really enjoy their life. He was seriously mad. He sent four soldiers to earth this time. When they were trying to guard the Girl Weaver back to the heaven, Lang came home. Suddenly, the cow talks. He said "Take my horn, it will help you to chase your wife back. Put your kids in the bamboo basket and carry them with you. I was one of the gods in the heaven. Because I broke one of the rules, the Taoist God punish me by sending me down to the earth to suffer, go and hurry. Suddenly, the weather changed, a storm was coming. It was so strong that it caused a great flood on the earth. When there was only one feet distance between Lang and the Girl Weaver. The Goddess wove her fade clasp. Suddenly, the rain between the couple broke into two sides. Each of the couple looked like standing on the side of an ocean. At this moment over a million of birds flew from far and near, they build a bird bridge. This bridge was long enough and strong enough for Lang to walk onto and catch his wife. The Goddess saw it, and she was impress by the birds and the strong love between her daughter and Lang. Finally, she made an announcement that since the goddess cannot be with the people on earth. She allowed her daughter, the Girl Weaver and Lang to see each other once a year one day. That was July seven of the Chinese calendar. Also, birds are volunteer to be their bridge for them to see each other. Since then, Lang and the Girl Weaver meet each other on that day. He forbade his daughters of any entertainment and had them weave silk cloth at home everyday. The cloth was sent to make the rainbow, and the princesses were called Zhinu literally girl weavers. Realizing that no one could wake him up for a couple of days, the seven sisters decided to go down to the earth and have some fun. After having a great time on the earth, the girls were so hot and tired that they decided to take a bath when they found a lake in a beautiful valley. They took off their clothes and swam happily in the lake. Just at that time, a young cowherd was feeding his ox nearby. He was amazed in seeing so many goddesses and wanted to know them. So he sneaked up to where the girls left their clothes and stole a red one from among them and hid away. When the girls came up from the lake to put on their dresses again, one of them cried out that hers is missing. They searched for it in vain. But time was up and they had to return to the Heaven. The one who had lost her dress had to remain behind. She was the Zhinu,

the youngest and prettiest of them all. The cowherd just meant to make a joke, but he felt very sorry seeing the girl crying. He came out from hiding and returned the dress to the girl. Since it was too late, he let the girl stay in his small shelter. They fall in love, and the story continues as it is commonly known. In heaven, the seven daughters of the Jade Emperor are playing on the Magpie Bridge and they take a peek at the mortal world below. Her sympathy for Dong Yong turns to love, so in defiance of the rules of heaven, she descends to the world of man. She meets Dong under the huai tree Japanese scholar tree. The two are soon in love and become husband and wife. Having sold himself into slavery, Dong becomes a servant at the family of the rich man, Mr Fu. The Maiden goes with him. But Fu accuses him of a breach of contract because he is now married, whereas he was not when he sold himself. In recompense, the Maiden must weave ten rolls of silk overnight. The Maiden seeks the help of her sisters and the silks are woven overnight. Three years of slavery are now only one hundred days. When the hundred days are over, Dong and the Maiden return to his home. Just as they are looking forward to the happy days ahead, a decree comes from the Jade Emperor demanding the Maiden to return to the Palace of Heaven immediately, or Dong would be in peril. The Maiden cannot but obey, and the couple bid each other a tearful farewell. The legend of Orihime and Kengyuu Japan Orihime was the daughter of Emperor Tentei traditionally said to be centred in the North Pole of the heavens and was known to be adept at weaving fine clothes. One day while sitting by the side of the river Milky Way, she felt forlorn and lonely, as she had been busy all her life weaving for her father and did not have the time to fall in love. So her father taking pity on her arranged to get her married to Kengyuu who lived across the river. Their married life was one of happiness and sweetness that Orihime neglected her weaving. This so enraged her father Tentei that he separated them and bade them to live on either banks of the celestial river, permitting them to meet each other only once each year on the 7th day of the 7th month. Ever since Orihime by taking the help of the boatman who comes from the mouth of the river to ferry her across to her beloved Kengyuu goes to meet him on that day. It is said that sometimes if her weaving has not been good or has not been finished her father causes rain to fall and flood the river and it is upto the Kasasagi magpies to fly and form a bridge across the river for her to cross. Since this is difficult she is said to pray for improving her skill in order to make it easier for her to meet her beloved. There, the world was divided into two. Humans lived on one side and on the other side, lived gods. In the west world, there was a young beautiful boy called Kengyu. He lived with cows as a herdsman. In the east world, where the gods lived, were the Orihime sisters weaving princesses, who weaved very beautiful clothes. The youngest daughter was especially beautiful and had excellent skill in weaving. They were living on the each side of the vast Milky Way. One day, when Kengyu was taking a walk with his cows, he came to the east of the Milky Way.

Chapter 4 : ARGFest A Stellar Puzzle Solution – ARGNet: Alternate Reality Gaming Network

The Herd Boy was the child of poor people. When he was twelve years old, he took service with a farmer to herd his cow. After a few years the cow had grown large and fat, and her hair shone like yellow gold. She must have been a cow of the gods. One day while he had her out at pasture in the.

Egypt[edit] In pre-Dynastic Egypt, Neith was already the goddess of weaving and a mighty aid in war as well. She protected the Red Crown of Lower Egypt before the two kingdoms were merged, and in Dynastic times she was known as the most ancient one, to whom the other gods went for wisdom. Nit is identifiable by her emblems: Wallis Budge The Gods of the Egyptians the root of the word for weaving and also for being are the same: Greece[edit] In Greece the Moirai the "Fates" are the three crones who control destiny , and the matter of it is the art of spinning the thread of life on the distaff. Ariadne , the wife of the god Dionysus in Minoan Crete,[citation needed] possessed the spun thread that led Theseus to the center of the labyrinth and safely out again. Among the Olympians , the weaver goddess is Athena , who, despite her role, was bested by her acolyte Arachne , who was turned later into a weaving spider. Helen is at her loom in the Iliad to illustrate her discipline, work ethic, and attention to detail. Homer dwells upon the supernatural quality of the weaving in the robes of goddesses. In Roman literature, Ovid in his Metamorphoses VI, –” recounts the terrible tale of Philomela , who was raped and her tongue cut out so that she could not tell about her violation, her loom becomes her voice, and the story is told in the design, so that her sister Procne may understand and the women may take their revenge. The understanding in the Philomela myth that pattern and design convey myth and ritual has been of great use to modern mythographers: Jane Ellen Harrison led the way, interpreting the more permanent patterns of vase-painting, since the patterned textiles had not survived. Germanic[edit] For the Norse peoples, Frigg is a goddess associated with weaving. The Scandinavian " Song of the Spear ", quoted in " Njals Saga ", gives a detailed description of Valkyries as women weaving on a loom, with severed heads for weights, arrows for shuttles, and human gut for the warp, singing an exultant song of carnage. Ritually deposited spindles and loom parts were deposited with the Pre-Roman Iron Age ritual wagon at Dejbjerg, Jutland, [5] and are to be associated with the wagon-goddess. They had many names. Holda taught the secret of making linen from flax. Another of the Grimm tales, " Spindle, Shuttle, and Needle ", which embeds social conditioning in fairy tale with mythic resonances, rewards the industrious spinner with the fulfillment of her mantra: He arrives to find her simple village cottage magnificently caparisoned by the magically-aided products of spindle, shuttle and needle. Jacob Grimm reported the superstition "if, while riding a horse overland, a man should come upon a woman spinning, then that is a very bad sign; he should turn around and take another way. Celts[edit] The goddess Brigantia , due to her identification with the Roman Minerva , may have also been considered, along with her other traits, to be a weaving deity. French[edit] Weavers had a repertory of tales: Its frame story is that these are narrated among a group of ladies at their spinning. She spins the sunbeams. The Baltic connection between the sun and spinning is as old as spindles of the sun-stone, amber, that have been uncovered in burial mounds. Baltic legends as told have absorbed many images from Christianity and Greek myth that are not easy to disentangle. The Finnish epic, the Kalevala , has many references to spinning and weaving goddesses. In an illumination from the 13th-century Hunterian Psalter illustration. In later European folklore, weaving retained its connection with magic. Mother Goose , traditional teller of fairy tales , is often associated with spinning. The daughter who, her father claimed, could spin straw into gold and was forced to demonstrate her talent, aided by the dangerous earth-daemon Rumpelstiltskin was an old tale when the Brothers Grimm collected it. Similarly, the unwilling spinner of the tale The Three Spinners is aided by three mysterious old women. In The Six Swans , the heroine spins and weaves starwort in order to free her brothers from a shapeshifting curse. Spindle, Shuttle, and Needle are enchanted and bring the prince to marry the poor heroine. Sleeping Beauty , in all her forms, pricks her finger on a spindle, and the curse falls on her. A familiar occurrence of the phrase is in the early English poem Widsith , who "had in the first instance gone with Ealhild, the beloved weaver of peace, from the east out of Anglen to the home of the king of the glorious Goths, Eormanric, the cruel troth-breaker

Chapter 5 : Lynette Dyer Vuong | Kirkus Reviews

The poem provided in the puzzle makes oblique references to the ancient Asian myth of the Weaver Fairy and the Buffalo Boy that gave birth to the Magpie Festival in China, Tanabata in Japan, Chilseok in Korea, and Thá«t Tá»ch in Vietnam, all of which took place a fortnight before the conference.

He lived with his older brother and sister-in-law. They treated him very unfair and unkind, he was only given an old buffalo and a staggering oxcart when he was requested to break up the family and live apart. From then on the Cowherd and the buffalo began to depend on each other for survival. They planted crops on the field and built their house at the foot of the hill. The Cowherd felt very lonely because nobody could talk with him besides the dumb animal friend. But one day, the buffalo make a sudden speak to him: Buddy, you can speak? What you said will come true? Then the young man ran quickly to the lake and hide quietly in the reeds. Presently the fairy ladies came and took off their clothes and jumped into the lake. The Cowherd came out and picked up the red clothes. When the fairy ladies found somebody approached, they dressed themselves hastily and flew to the heaven like the birds. There was only a girl who could not find her clothes, stayed in the lake, was left ashamed and wretched and do not know which way to look. By this time, the young man came up and said to the girl: Then they fell in love and became husband and wife. Since then the Cowherd and the Girl Weaver led a very happy life, the husband tilled the land and the wife wove cloth. And after some years, they had a lovely son and a daughter and they hoped their happy life can go on until they had hoary hair. But one day a mischance happened. The buffalo said to the Cowherd: She went wroth and sent the gods and soldiers to catch the Girl Weaver back to the heaven. It was at noon, the Girl Weaver was preparing food for the family in the house. Blustering in the sky, she was caught at once. At that time, the Cowherd just came back from the field. Gradually when the father and children caught closed to the mother in the sky, the queen of the heaven emperor appeared and used her gold hairpin drew a line between the Cowherd and the Girl Weaver. Suddenly, the line became the wide Milky Way and the family was apart. The children cried, the mother cried, and the husband cried. They promised the Cowherd and his children lived in the heaven, but they were only allowed to reunite one time with the mother in the July 7th of the lunar calendar. It is said that at this time of the year, the magpies cannot be found on earth because they fly heavenwards to build a bridge between the Milky Way for the reunion of the family. If you look up into the sky in a night of fall, you will find the Cowherd star is separated from the Girl Weaver by the Milky Way. Around the Cowherd star, there are two small shining stars, which are considered the children of the Cowherd and the Girl Weaver.

Chapter 6 : writing in canada: authors: mary alice downie

The Herd Boy was the child of poor people. When he was twelve years old, he took service with a farmer to herd his cow. After a few years the cow had grown large and fat, and her hair shone like yellow gold.

Cang Long of the East - Chinese In ancient Chinese star maps, there is a constellation of a huge dragon. It was recorded in a 3, year-old historical text. There was a record of a super luminous star beside the Great Fire. In about 10BC when the first Chinese Fire Department was set up, observations of the Great Fire star were linked to the length of seasons for the benefit of farmers. In Chinese mythology, it represents the essence of all divine creatures. Scorpius which represents the body of the curled up dragon. Antares is the heart of the Dragon. It represents the essence of all beasts. It is actually the constellation of Orion seen through the eyes of the ancient Chinese. Betelgeuse, Bellatrix, Rigel and Saiph are the limbs of the Tiger. This constellation represents the essence of all birds. It is made up of a few faint stars near the Hydra constellation. The southeastern group of faint stars represents its feathers. It is made up of a group of constellations to the north of the Big Dipper. It represents the essence of all reptiles. Five average luminosity stars form the shape that resembles that of a turtle shell. Ursa Major itself represented the chariot of the God of Gods. He lives in the center of the heavenly court and drives his chariot around the sky to monitor the movement on Earth. Another ancient Chinese constellation known as the Yellow Dragon, was believed to be the reincarnation of the emperor, Xuan Yuan. It was the story of how the Weaver Girl, a fairy from heaven, came to Earth and fell in love with a mortal man, the Buffalo Boy. They got married and she gave birth to a boy and a girl. When the Heavenly Mother came to know of this, she forced the Weaver Girl to return at once to Heaven. The Buffalo Boy, carrying his children in two baskets the 2 brighter stars to the left and right of Altair , went in search of his wife. The Heavenly Mother then used her hairpin to draw out a part of the "Yin He" the Milky Way to create a storm so as to keep them apart. A group of magpies took pity on the couple and formed a bridge for them to meet each year on that special day. It is rumoured that Altair and Vega appears closest on this fateful day. Altair in Aquila is the Buffalo Boy. Vega in Lyra is the beautiful Weaver Girl. These three stars form the Summer Triangle. It rose in the East and was known as the Guardian of the Heavenly Gate. It was even brighter than Aldebaran in Taurus and was visible in the morning. It was also white in color. After 23 days, it started to dim until it was no more. This occurred in AD in the constellation of Taurus. Churning The Ocean of Milk: The Story of Creation in The First World Age - Hindu Attempting to curdle the lost elixir of immortality out of the milky waters of primordial time, the gods and demons collaborated by engaging in a cooperative tug-of-war using the monstrous serpent, Vasuki, coiled around the massive peak of the great mythical mountain, Mandara. They swiveled the snaky rope back and forth to agitate the mountain and emulsify the sea. It started to slip and sink into the creamy ooze on the ocean floor. Vishnu acted quickly to preserve their investment by transforming himself into Kurma, the cosmic tortoise, and submerged himself under the mountain and supported it upon his shell. With a world-turtle to steady the churn-stick mountain, the gods and demons kept on whipping up the ocean for over a thousand years. In time, precious things emerged from the clotting waters: Proverb - Malay Does the sun notice when you curse it? Does the moon notice when the dog howls at her? Erketu Tengri and his officers controlled the order and the destiny of the universe. Therefore, the predictions of solar eclipses must be highly accurate. There was a tale about an astronomer who lived 4, years ago by the name of Yi He who was beheaded because he missed out a solar eclipse in his predictions. It was said that from then on, the Chinese court astronomers were very careful in their work. About 1BC, a man by the name of Jing Fang adopted a unique way of observing eclipses. On the inside, there are markings to measure the eclipse with accuracy. Because there were many specialized observers of solar eclipses, ancient China has left behind a huge number of records on eclipses. According to statistics, up till the Qing Dynasty, there are about 1, records of Solar Eclipses. In Thailand, Hindu believers hoard black joss sticks and jelly as offerings to Rahu, the mythical Sun-devouring demon. Black sacrificial chickens were also given. In Angkor Wat, Cambodia, villagers gather with cooking pots for frenetic clanging to frighten the monster into releasing the sun. Fear of Rahu and of the anger of the sun god, Surya, persists also in India. Some soak garlic cloves in olive oil to

protect their eyes during partial eclipse. Only beggars expect to benefit, for alms of eclipse-tainted goods are believed to redeem the giver. Sunspots Observations of sunspots in early China were only possible if there was a fog or mist. The sunspots were referred to as birds in the Sun. It not only specified the date of the appearance of sunspots but also their shape. In recent years, the Chinese astronomers found documentations of hundreds of sunspots in historical texts dated some 2, years ago. Like the classical Saturn-Kronos, he is the father of the gods whose wrath will cause terrible misfortune. Only he can cause the fall of tyrants.

Chapter 7 : Zhin¹/₄ - Project: Best of

In her third collection of Vietnamese folklore, Vuong retells six tales of the sun, moon, and stars, introducing the Taoist mythology of the fairies--heavenly immortals ruled by the Jade Emperor--who break their own laws to become involved with humans. ``The Weaver Fairy and the Buffalo Boy" is a.

Chapter 8 : Project MUSE - The Silver River (review)

*The Buffalo Boy and the Weaver Girl (Silhouette Folktales Series) [Mary Alice Downie, Jillian Hulme Gilliland, Mann Hwa Huang-Hsu] on www.nxgvision.com *FREE* shipping on qualifying offers. A talking buffalo helps a young peasant find a home and then a bride, in the form of fairy girl, but when she tries to return to heaven.*

Chapter 9 : The Silver River - Wikipedia

The Weaver Fairy & the Buffalo Boy (Vietnam) In a palace beside the Silver River lived Chuc Nu, the Weaver Maiden. She was the most beautiful and most skilled of Jade Emperor's daughters.