

Dicte Le Wayang Kulit

Ana Margarida Penedo, Sofia Campos Lopes, Museu Nacional de Etnologia (Lisboa)

The World of Music, 1976 International music studies.

The Publishers Weekly, 1990

Wayang Kulit [programs] Wayang Kulit, 19??

Javanese Wayang Kulit Edward C. Van Ness, 1984

Shadow Puppet Theatre Play of Bali and Java Indonesia - Wayang Kulit Suzane Colville, 2004

On the Wayang Kulit (purwa) and Its Symbolic and Mystical Elements Mangkunegara VII (of Surakarta), 1957

On the Wayang Kulit (purwa) and Its Symbolic and Mystical Elements Mangkunegara VII (of Surakarta), 1957

On the Wayang Kulit (purwa) and Its Symbolic and Mystical Elements Mangkoenegoro VII (Prince of Surakarta), 1957

Inside the Puppet Box Felicia Katz-Harris, 2010 Indonesian wayang kulit (shadow puppet) performance is one of the oldest and greatest storytelling traditions in the world and lies close to the heart of Javanese culture. These flat puppets, made from water buffalo hide, are elaborately decorated and perforated to cast spectacular shadows when used in performances that are usually based on classical literature with contemporary issues incorporated into particular scenes, and are always accompanied by a gamelon orchestra. An art of and for the people, wayang kulit remains a popular and significant form of cultural expression to this day. This book describes a collection of gold and bronze leaf Surakarta-style wayang kulit including over 200 wayang characters, which are identified by name and briefly introduced, providing a glimpse inside the puppet box. Felicia Katz-Harris is the curator of Asian and Middle Eastern folk art at the Museum of International Folk Art in Santa Fe, New Mexico.

Wayang Kulit Hands-On Art History, 2017-11-28 Wayang kulit is a form of puppet theater art developed over centuries in Indonesia, Java, Bali, and in other areas of Southeast Asia. In these dramatic performances, shadows are cast with the puppets themselves. Kids of all ages will love to decorate these 25 coloring pages of shadow puppets with markers, crayons, or colored pencils.

Wayang Theatre in Indonesia Victoria M. Clara van Groenendael, 1987

The Wayang Kulit Drama S. D. Humardani, 19??

Balinese wayang kulit theatre Ana Margarida Penedo, Sofia Campos Lopes, Museu Nacional de Etnologia (Lisboa), 2013

Notebook Wayang Publishing, 2019-10-29 Awesome Wayang Kulit Puppet Notebook for your personal notes. This awesome Wayang kulit, dans le cadre de "Ramayana" ,1990

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Wayang Kulit as a Medium of Communication in Java, Indonesia Kanti Wiludjeng Walujo, 1984

Wayang Kulit (shadow Play) Dahlan Abdul Ghani, 2013

Le wayang kulit purwa aujourd'hui, entre héritage culturel et modernisation Charline Bataillard, 2021 Le théâtre de marionnette d'ombres javanais, le wayang kulit, est le plus réputé des genres théâtraux indonésiens. Il est défini par les artistes et les théoriciens comme l'un des arts les plus raffinés d'Asie du Sud-Est. La langue moderne indonésienne traduit simplement wayang par « performance » et kulit par « cuir », pourtant l'étymologie de ces deux mots évoque les racines primitives et mystiques des populations du plus grand archipel du monde. Sa forme originelle qui oscille entre rituel, discours didactique et performance théâtrale est nommée wayang kulit purwa. Le « conflit » qui oppose « tradition » et « modernité » n'épargne pas cette forme spectaculaire. Ce travail de recherches a pour objectif de mener une réflexion sur la situation actuelle du wayang kulit purwa. La première partie est structurée sur l'examen des grandes mutations provoquées par un long processus d'acculturation et fait état des fondamentaux de cette forme traditionnelle qui n'avait cessé d'évoluer jusqu'à être figée au dix-neuvième siècle par la rédaction de traités, ou pakem, concernant chaque domaine de la représentation. Sont étudiés dans la deuxième partie l'ensemble des savoir-faire et savoir-être artistiques et spirituels du dalang, maître marionnettiste et artiste protéiforme du wayang kulit, ainsi que les différents rôles que la société javanaise lui a attribués au fil des siècles. Enfin, le travail mené dans la dernière partie tente de répondre à la problématique de cette thèse. Seront extraits les éléments qui appartiennent à la modernité de ceux qui émanent de la tradition et la manière dont les artistes opèrent ou non des modifications grâce à une étude comparative synchronique de trois interprétations par différents dalang d'un même lakon (pièce). Cette recherche permet, grâce à l'analyse de l'appropriation de cette histoire par trois maîtres marionnettistes, d'obtenir une évaluation circonstanciée du wayang kulit purwa d'aujourd'hui et ainsi d'envisager ses perspectives futures.

A brief outline on the aspects of the Javanese wayang kulit Ki S. B. Jososharmodjo, 1967

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