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Muhsin Mahdi

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Edinburgh Companion to the Arab Novel in English Nouri Gana,2015-04-17 Opening up the field of diasporic Anglo-Arab literature to critical debate, this companion spans from the first Arab novel in 1911 to the resurgence of the Anglo-Arabic novel in the last 20 years. There are chapters on authors such as Ameen Rihani, Ahdaf

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Djeha, the North African Trickster Christa C. Jones,2023-08-16 Djeha—also known as Juha, Jeh’a, and Ch’ha, among many variations—is an iconic figure, the trickster hero of an oral folktale tradition that has existed for centuries. The famous Maghrebian prankster is a poor, cunning, and resourceful character that delights in immoral behavior. Orientalists Auguste Mouliéras (1855-1931) and René Basset (1855-1924) were among the first Frenchmen to collect and translate popular Berber folktales. Today, trickster folktales from Algeria’s mountainous Kabylia region are not well known in the Anglophone world, even though they continue to be highly popular in France and in North Africa. Djeha, the North African Trickster is an annotated, critical translation of Auguste Mouliéras’s folktale collection *Les Fourberies de Si Djeh’a*, first published in French in 1892. The volume contains sixty tales and an in-depth introduction in which Christa C. Jones discusses jocular literature in Islam, the widespread oral folktale tradition linked to Djeha and his Turkish twin brother Nasreddin Hoca, and the impact of colonialism on the gathering and dissemination of the tales. The trickster is at the center of six themed chapters: “Family and Kinship”; “Animal Tales; “Faces, Places, or Daily Life in the Village; “Foodways”; “The Intricacies of Hospitality: Beware of

Friends and Foes!; and “Religion, Death, and the Afterlife.” Each chapter contains ten folktales preceded by a short introduction that contextualizes the pieces using historical, folkloristic, literary, and ethnographical sources. Ultimately, the book contributes to the preservation of an ancestral oral heritage, delivering this enduring character to new audiences.

Incarceration and Slavery in the Middle Ages and the Early Modern Age Albrecht Classen, 2021-10-19 People in the Middle Ages and the early modern age more often suffered from imprisonment and enslavement than we might have assumed. Incarceration and Slavery in the Middle Ages and the Early Modern Age approaches these topics from a wide variety of perspectives and demonstrates collectively the great relevance of the issues involved. Both incarceration and slavery were (and continue to be) most painful experiences, and no one was guaranteed exemption from it. High-ranking nobles and royalties were often the victims of imprisonment and, at times, had to wait many years until their ransom was paid. Similarly, slavery existed throughout Christian Europe and in the Arab world. However, while imprisonment occasionally proved to be the catalyst for major writings and creativity, slaves in the Ottoman empire and in Egypt succeeded in rising to the highest position in society (Janissaries, Mamluks, and others).

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Bedouin Folktales from the North of Israel Yoel Shalom Perez,Judith Rosenhouse,2022-09-06 Galilee has been a crossroads of cultures, religions, and languages for centuries, as illustrated in these fascinating Bedouin folktales, which offer excellent examples of the Arabic narrative tradition of the Middle East. Bedouin Folktales from the North of Israel collects nearly 60 traditional folktales, told mostly by women, that have been carefully translated in the same colloquial style in which they were told. These stories are grouped into themes of love and devotion, ghouls and demons, and animal stories. The work also includes phonetic transcription and linguistic annotation. Accompanying each folktale is a comprehensive ethnographic, folkloristic, and linguistic commentary, placing the tales in context with details on Galilee Bedouin dialects and the tribes themselves. A rich, multifaceted collection, Bedouin Folktales from the North of Israel is an invaluable resource for linguists, folklorists, anthropologists, and any reader interested in a tradition of storytelling handed down through the centuries.

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