

Salome

Rosina Neginsky

The Salome Project Gail P. Streete, 2018-10-16 We are not even sure of her name: it might have been Salome; it might have been Herodias, like that of her mother. She appears very briefly in only two Gospels of the New Testament, to dance at the birthday party of her mother's husband, Herod, the ruler of Galilee. We do not even know what kind of dance it was, but we are told that it pleased him so much he promised to give her anything she asked for. What she asked for was the head of the prophet John the Baptist on a platter. Although she disappeared from the pages of the New Testament, Salome and her dance have puzzled, intrigued, and dominated the imaginations of artists and writers for two millennia. Was she just a little girl doing a dance performance to please her stepfather and his guests? Was she a nubile teenager bent on seduction? Was she a femme fatale who aimed at the death of a man she could not possess? The Salome Project is the result of a quest to answer these questions and find the real Salome.

Salomé (Complete Edition: English & French Version) Oscar Wilde, 2019-12-18 Salome tells the Biblical story of Salome, stepdaughter of the tetrarch Herod Antipas, who, to her stepfather's dismay but to the delight of her mother Herodias, requests the head of Jokanaan (John the Baptist) on a silver platter as a reward for dancing the dance of the seven veils. Wilde wrote Salome in French and translated it to English several years later. The play was refused a license by the Lord Chamberlain, since it was illegal to depict

biblical characters. It was eventually performed in Paris, but the ban in England stood for almost forty years. This edition contains both French and English version of the play.

Salome Joseph Converse Heywood, 1862

Salome (Illustrated) Oscar Wilde, 1905 -WITH SIXTEEN DRAWINGS BY AUBREY BEARDSLEY *Salome* (French: *Salomé*, pronounced: [salome]) is a tragedy by Oscar Wilde. The original 1891 version of the play was in French. Three years later an English translation was published. The play tells in one act the Biblical story of Salome, stepdaughter of the tetrarch Herod Antipas, who, to her stepfather's dismay but to the delight of her mother Herodias, requests the head of Jokanaan (John the Baptist) on a silver platter as a reward for dancing the dance of the seven veils. Wilde had considered the subject since he had first been introduced to *Hérodiade*, one of Flaubert's *Trois Contes*, by Walter Pater, at Oxford in 1877. His interest had been further stimulated by descriptions of Gustave Moreau's paintings of Salome in Joris-Karl Huysmans's *À rebours*. Other literary influences include Heinrich Heine's *Atta Troll*, Laforgue's *Salomé* in *Moralités Légendaires* and Mallarmé's *Hérodiade*. Wilde's interest in Salomé's image had been stimulated by descriptions of Gustave Moreau's paintings in Joris-Karl Huysmans's *À rebours*. Many view Wilde's *Salomé* as a superb composite of these earlier treatments of the theme overlaid, in terms of dramatic influences, with Belgian playwright Maurice Maeterlinck's characteristic methodical diction,[clarification needed] and

specifically Maeterlinck's *La Princesse Maleine*, 'with its use of colour, sound, dance, visual description and visual effect'.[8] Wilde often referred to the play in musical terms and believed that recurring phrases 'bind it together like a piece of music with recurring motifs. ' Although the kissing of the head element was used in Heine and even Heywood's[who?] production, Wilde's ingenuity was to move it to the play's climax. While his debts are undeniable, there are some interesting contributions in Wilde's treatment, most notably being his persistent use of parallels between Salomé and the moon. Scholars like Christopher Nassaar point out that Wilde employs a number of the images favored by Israel's kingly poets and that the moon is meant to suggest the pagan goddess Cybele, who, like Salomé, was obsessed with preserving her virginity and thus took pleasure in destroying male sexuality. Following the prelude three demarcated episodes follow: the meeting between Salome and Iokanaan, the phase of the white moon; the major public central episode, the dance and the beheading, the phase of the red moon; and finally the conclusion, when the black cloud conceals the moon. An argument is made by Brad Bucknell in his essay, "On Seeing Salome" that the play can be seen as a struggle between the visual, in the form of various characters' gazing as well as Salome's dance, and the written word. Salome's dance (which is never described) overpowers Iokannan's prophecies, and Salome herself dies due to Herod's command to crush her. As Bucknell writes of Salome's dance, "The power of the word is inverted, turned back upon its possessors, the

prophet and the ruler-figure of the tetrarch." The idea of the gaze—specifically the male gaze—is also explored by Linda and Michael Hutcheon in *Here's Lookin' At You, Kid: The Empowering Gaze in Salome*." In their essay, the two write that Salome's body "clearly becomes the focus of the attention—and the literal eye—of both audience and characters. As dancer, Salome is without a doubt the object of the gaze—particularly Herod's male gaze."

Salome Oscar Wilde, 1906

Salome Beatrice Gormley, 2008-09-09 If I'd never hoped to live in a world of goodness and truth—if the priestess of Diana, then Leander, and Joanna, hadn't shown me glimpses of it—maybe I wouldn't have minded being shut out of it. Maybe the preacher's death wouldn't have trapped me in a dungeon, the dungeon of my own self. Her name is Salome. You may think you know her story—how her seductive Dance of the Seven Veils led to the beheading of John the Baptist. But you don't know it from her side. You don't know how a web of betrayal, and greed, and desire was spun around an innocent teenage girl. How she came to doubt her own mother. How she searched for a friend in an unfamiliar land. And how she walked into a trap that changed the course of history. This is Salome's story, in her own words. Listen, and learn of strength, of power, of loyalty—and of death.

Salome Oscar Wilde, 1907

Salome of the Tenements Anzia Yezierska, 1995 *Salome of the Tenements*

shocked many critics and writers when first published in 1923, but its author was immediately hailed as a major new talent. A love story of a working-class Salome and her highborn John the Baptist, the novel is based on the real-life story of Jewish immigrant Rose Pastor's fairytale romance with the millionaire socialist Graham Stokes. It also reflects Yeziarska's own aborted romance with the famous educator John Dewey. Yeziarska's passionate but cynical novel poses oppositions such as cultural type/stereotype, passion/reason, and ethnic identity/assimilation, and it resonates powerfully to the contemporary reader.

Salome Oscar Wilde, 1927

Salome Rosina Neginsky, 2014-10-16 Although the root of the Hebrew name "Salome" is "peaceful", the image spawned by the most famous woman to carry that name has been anything but peaceful. She and her story have long been linked to the beheading of John the Baptist, as described in the Gospels of Matthew and Mark, since Salome was the supposed catalyst for the prophet's execution. This history of the myth of Salome describes the process by which that myth was created, the roles that art, literature, theology and music played in that creation, and how Salome's image as evil varied from one period to another according to the prevailing cultural myths surrounding women. After setting forth the Biblical and historical origins of the Salome story, the book examines the major cultural, literary and artistic works which developed and propagated it, including those by Filippo Lippi, Rogier

van der Weyden, Titian, Moreau, Beardsley, Mallarmé, Wilde and Richard Strauss.

Salomé Patti Rutka,2010-01-01 What if reality TV met one of our oldest stories of blood revenge, lust, envy, and coming-of-age? Though the story of Salome has been told down through the ages, this new rendition from a woman's perspective portrays mother-daughter forgiveness based on the story of the sensuous young woman who danced for Herod then demanded John the Baptist's head on a platter at her mother's instigation. Lush language and a riveting storyline combine to create this small jewel from debut novelist Patti Rutka.

Salome Oscar Wilde,2015-11-19 Salome (French: Salome, pronounced: [salome]) is a tragedy by Oscar Wilde. The original 1891 version of the play was in French. Three years later an English translation was published. The play tells in one act the Biblical story of Salome, stepdaughter of the tetrarch Herod Antipas, who, to her stepfather's dismay but to the delight of her mother Herodias, requests the head of Jokanaan (John the Baptist) on a silver platter as a reward for dancing the dance of the seven veils.

Salome Joseph Converse Heywood,1867

Salome of the Tenements Anzia Yezierska,1923 A Jewish girl from the slums marries a millionaire Gentile philanthropist, but leaves him to become a dress designer. Cf. Hanna, A. Mirror for the nation

Salome the Wandering Jewess George Sylvester Viereck,Paul Eldridge,2007-09-01 It is a remarkably interesting idea to present the

pageant of the world as it unfolded before the eyes of the same man during two thousand years. Also, to keep him a young man instead of a doddering gray-beard. It is like reading a series of entrancing short stories with the added interest of logical sequence. Your erudition is amazing, and it is presented in a manner that lures one on and on, as well as inducing the pleasant belief that one is learning something really worth while. -- Gertrude Atherton

Salome. The duchess of Padua. Vera, or, The nihilists Oscar Wilde, 1907

Salomé: a Tragedy in One Act Oscar Wilde, 1911

Salome Emma Marshall, 2020-08-05 Reproduction of the original: *Salome* by Emma Marshall

Salome; The Duchess of Padua; Vera Oscar Wilde, 1907

Salome Oscar Wilde, 1909

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