

Chapter 1 : Fairy Tale Short Stories

Welcome to World of Tales - a collection of children's stories, folktales, fairy tales and fables. Read the fairy tales of the Brothers Grimm, the folktales from around the world or the fables of Aesop.

Overview[edit] To fully understand folklore, it is helpful to clarify its component parts: It is well-documented that the term was coined in by the Englishman William Thoms. He fabricated it to replace the contemporary terminology of "popular antiquities" or "popular literature". The second half of the compound word, lore , proves easier to define as its meaning has stayed relatively stable over the last two centuries. When Thoms first created this term, folk applied only to rural, frequently poor and illiterate peasants. A more modern definition of folk is a social group which includes two or more persons with common traits, who express their shared identity through distinctive traditions. These now include all "things people make with words verbal lore , things they make with their hands material lore , and things they make with their actions customary lore ". The folklorist studies the traditional artifacts of a social group and how they are transmitted. Transmission is a vital part of the folklore process. Without communicating these beliefs and customs within the group over space and time, they would become cultural shards relegated to cultural archaeologists. For folklore is also a verb. These folk artifacts continue to be passed along informally, as a rule anonymously and always in multiple variants. The folk group is not individualistic, it is community-based and nurtures its lore in community. For these cultural units [7] would not be passed along unless they had some continued relevance within the group. That meaning can however shift and morph. The cleansing rituals of Orthodox Judaism were originally good public health in a land with little water; now these customs signify identification as an Orthodox Jew. Compare this to brushing your teeth, also transmitted within a group, which remains a practical hygiene and health issue and does not rise to the level of a group-defining tradition. Once it loses its practical purpose, there is no reason for further transmission unless it has been imbued with meaning beyond the initial practicality of the action. This meaning is at the core of folkloristics, the study of folklore. With an increasingly theoretical sophistication of the social sciences, it has become evident that folklore is a naturally occurring and necessary component of any social group, it is indeed all around us. It continues to be created, transmitted and in any group is used to differentiate between "us" and "them". Origin and development of folklore studies[edit] Main article: A particular figure in this development was Johann Gottfried von Herder , whose writings in the s presented oral traditions as organic processes grounded in locale. This process was enthusiastically embraced by smaller nations like Finland, Estonia, and Hungary, which were seeking political independence from their dominant neighbours. Its focus was the oral folklore of the rural peasant populations, which were considered as residue and survivals of the past that continued to exist within the lower strata of society. This interest in stories, sayings and songs continued throughout the 19th century and aligned the fledgling discipline of folkloristics with literature and mythology. By the turn into the 20th century the number and sophistication of folklore studies and folklorists had grown both in Europe and North America. Whereas European folklorists remained focused on the oral folklore of the homogenous peasant populations in their regions, the American folklorists, led by Franz Boas and Ruth Benedict , chose to consider Native American cultures in their research, and included the totality of their customs and beliefs as folklore. This distinction aligned American folkloristics with cultural anthropology and ethnology , using the same techniques of data collection in their field research. This divided alliance of folkloristics between the humanities in Europe and the social sciences in America offers a wealth of theoretical vantage points and research tools to the field of folkloristics as a whole, even as it continues to be a point of discussion within the field itself. Congress in conjunction with the Bicentennial Celebration in , folkloristics in the United States came of age. It gives voice to a growing understanding that cultural diversity is a national strength and a resource worthy of protection. Paradoxically, it is a unifying feature, not something that separates the citizens of a country. In the diversity of American folklife we find a marketplace teeming with the exchange of traditional forms and cultural ideas, a rich resource for Americans". Definition of folk[edit] The folk of the 19th century, the social group identified in the original term "folklore" , was

characterized by being rural, illiterate and poor. They were the peasants living in the countryside, in contrast to the urban populace of the cities. Only toward the end of the century did the urban proletariat on the coattails of Marxist theory become included with the rural poor as folk. The common feature in this expanded definition of folk was their identification as the underclass of society. By the 1930s it was understood that social groups, i.e., the first group that each of us is born into is the family, and each family has its own unique folklore. As a child grows into an individual, its identities also increase to include age, language, ethnicity, occupation, etc. Each of these cohorts has its own folklore, and as one folklorist points out, this is "not idle speculation." Decades of fieldwork have demonstrated conclusively that these groups do have their own folklore. For the most part it will be learned by observation, imitation, repetition or correction by other group members. This informal knowledge is used to confirm and re-inforce the identity of the group. It can be used both internally within the group to express their common identity, for example in an initiation ceremony for new members. Or it can be used externally to differentiate the group from outsiders, like a folkdance demonstration at a community festival. Significant to folklorists here is that there are two opposing but equally valid ways to use this in the study of a group: Individual researchers identified folk groups which had previously been overlooked and ignored. One major example of this is found in an issue of "The Journal of American Folklore", published in 1937. For the most part self-explanatory, these categories include physical objects material folklore, common sayings, expressions, stories and songs verbal folklore, and beliefs and ways of doing things customary folklore. That said, each artifact is unique; in fact one of the characteristics of all folklore artifacts is their variation within genres and types. It is however just this required variation that makes identification and classification of the defining features a challenge. And while this classification is essential for the subject area of folkloristics, it remains just labeling, and adds little to an understanding of the traditional development and meaning of the artifacts themselves. Folklore artifacts are never self-contained, they do not stand in isolation but are particulars in the self-representation of a community. Different genres are frequently combined with each other to mark an event. There might also be special games played at birthday parties which are not generally played at other times. Adding to the complexity of the interpretation, the birthday party for a seven-year-old will not be identical to the birthday party for that same child as a six-year-old, even though they follow the same model. For each artifact embodies a single variant of a performance in a given time and space. The task of the folklorist becomes to identify within this surfeit of variables the constants and the expressed meaning that shimmer through all variations: Hansel and Gretel, Arthur Rackham, The formal definition of verbal lore is words, both written and oral, which are "spoken, sung, voiced forms of traditional utterance that show repetitive patterns. Verbal lore is not just any conversation, but words and phrases conforming to a traditional configuration recognized by both the speaker and the audience. For narrative types by definition have consistent structure, and follow an existing model in their narrative form. This is folklore in action. Songs such as this are used to express cultural values farms are important, farmers are old and weather-beaten and teach children about different domesticated animals. Verbal folklore was the original folklore, the artifacts defined by William Thoms as older, oral cultural traditions of the rural populace. In his published call for help in documenting antiquities, Thoms was echoing scholars from across the European continent to collect artifacts of verbal lore. By the beginning of the 20th century these collections had grown to include artifacts from around the world and across several centuries. A system to organize and categorize them became necessary. This was later expanded into the Aarne-Thompson classification system by Stith Thompson and remains the standard classification system for European folktales and other types of oral literature. As the number of classified oral artifacts grew, similarities were noted in items which had been collected from very different geographic regions, ethnic groups and epochs, giving rise to the Historic-Geographic Method, a methodology which dominated folkloristics in the first half of the 20th century. When William Thoms first published his appeal to document the verbal lore of the rural populations, it was believed these folk artifacts would die out as the population became literate. Over the past two centuries this belief has proven to be wrong; folklorists continue to collect verbal lore in both written and spoken form from all social groups. Some variants might have been captured in published collections, but much of it is still transmitted orally and indeed continues to be generated in new forms and variants at an alarming rate. The

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story of Jahangir and Anarkali is popular folklore in the former territories of the Mughal Empire. Below is listed a small sampling of types and examples of verbal lore.

Chapter 2 : Traditional Fairy Tales in words

A fairy tale is a story written for children (although most original versions were darker than modern tales and were originally written for adults) and characterized by magical creatures such as talking animals, witches, princesses, and giants. A fable is a story written for children and adults.

Chapter 3 : Story Synonyms, Story Antonyms | Merriam-Webster Thesaurus

28 synonyms of tale from the Merriam-Webster Thesaurus, plus 85 related words, definitions, and antonyms. Find another word for tale. a rumor or report of a personal or sensational nature Synonyms: canard, story, whisper.

Chapter 4 : All Stories - Fairy Tales Of The World

Fantasy and imagination vocabulary, Fantasy and imagination word list - a free resource used in over 24, schools to enhance vocabulary mastery & written/verbal skills with Latin & Greek roots.

Chapter 5 : Fantasy and imagination vocabulary, Fantasy and imagination word list - calendrierdelascience.com

Folktales (or folk tales) are stories passed down through generations, mainly by telling. Different kinds of folktales include fairy tales (or fairytales), tall tales, trickster tales, myths, and legends.

Chapter 6 : Tale Synonyms, Tale Antonyms | Merriam-Webster Thesaurus

The story of this double reign is the romance, the fairy tale of history. He could not believe his own motives if he did not make them first a part of some fairy tale. This is not a fairy tale; every word of it is scientifically true.

Chapter 7 : Fables and Fairy Tales

All Stories. Here's a list of all our stories, click on a link to start reading! The tale of the sad Queen; The story of Amero Kopphi; The stonemason;.

Chapter 8 : Fairy tale Synonyms, Fairy tale Antonyms | calendrierdelascience.com

These Wacky Web Tales are geared for grades 3 and above. Check back monthly for new tales!

Chapter 9 : Tales | Define Tales at calendrierdelascience.com

Description is one of the four main forms of discourse, according to David Grambs' "The Describer's Dictionary." When writing scary stories, use a thesaurus or other vocabulary reference book to enhance your description of events, places and characters.