

# *Mondays on the Dark Night of the Moon*



## **Himalayan Foothill Folktales**

**Kirin Narayan,**  
in collaboration with Urmila Devi Sood

# **Mondays On The Dark Night Of The Moon Himalayan Foothill Folktales**

**Kirin Narayan**



## **Mondays On The Dark Night Of The Moon Himalayan Foothill Folktales:**

Mondays on the Dark Night of the Moon Kirin Narayan, 1997 Oral tales establish relationships between storytellers and their listeners Yet most printed collections of folktales contain only stories stripped of the human contexts in which they are told If storytellers are mentioned at all they are rarely consulted about what meanings they see in their tales In this innovative book Indian American anthropologist Kirin Narayan reproduces twenty one folktales narrated in a mountain dialect by a middle aged Indian village woman Urmila Devi Sood or Urmilaji The tales are set within the larger story of Kirin Narayan s research in the Himalayan foothill region of Kangra and of her growing friendship with Urmilaji Sood In turn Urmilaji Sood supplements her tales with interpretations of the wisdom that she discerns in their plots At a moment when the mass media is flooding through rural India Urmilaji Sood asserts the value of her tales which have been told and retold across generations As she says Television can t teach you these things These tales serve as both moral instruction and as beguiling entertainment The first set of tales focussing on women s domestic rituals lays out guidelines for female devotion and virtue Here are tales of a pious washerwoman who brings the dead to life a female weevil observing fasts for a better rebirth a barren woman who adopts a frog and lights ritual oil lamps and a queen who remains with her husband through twelve arduous years of affliction The women performing these rituals and listening to the accompanying stories are thought to bring good fortune to their marriages and long life to their relatives The second set of tales associated with passing the time around the fire through long winter nights are magical adventure tales Urmilaji Sood tells of a matchmaker who marries a princess off to a lion God splitting a boy claimed by two families into two selves a prince s journey to the land of the demons and a girl transformed into a bird by her stepmother In an increasingly interconnected world anthropologists authority to depict and theorize about distant people s lives is under fire Kirin Narayan seeks solutions to this crisis in anthropology by locating the exchange of knowledge in a respectful affectionate collaboration Through the medium of oral narratives Urmilaji Sood describes her own life and lives around her and through the medium of ethnography Kirin Narayan shows how broader conclusions emerge from specific spirited interactions Set evocatively amid the changing seasons in a Himalayan foothill village this pathbreaking book draws a moving portrait of an accomplished woman storyteller Mondays on the Dark Night of the Moon offers a window into the joys and sorrows of women s changing lives in rural India and reveals the significance of oral storytelling in nurturing human ties

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### **The Routledge Handbook of Discourse**

**Analysis** Michael Handford,James Paul Gee,2013-06-17 Approaches to discourse analysis Register and genre Developments in spoken discourse Educational applications Institutional applications Identity culture and discourse

### **Poetics of**

**Conduct** Leela Prasad,2007 Leela Prasad s riveting book presents everyday stories on subjects such as deities ascetics cats and cooking along with stylized publicly delivered ethical discourse and shows that the study of oral narrative and performance is essential to ethical inquiry Prasad builds on more than a decade of her ethnographic research in the famous Hindu pilgrimage town of Sringeri Karnataka in southwestern India where for centuries a vibrant local culture has flourished alongside a tradition of monastic authority Oral narratives and the seeing and doing orientations that are part of everyday life compel the question How do individuals imagine the normative and negotiate and express it when normative sources are many and diverging Moral persuasiveness Prasad suggests is intimately tied to the aesthetics of narration and imagination plays a vital role in shaping how people create refute or relate to text moral authority and community Lived understandings of ethics keep notions of text and practice in flux and raise questions about the constitution of theory itself Prasad s innovative use of ethnography poetics philosophy of language and narrative and performance studies demonstrates how the

moral self with a capacity for artistic expression is dynamic and gendered with a historical presence and a political agency

**Everyday Hinduism** Joyce Burkhalter Flueckiger, 2015-05-06 This innovative introductory textbook explores the central practices and beliefs of Hinduism through contemporary everyday practice Introduces and contextualizes the rituals festivals and everyday lived experiences of Hinduism in text and images Includes data from the author's own extensive ethnographic fieldwork in central India Chhattisgarh the Deccan Plateau Hyderabad and South India Tirupati Features coverage of Hindu diasporas including a study of the Hindu community in Atlanta Georgia Each chapter includes case study examples of specific topics related to the practice of Hinduism framed by introductory and contextual material

**The SAGE Handbook of Social Anthropology** Richard Fardon, Oliva Harris, Trevor H J Marchand, Cris Shore, Veronica Strang, Richard Wilson, Mark Nuttall, 2012-07-25 In two volumes the SAGE Handbook of Social Anthropology provides the definitive overview of contemporary research in the discipline It explains the what where and how of current and anticipated work in Social Anthropology With 80 authors contributing more than 60 chapters this is the most comprehensive and up to date statement of research in Social Anthropology available and the essential point of departure for future projects The Handbook is divided into four sections Part I Interfaces examines Social Anthropology's disciplinary connections from Art and Literature to Politics and Economics from Linguistics to Biomedicine from History to Media Studies Part II Places examines place region culture and history from regional area studies to a globalized world Part III Methods examines issues of method from archives to war zones from development projects to art objects and from ethics to comparison Part IV Futures anticipates anthropologies to come in the Brain Sciences in post Development in the Body and Health and in new Technologies and Materialities Edited by the leading figures in social anthropology the Handbook includes a substantive introduction by Richard Fardon a think piece by Jean and John Comaroff and a concluding last word on futures by Marilyn Strathern The authors each at the leading edge of the discipline contribute in depth chapters on both the foundational ideas and the latest research Comprehensive and detailed this magisterial Handbook overviews the last 25 years of the social anthropological imagination It will speak to scholars in Social Anthropology and its many related disciplines

**Death and Religion in a Changing World** Kathleen Garces-Foley, 2014-12-18 This comprehensive study of the intersection of death and religion offers a unique look at how religious people approach death in the twenty first century Previous scholarship has largely focused on traditional beliefs and paid little attention to how religious traditions evolve in relation to their changing social context Employing a sociological approach **Death and Religion in a Changing World** describes how people from a wide variety of faiths draw on and adapt traditional beliefs and practices as they deal with death in modern societies The book includes coverage of newly emerging social and religious phenomena that are only just beginning to be analyzed by religion scholars such as public shrines the role of the media spiritual bereavement groups and the use of the Internet in death practices

**Storytellers, Saints, and Scoundrels** Kirin Narayan, 1989 Supplements eight folk narratives with discussion of

audience participation and response as well as relevant Hindu themes      **Middle-Class Dharma** Jennifer D. Ortegren,2023 Middle Class Dharma is an ethnographic study of upwardly mobile Hindu women in urban India Jennifer D Ortegren explores how women s shifting lifestyle choices in the middle classes are critical for shaping Hindu traditions and identity and in doing so argues for how we can understand class as religious      **Beyond Casablanca** Mohamed Abderrahman Tazi,Kevin Dwyer,2004 A fascinating journey through the world of Moroccan cinema      **Old Deccan Days or Hindoo Fairy Legends** Kirin Narayan,2002-12-17 A long lost collection of Indian fairy tales transcribed by the daughter of the British governor of Bombay In the cold months of 1865 young Mary Frere and her father Bartle Frere British governor of Bombay set out in a caravan across the Deccan province of south central India During their journey Mary transcribed 24 popular Hindu folktales told to her by her nursemaid That collection of tales which she published as Old Deccan Days not only became the first Indian folklore collection in English it established a new genre of writing about British India These marvelously imaginative tales from the Indian oral tradition are peopled with beautiful smart outspoken women restless adventuresome men gods who take on human form and animals who know the secrets of human destinies Evil magicians cast spells on humans changing them to plants and demonic ogre like Rakshases savor human flesh      Asian and Pacific Cosmopolitans K. Robinson,2007-11-06 This new collection of essays explores questions of subjectification selfhood and identity in the contemporary Asia Pacific examining the way that migrant lives express the complex interplay of local and global processes in the post Cold War era and collectively questioning the novelty of the global age in this region      **Bodies of Song** Linda Hess,2015 Kabir was a great iconoclastic mystic poet of fifteenth century North India his poems were composed orally written down by others in manuscripts and books and transmitted through song Scholars and translators usually attend to written collections but these present only a partial picture of the Kabir who has remained vibrantly alive through the centuries mostly in oral forms Entering the worlds of singers and listeners in rural Madhya Pradesh Bodies of Song combines ethnographic and textual study in exploring how oral transmission and performance shape the content and interpretation of vernacular poetry in North India The book investigates textual scholars study of oral performative traditions in a milieu where texts move simultaneously via oral written audio video recorded and electronic pathways As texts and performances are always socially embedded Linda Hess brings readers into the lives of those who sing hear celebrate revere and dispute about Kabir Bodies of Song is rich in stories of individuals and families villages and towns religious and secular organizations castes and communities Dialogue between religious spiritual Kabir and social political Kabir is a continuous theme throughout the book ambiguously located between Hindu and Muslim cultures Kabir rejected religious identities pretensions and hypocrisies But even while satirizing the religious he composed stunning poetry of religious experience and psychological insight A weaver by trade Kabir also criticized caste and other inequalities and today serves as an icon for Dalits and all who strive to remove caste prejudice and oppression      **Winged Faith** Tulasi Srinivas,2010 The Sathya Sai global civil religious movement incorporates Hindu and

Muslim practices Buddhist Christian and Zoroastrian influences and New Age style rituals and beliefs Shri Sathya Sai Baba its charismatic and controversial leader attracts several million adherents from various national ethnic and religious backgrounds In a dynamic account of the Sathya Sai movement s explosive growth Winged Faith argues for a rethinking of globalization and the politics of identity in a religiously plural world This study considers a new kind of cosmopolitanism located in an alternate understanding of difference and contestation It considers how acts of sacred spectating and illusion moral stakeholding and the problems of community are debated and experienced A thrilling study of a transcultural and transurban phenomenon that questions narratives of self and being circuits of sacred mobility and the politics of affect Winged Faith suggests new methods for discussing religion in a globalizing world and introduces readers to an easily critiqued yet not fully understood community

**Splitting the Difference** Wendy Doniger,1999-04-15 Hindu and Greek mythologies teem with stories of women and men who are doubled This text recounts and compares a range of these The comparisons show that differences in gender are more significant than differences in culture *In Amma's Healing Room* Joyce Burkhalter Flueckiger,2006-04-26 I t is extremely salubrious to see the ways Islam works in the lives of ordinary people who are not politicized in their religious lives No other book on South Asia has material like this Ann Grodzins Gold In Amma s Healing Room is a compelling study of the life and thought of a female Muslim spiritual healer in Hyderabad South India Joyce Burkhalter Flueckiger describes Amma s practice as a form of vernacular Islam arising in a particular locality one in which the boundaries between Islam Hinduism and Christianity are fluid In the healing room Amma meets a diverse clientele that includes men and women Muslim Hindu and Christian of varied social backgrounds who bring a wide range of physical social and psychological afflictions Flueckiger collaborated closely with Amma and relates to her at different moments as daughter disciple and researcher The result is a work of insight and compassion that challenges widely held views of religion and gender in India and reveals the creativity of a tradition often portrayed by Muslims and non Muslims alike as singular and monolithic

Storytime in India Helen Priscilla Myers,Umesh Chandra Pandey,2019-06-14 An American ethnomusicologist and her Indian collaborator recount their experiences researching Bhojpuri wedding songs in India Stories are the backbone of ethnographic research During fieldwork subjects describe their lives through stories Afterward ethnographers come home from their journeys with stories of their own about their experiences in the field Storytime in India is an exploration of the stories that come out of ethnographic fieldwork Helen Priscilla Myers and Umesh Chandra Pandey examine the ways in which their research collecting Bhojpuri wedding songs became interwoven with the stories of their lives their work together and their shared experience reading *The Eustace Diamonds* by Anthony Trollope Moving through these intertwined stories the reader learns about the complete Bhojpuri wedding tradition through songs sung by Gangajali and access to the original song recordings and their translations In the interludes Pandey reads and interprets *The Eustace Diamonds* confronting the reader with the ever present influence of colonialism both in India and in ethnographic fieldwork

Interwoven throughout are stories of the everyday highlighting the ups and downs of the ethnographic experience Storytime in India combines the style of the Victorian novel with the structure of traditional Indian village tales in which stories are told within stories This book questions how we can and should present ethnography as well as what we really learn in the field As Myers and Pandey ultimately conclude writers of scholarly books are storytellers themselves and scholarly books are a form of art just like the traditions they study *Laughing with Medusa* Vanda Zajko, Miriam Leonard, 2006-01-12 *Laughing with Medusa* explores a series of interlinking questions including Does history's self positioning as the successor of myth result in the exclusion of alternative narratives of the past How does feminism exclude itself from certain historical discourses Why has psychoanalysis placed myth at the centre of its explorations of the modern subject Why are the Muses feminine Do the categories of myth and politics intersect or are they mutually exclusive Does feminism's recourse to myth offer a script of resistance or commit it to an ineffective utopianism Covering a wide range of subject areas including poetry philosophy science history and psychoanalysis as well as classics this book engages with these questions from a truly interdisciplinary perspective It includes a specially commissioned work of fiction Iphigeneia's Wedding by the poet Elizabeth Cook

**Fabulous Females and Peerless Pirs**, 2004 A distinctive aspect of Hindu devotion is the veneration of a human guru who is not only an exemplar and a teacher but is often worshipped as an embodiment of the divine In the past these gurus have almost always been men Today however female gurus are a noticeable presence especially in the United States

Mementos, Artifacts and Hallucinations from the Ethnographer's Tent RON EMOFF, DAVID HENDERSON, 2002-09-27 With contributions from leading researchers in the fields of anthropology ethnomusicology and folklore this volume contains personal imaginative accounts of ethnographic fieldwork that do not fit into a traditional scholarly context yet are a vital part of research Some pieces are engaging autobiographical accounts of ethnographers' experiences



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