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The Swan-Daughter follows the life of Gunnhild, daughter of Elditha and King Harold. Following Harold ' s defeat by William the Conqueror, his young sons scattered to various foreign courts while the noble ladies (wives, widows, daughters, mothers) took refuge in convents. Gunnhild was brought up in Wilton Abbey.

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The Swan-Daughter (Daughters of Hastings, #2) by Carol McGrath

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Daughters of Hastings Series by Carol McGrath

Erotic and unforgettable, Daughter of the Swan is a luscious tale of obsessive love between a beautiful young woman and an enigmatic stranger. Florence Ellis' romantic notions become flesh in the form

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of golden Felix--whose mysterious disappearance nearly destroys her.

Daughter Of The Swan by Joan Juliet Buck

Erica has devoted her life to ensuring her daughter's success as a ballerina by protecting Nina from making the mistakes she did. Having lived a life carefully orchestrated by her mother, Nina's experiences hindered her psychological growth. Interestingly, it is this sheltered life that has precluded Nina's ability to dance with passion.

'Black Swan': Analyzing the Mother-Daughter Relationship ...

Swan Lake (Russian:

romanized: Lebed í noye ó zero), Op. 20, is a ballet composed by Pyotr Ilyich Tchaikovsky in 1875 – 76. Despite its initial failure, it is now one of the most popular ballets of all time. The scenario, initially in two acts, was fashioned from Russian and German folk tales and tells the story of Odette, a princess turned into a swan by an ...

Swan Lake - Wikipedia

Wild Swans: Three Daughters of China is a family history that spans a century, recounting the lives of three female generations in China, by Chinese writer Jung Chang. First published in 1991, Wild Swans contains the biographies of her grandmother and her mother, then finally her own autobiography. The book won two awards: the 1992 NCR Book Award and the 1993 British Book of the Year.

'A wise and lyrical evocation of the lives of women in the aftermath of the Norman Conquest, and high romance in the true sense of the word. A captivating read.' - Sarah Bower, author of The Needle in

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the Blood and The Book of Love. The second unforgettable book in Carol McGrath's Daughters of Hastings series. The Swan-Daughter is a true 11th century tale of love, loss and deceit for fans of Anne O'Brien and Alison Weir. It is 1075 and life is changing for Gunnhild, daughter of the defeated King Harold. Educated in Wilton Abbey, the death of Dowager Queen Edith leaves her facing consecration as a bride of Christ - something she knows she was never meant for. So when Count Alan of Richmond offers Gunnhild his hand, she seizes the opportunity to have the life she always knew she should. But marriage is forever, and Count Alan's love for her might not be as pure as she first hoped

ISSN: 2397-9607 Issue 427 In this 427th issue of the Baba Indaba's Children's Stories series, Baba Indaba narrates the Japanese Legend, "THE SWAN MAIDENS". A long, long time ago, a hunter was stalking his prey in a forest near a pool. Seven graceful swans descended and landed. Instead of going to the water, they took off their cloaks of feathers and turned into six beautiful maidens. He watched while they swam and frolicked in the moonlight. He crept closer and took the feather cloak of the youngest and most beautiful. Just as dawn was beginning to break, the eldest said "We must away." They all swam to shore, put on their cloaks, transformed into swans and flew away - except the youngest who searched high and low for her cloak. The hunter stepped forward and offered the beautiful maiden his cloak. This she took reluctantly and went home with him. Well, what happened next you ask, and what does "East of the Sun and West of the Moon" have to do with the story? As you would expect in these circumstances, many things happened. To find the answers to this question, and any others you may have, you will have to download and read this story to find out! BABA INDABA is a fictitious Zulu storyteller who narrates children's stories from around the world. Baba Indaba translates as "Father of Stories". Each issue also has a "WHERE IN THE WORLD - LOOK IT UP" section, where

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young readers are challenged to look up a place on a map somewhere in the world. The place, town or city is relevant to the story. HINT - use Google maps. It is our hope that in looking up these place names using Google Maps, that young people will be able to see the images and read about other peoples and cultures from around the world. Through this, it is also our hope that young people will not only increase their understanding of world geography, but also increase their understanding and tolerance of other people and their cultures. INCLUDES LINKS TO DOWNLOAD 8 FREE STORIES ÿ VIEW ANY of the BABA INDABA CHILDREN'S STORIES here on GOOGLE PLAY or at <https://goo.gl/65LXNM> 10% of the profit from the sale of this book will be donated to charities. =====

KEYWORDS/TAGS: Baba Indaba, Children's stories, Childrens, Folklore, Fairy, Folk, Tales, bedtime story, legends, storyteller, fables, moral tales, European, lie in wait, watch, King, imperial court, princesses, hunter, Land, West, East, Moon, Sun, seven, wife, flew, old, robe, cap, shoes, Mountain, daughter, feathers, brother, maidens, Fishes, Birds, swans, youngest, Crystal, mother, bushes, ducks, lake, daughters, swiftness, beautiful, invisible, children, happily, dolphin, sisters, started, Forest, beg, father, shoon, night, magical, Wild, dawn, sea, six, 6, 7, hide-and-seek, quarrel, wainscoting, forefinger, needlework, darkened, Wander, dispute, whistle, fishes, Bends, Glens, Moors, marry, Crane, cloak, love, trap, hide, sky

Readers of Eudora Welty's stories often encounter a protective and domelike nighttime sky, the moon and constellations beckoning a character to venture beyond the familiar, visible world. This striking metaphor for the human need to seek out the unknown serves as an anchoring image in *Daughter of the Swan*, Gail L. Mortimer's study of Welty's lifelong inquiry into the nature and contexts of knowledge. Mortimer argues that Welty's views on epistemology and the elusiveness of certainty lie at the heart of this writer's subtle

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and revelatory work. Employing the psychoanalytic object-relations theories of Nancy Chodorow and Carol Gilligan, she reveals how Welty uses assumptions about relationships to shape her characters' consciousnesses. Mortimer also contrasts Welty's world with William Faulkner's; each elucidates the other's remarkably different ways of perceiving humanity, relationships, and approaches to the unknown. The author then turns to Welty's childhood to consider her evolving sense of what--and how--things can be known. Her childhood with adults created impressions of a benign, wondrous, orderly world. As Mortimer observes, Welty eventually replaced these impressions with the realization that adults frequently distort and withhold the truth. Welty's own family's conception of love as a kind of shield, and her resistance to this protection, finds its way into much of her fiction. For many Welty characters, this protective love becomes an obstacle to fuller understanding. Mortimer invokes two of the writer's most beguiling images, the circle and the labyrinth, to demonstrate that "the perceiver" who is "both an insider and an outsider" is best able to recognize and assimilate new knowledge. In *The Golden Apples* Welty contemplates the difficulty and fascination implicit in this quest for knowledge, given the ambiguous nature of what we know--and given our language's surfaces, and of masks, myths, and falsities to create benevolent illusions. Ultimately, Mortimer concludes, Welty comes to see the concept of protective love as a limited one and, in *The Optimist's Daughter*, for instance, she advocates instead the courage to face even the harshest realities. Recognizing the richness of Welty's artistry, Mortimer views her through the lens of various literary traditions, including that of Shelley and Yeats. The latter's poem "Among School Children," from which the title of Mortimer's study is borrowed, summons the image of the swan to reflect the solitary human soul in search of knowledge. In that same spirit of wonder and curiosity, Eudora Welty's fiction illuminates the conditions of that search.

Dado (Dado) grew up as a Viking princess in late 1100 AD. Her

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vicious Viking tribe, the Omkana 's, reside along the northern shores of the Baltic Sea. Dado 's world suddenly changes when her brutal and scheming father reveals the plan he had for her all along. Without foresight her life is suddenly turned upside down. Loyalty and love has gone terribly wrong, leaving her to begin the journey of understanding herself and her destiny. This destiny leads to people and places encouraging her to understand what it is that she will defend in life. Unsure if she is cursed, Dado believes that all power is found in an arrow and dagger until she is led to the mysterious village called Providence. This is a menacing era and when Dado is provoked she becomes an avenging angel. Her life is a mix of history and fiction that chronicles a phenomenal journey that she too is an Amazon Warrior. Valley of The Swan is the first book of the Dado Sagas.

From her prison cell in revolutionary Paris, nineteen-year-old aristocrat H é l è n e d ' Aubign recalls the events that led her to choose between following in her parents ' unforgivable footsteps or abandoning the man she loves. Despite her world of privilege, H é l è n e is inspired early on by the radical ideas of her progressive governess. Though her family tries to intervene, the seeds of revolution have already been planted in H é l è n e ' s heart, as are the seeds of love from an unlikely friendship with a young jeweler ' s apprentice. H é l è n e ' s determination to find true love is as revolutionary as her attempt to unravel the truth behind a concealed murder that tore her family apart. As violence erupts in Paris, H é l è n e is forced into hiding with her estranged family, where the tangled secrets of their past become entwined with her own. When she finally returns to the blood-stained streets of Paris, she finds everything—and everyone—very much changed. In a city where alliances shift overnight, no one knows whom to trust. Faced with looming war, the mystery of her family ' s past, and the man

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she loves near death, Hé l'è ne will soon find out if doing one wrong thing will make everything right, or if it will simply push her closer to the guillotine.

A determined academic, trapped by her ancestor ' s pact. A gentleman vampire, sworn to protect her. And a deadly Fae king, bent on claiming her as his bride. In the golden years of the Victorian Era, Louisa Wallingford investigates myths and legends around the globe with her historian uncle, until her life is torn apart by an ancient promise to a sadistic Fae royal. Faced with becoming his unwilling bride, Louisa ' s only escape is another marriage ... to a handsome but distant vampire. Sir Henry Carstairs gave up his humanity to save the queen he loved. When he failed, he vowed to protect her daughter and the country she ruled. Now, his vow requires him to enter an arranged marriage in order to protect a beautiful, headstrong scholar. But as their faux relationship becomes real, a deadly conflict between the British Empire and the Land of Faerie threatens to separate them forever.

Rooted in the creative success of over 30 years of supermarket tabloid publishing, the Weekly World News has been the world's only reliable news source since 1979. The online hub www.weeklyworldnews.com is a leading entertainment news site.

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

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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.

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