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This bibliography is an exhaustive, objective and unique list of sources in the study of an event the historical significance of which becomes continually more apparent. The list consists of over two thousand entries from books and pamphlets, periodical articles, motion pictures and monitored broadcasts. The articles are arranged by language, and the Hungarian and Slavic book entries are provided with English translations. In order to identify the 25 greatest cricketers of all time, ESPN assembled a panel of eminent cricket authorities. The result of their deliberations became the basis for ESPN's Legends of Cricket. The panel included Richie Benaud, Dickie Bird, Allan Border, Ian Botham, Ian Chappell, Sunil Gavaskar and Sir Richard Hadlee. The final 'legends' and the order in which they belong generated considerable debate. Most agree that Sir Donald Bradman is entitled to be No. 1, and Sir Garfield Sobers No. 2, but after that, opinions diverge. Can you compare WG Grace with Sachin Tendulkar? Who was the greatest West Indian fast bowler? Was Ian Botham, Sir Richard Hadlee, Imran Khan or Kapil Dev the best all-rounder of the '80s? Has Dennis Lillee's impact on the game been greater than that of Shane Warne? Greg Chappell is here; how about Steve Waugh and Allan Border? Which South Africans make the top 25? In Legends of Cricket, Geoff Armstrong profiles each of the champions who made the top 25. The profiles feature the opinions of more than 40 current and former Test stars, including 21 Test captains, the world's most famous umpire and a number of high-profile commentators and writers. What do the greats profiled here have in common? They all have powerful personalities, an unerring self-belief, courage and an unshakeable love for the game. Some are more flamboyant and charismatic than others, and not all are natural leaders, but every one has brought something new and extraordinary to cricket. Genuine Legends can do that. If the Old West is so well known, it's in no small part because some of its own legends made sure they were recognised in their own time - like Buffalo Bill Cody and his Wild West shows. When Colonel Cody asks Lucky Luke to join his show, though, the lonesome cowboy humbly refuses, before jokingly suggesting recruiting the Daltons instead - after all, their stupidity is quite legendary! A simple jest that will lead to many high jinks... "The Legend of St Brendan" is a study of two accounts of a voyage undertaken by Brendan, a sixth-century Irish saint. The immense popularity of the Latin version encouraged many vernacular translations, including a twelfth-century Anglo-Norman reworking of the narrative which excises much of the devotional material seen in the ninth-century "Navigatio Sancti Brendani abbatis" and changes the emphasis, leaving a recognisably secular narrative. The vernacular version focuses on marvellous imagery and the trials and tribulations of a long sea-voyage. Together the two versions demonstrate a movement away from hagiography towards adventure. Studies of the two versions rarely discuss the elements of the fantastic. Following a summary of authorship, audiences and sources, this comparative study adopts a structural approach to the two versions of the Brendan narrative. It considers what the fantastic imagery achieves and addresses issues raised with respect to theological parallels. "The second volume of Professor Roettgen's survey ... featuring paintings from 1470 to 1510 ... Descriptive and interpretive essays on ... all aspects of fresco painting: the artists and their patrons, cultural and historical conditions, local traditions, and technique. Each essay concludes with a diagram of the site, followed by a ... series of full-page and double-page color plates of the wall paintings"--Cover In this 'Watchtower' finale, the Dark Knight, beaten and left for dead by agents of the security firm Vigil,

Inc., goes to war to stop them from taking over Gotham City. Armed and armored for all-out combat, Batman invades Vigil's Watchtower headquarters to take down its president. Contains the cumulation of the subject index issued in the quarterly numbers of the Bulletin of bibliography and magazine subject-index. Harris, the author of "Our War, Dreams Die Hard" and "The League" presents the struggle to save one of the largest privately held old-growth redwood forests in the world. The interest among Victorian readers in classical literature from Asia has been greatly underestimated. The popularity of the Arabian Nights and The Rubaiyat of Omar Khayyam is well documented. Yet this was also an era in which freethinkers consulted the Quran, in which schoolchildren were given abridgements of the Ramayana to read, in which names like 'Kalidasa' and 'Firdusi' were carved on the façades of public libraries, and in which women's book clubs discussed Japanese poetry. But for the most part, such readers were not consulting the specialist publications of scholarly orientalists. What then were the translations that catalysed these intercultural encounters? Based on a unique methodology marrying translation theory with empirical techniques developed by historians of

reading, this book shines light for the first time on the numerous amateur translators or 'popularizers', who were responsible for making these texts accessible and disseminating them to the Victorian general readership. *Asian Classics on the Victorian Bookshelf* explains the process whereby popular translations were written, published, distributed to bookshops and libraries, and ultimately consumed by readers. It uses the working papers and correspondence of popularizers to demonstrate their techniques and motivations, while the responses of contemporary readers are traced through the pencil marginalia they left behind in dozens of original copies. In spite of their typically limited knowledge of source-languages, *Asian Classics* argues that popularizers produced versions more respectful of the complexity, cultural difference, and fundamental untranslatability of Asian texts than the professional orientalists whose work they were often adapting. The responses of their readers, likewise, frequently deviated from interpretive norms, and it is proposed that this combination of eccentric translators and unorthodox readers triggered 'flights of translation', whereby historical individuals can be seen to escape the hegemony of orientalist forms of knowledge.