

## 1: John Miles Foley - Wikipedia

*The website serves as the focal point for a suite of media that will include a network of linked topics (called nodes), suggested reading-routes through those nodes (called linkmaps), audio and video eCompanions, multimedia eEditions, and a moderated forum for user contributions.*

This is a pre-print of a peer-reviewed article published in *Literary and Linguistic Computing*. John Miles Foley " was an eminent scholar who studied three traditions of oral poetry: He both spearheaded the institutional establishment of oral tradition as an academic field and its popularisation through public engagement. In Foley published a popular book, *How to Read an Oral Poem*, which introduces an analogy he would subsequently pursue at great length: Foley undertook the Pathways Project among a number of other web projects he initiated in the final decade of his career. In addition, he founded the Center for eResearch at the University of Missouri Foley a and moved the scholarly journal *Oral Traditions* to an open access model Foley In Foley launched his Pathways Project with a public blog Foley b whose posts he converted to a richly cross-linked wiki within two years of setting out Foley The book version, *Oral Tradition and the Internet: Pathways of the Mind* appeared posthumously, with the wiki staying online as an alternate version of the project b. The analogy Foley suggests that both oral tradition and the web are a network of potentials, and that the act of performing an oral poem and of browsing the web both amount to a particular, contingent activation of the potential that inheres the respective network. *Oral Formulaic Composition Theory and the Web* In his academic career, Foley eschewed orthodoxy and pursued a research programme which ran counter to the dominant intellectual currents of his day. He published an introduction and annotated bibliography , he founded and directed both the academic journal *Oral Traditions* Foley a and the Center for the Studies in Oral Tradition Foley b, p. The analogy Foley proposes in his Pathways Project between oral tradition and the web turns on the tacit assumption that the core analytical concepts of oral formulaic composition theory " generative patterns and variation within limits " are applicable to the web: Foley also tacitly holds up the core analytical concepts of oral formulaic theory as a standard by which to measure literate culture and by which to find it wanting. In this, Foley offers a variation on a dominant theme of early hypertext literature: Both Landow and Foley bring their respective academic discipline to the critique of literate culture as formulated in the early hypertext literature. If Landow explicitly brings his expertise in post-structuralist theory to support the case of associative linking as user empowerment and as critique of literate culture, Foley deploys oral formulaic composition to support the same case " without, however, acknowledging that he is doing so. Foley spent his academic career studying oral tradition at close range. Yet his attempt at extending oral formulaic theory to the web is characterized by the lack of any corresponding fieldwork: In his account of the web as a natural ecology, Foley dismisses copyright provisions without any regard for their actual use and widespread observance throughout the actual medium. *Perspectives on Ergodic Literature* , Baltimore, Md.: Johns Hopkins University Press. *Web history, an emerging field of study. As We May Think. The Atlantic* , 1. *Hypertext with explicit semantics. In Proceedings of the ACM conference on hypertext. Hypertext, Hypermedia and Literary Studies: The State of the Art. In Hypermedia and Literary Studies. Myths, misconceptions and an alternative perspective on information usage and the electronic medium. The Journal of American Folklore* , 96 , pp. *Announcing the Center for eResearch. Announcing the Pathways Project. Oral tradition and the Internet. Oral Tradition* , 21 2. *Oral Tradition* Foley, J. *Oral Tradition* , 25 2.

### 2: UI Press | John Miles Foley | Oral Tradition and the Internet: Pathways of the Mind

*"Oral Tradition and the Internet is a stunningly ambitious and highly provocative multi-platform project in which John Miles Foley invites the reader to join him on a fascinating and compelling exploration of the interconnected architectonics of the human mind and the Internet. Wide-ranging, challenging, and intellectually rich, it will have an.*

You know the objection: OTs just involve too much variation and not enough stability over time, too many nagging loose ends in an ever-fraying fabric. Again the specter rises: How do we cope if the eAgora goes down? In both cases the root of the perceived problem is flux. From this parochial perspective, OT and IT Internet Technology seem fundamentally evanescent, insubstantial; they threaten to disappear any moment, and then where would we find ourselves? The powerful illusions of object and stasis convince us that transacting business in either the oAgora or the eAgora means being cast adrift on a sea of uncertainty, desperately seeking the safe harbor of brick-and-mortar reality that only the tAgora can provide. Texts in hand and always at the ready, we scratch our heads and wonder how OT- and IT-enabled cultures ever survived or ever will survive. We examine the core dynamics of the oAgora and eAgora and ask ourselves a chilling question: Escaping ideology But wait just a moment. To get beyond the ideological impasse imposed by unexamined text-religion requires two steps. We need to apply what amounts to the Golden Rule of Comparative Media: The cosmopolitan citizen The Pathways Project is devoted to just such a multiple, cosmopolitan view of human communication and of the technologies we have developed as cognitive tools for carrying out our various cultural activities. Toward that end the Project itself â€” like the homologous technologies of OT and IT â€” mimes the way we think. In other words, it depends not upon a linear inventory of fixed, invariable items but rather upon the systemic potential of a linked, morphing network of nodes that can be navigated in innumerable ways. It explores the advantages of systems over things. The navigability of the Pathways Project network is described in the node Getting Started. Any and all of these navigation methods will open up an understanding of comparisons and contrasts among technologies of communication, and especially of the OT-IT homology. Network versus text Consider a few disarming observations, all of which lead to a simple conclusion â€” namely, that cultures are better understood through, and represented by, networks rather than texts: Text and network are antonyms. Texts derive their actual and perceived value from resisting change. Unless we redefine cultural reality as a still photograph of one moment in time and space as experienced by a single observer from a unique perspective, texts will always remain partial solutions. They will always do their explaining via analytical fragmentation rather than holistic embodiment. And no matter how many you have, still photographs are now and forever still photographs. Texts offer only an arithmetic of frozen, one-dimensional culture, whereas networks provide a calculus for change. Networks can exist only where there is rule-governed variability. A one-way street cannot qualify as a network; only a route-system, with built-in support for multiple modes of navigation, constitutes a network. For that reason the oAgora and eAgora support web-thinking and linked exploration. In other words, oPathways and ePathways, but no tPathways. Since pathways are provided by networks, tPathways are by definition impossible. And because cultures are emergent â€” changing right now and then changing again and again without ceasing â€” they are constantly in the process of becoming something else. You can no more stop that life-giving and life-enabling process than you can freeze language forever at an arbitrary date, time, and place as an exchange limited to a single ideal individual and a single interlocutor. Cultural codification, like linguistic codification, is a temporary, workable, mythic approximation at the very best, and in the long run simply an inevitable distortion. Cultures thrive not by reaching some evolutionary fixed point but by remaining forever in play. To the extent that texts capture a well-focused photograph of a moving process, they can be useful in the overall project of explaining singular moments along an ever-evolving story-line, isolated scenes from an ever-emerging narrative. Even the best editing involves deletions and can produce jump-cuts. In the end, the relationship of culture and medium can be expressed as a simple theorem: It comes to this: Revised on February 22,

**3: Home Page in Pathways Project**

*Oral Tradition and the Internet: Pathways of the Mind (John Miles Foley) at www.enganchecubano.com The major purpose of this book is to illustrate and explain the fundamental similarities and correspondences between humankind's oldest and newest thought-technologies: oral tradition and the Internet.*

Byler Distinguished Chair in the Humanities, U. Petersburg, Russia, November 4, 9. Louis University, April 16, Andrews, Scotland, July 6, Louis, MO, November 14, University of California Los Angeles April Thessaloniki, Greece November University of Edinburgh, Scotland December Oral-Formulaic Theory and Research: An Introduction and Annotated Bibliography. Old English Newsletter, 20 The Theory of Oral Composition: Indiana University Press, University of California Press, Times Literary Supplement, July 12, Bryn Mawr Classical Review, 3, i The Singer of Tales in Performance. Chronicle of Higher Ed. June 9, , A16; Colgate Scene, September Pennsylvania State University Press, Research and Reference Book News, 14 November How to Read an Oral Poem. University of Illinois Press, Western Folklore, 61 Choice, 39, i September A Festschrift for Albert Bates Lord. Oral Tradition in Literature: University of Missouri Press, Hispanic Review, 55 Comparative Research on Oral Traditions: A Memorial for Milman Parry. Bulletin of Hispanic Studies, 66 East European Folklore, a special issue of Southeastern Europe, 10 , Essays for Alain Renoir. Modern Language Association, Choice, 36, ix May With Lauri Honko and Jawaharlal Handoo. Central Institute of Indian Languages, Asian Folklore Studies, 62 Folklore Fellows Communications, vol. Academia Scientiarum Fennica, Folklore Fellows Network, 27 A Companion to Ancient Epic. Bryn Mawr Classical Review, Stolz and Richard S. Center for Coordination of Ancient and Modern Studies, , pp. The Apocalyptic Storm," Neuphilologische Mitteilungen, 77 , 4. Barbara Kerewsky-Halpern and Joel M. University of Massachusetts, Dept. Review article on the diachronic method in ancient Greek studies, Poetics and the Theory of Literature, 2 , Peter Owen and the University of Pittsburgh Press, , pp. Oral Epic Paideia," Denver Quarterly, 13 , Review article on Ruth Finnegan, Oral Poetry: Essays on Old English Language and Literature, vol. Gruber and Dean Loganbill Denver: Society for New Language Study, , pp. Premises and Problems," Choice, 18, iv December, , Niles London and Totowa: University of California, , pp. University Press of America, Norman Simms, a special issue of Pacific Quarterly Moana, 7, ii , Magill Englewood Cliffs, NJ: Salem Press, , pp. Yearbook of the Society for Textual Scholarship, 1 , [appeared in ] Modern Language Association, , pp. Walton Beacham Washington, DC: Research Publishing, , Champion and Slatkine, , pp. Aesthetics of Creation and Response," in Parry Memorial , pp. Ong, a special issue of Oral Tradition, 2, 1 January , Structure and Function," in The Heroic Process: Form, Function, and Fantasy in Folk Epic, ed. Bo Almqvist et al. Glendale Press, , pp. American Library Association, , vol. Vojvodjanska Akademija Nauka i Umetnosti, , pp. Three Continents Press, , pp. Orality and Textuality in the Middle Ages, ed. Doane and Carol B. University of Wisconsin Press, , pp. Human Sciences Research Council, , pp. Papers of the Third Greenbank Colloquium, April , ed. Liverpool Classical Monthly, , pp. Gunter Narr, , pp. Essays for Alain Renoir New York: Garland, , pp. An Obituary," Journal of American Folklore, , State University of New York Press, , pp. Alex Preminger and T. Princeton University Press, , pp. A Recollection," Old English Newsletter, 26, i Finnish Literature Society, , pp. In Memoriam," in The Uses of Tradition, ed. HarperCollins, , pp. Essays in Honour of C. University of Toronto Press, , pp. A Guide to Research, ed. Garland, , p. Ancient Theatre Today, 3, iii

## 4: John Miles Foley

*John Miles Foley was William H. Byler Chair in the Humanities, Curators' Professor of Classical Studies and English, and the director of the Center for Studies in Oral Tradition at the University of Missouri at Columbia.*

Advanced Search John Miles Foley “ was an eminent scholar who studied three traditions of oral poetry: He both spearheaded the institutional establishment of oral tradition as an academic field and its popularization through public engagement. In , Foley published a popular book, *How to Read an Oral Poem*, which introduces an analogy he would subsequently pursue at great length: Foley undertook the Pathways Project among a number of other Web projects he initiated in the final decade of his career. In addition, he founded the Center for eResearch at the University of Missouri and moved the scholarly journal *Oral Traditions* to an open access model. In , Foley launched his Pathways Project with a public blog <sup>1</sup> whose posts he converted to a richly cross-linked wiki <sup>2</sup> within 2 years of setting out. The book version, *Oral Tradition and the Internet: Pathways of the Mind* Foley appeared posthumously, with the wiki staying online as an alternate version of the project. The analogy suggests that both oral tradition and the Web are a network of potentials, and that the act of performing an oral poem and of browsing the Web both amount to a particular contingent activation of the potential that inheres the respective network. *Oral Formulaic Composition Theory and the Web* In his academic career, Foley eschewed orthodoxy and pursued a research programme that ran counter to the dominant intellectual currents of his day. He published an introduction and annotated bibliography Foley ; he founded and directed both the academic journal *Oral Traditions* and the Center for the Studies in Oral Tradition; he also wrote a history and methodological guide Foley , as well as a popular textbook Foley ; and he founded the International Society for Studies in Oral Tradition. The analogy Foley proposes in his Pathways Project between oral tradition and the Web turns on the tacit assumption that the core analytical concepts of oral formulaic composition theory “generative patterns and variation within limits” are applicable to the Web: Foley also tacitly holds up the core analytical concepts of oral formulaic theory as a standard by which to measure literate culture and by which to find it wanting. *Associative Linking and the Critique of Literate Culture* Oral formulaic composition theory is not the only lineage from which the Pathways Project descends. In this, Foley offers a variation on a dominant theme of early hypertext literature: Both Landow and Foley bring their respective academic discipline to the critique of literate culture as formulated in the early hypertext literature. If Landow explicitly brings his expertise in post-structuralist theory to support the case of associative linking as user empowerment and as critique of literate culture, Foley deploys oral formulaic composition to support the same case “without, however, acknowledging that he is doing so. Foley spent his academic career studying oral tradition at close range. Yet his attempt at extending oral formulaic theory to the Web is characterized by the lack of any corresponding fieldwork. In his account of the Web as a natural ecology, Foley dismisses copyright provisions without any regard for their actual use and widespread observance throughout the actual medium. Notes 1 *Oral tradition and the Internet:*

### 5: Oral Tradition Journal

*The Paperback of the Oral Tradition and the Internet: Pathways of the Mind by John Miles Foley at Barnes & Noble. In both media it's pathwaysâ€”not thingsâ€”that.*

Pathways of the Mind. University of Illinois Press, Pathways of the Mind, both oral tradition and Internet technology involve navigating through "linked networks of potentials" 17 that, far more than the experience of reading the fixed text of a published hard copy book, replicate the actual thinking processes of the human mind. That is, oral tradition, exemplified in the Homeric poems and still carried on by, among others, Basque and Sardinian poets who compete in oral poetry competitions, bears a striking resemblance to that most up-to-moment of technologies, the Internet with its seemingly infinite, interconnected panoply of web pages, wikis, social media sites, et alia. The reason for this unexpected affinity lies in the techniques that poets use to compose their poems and in these texts being orally transmitted via live performance, before a community of listeners. These ideas are at the heart of Oral Tradition and the Internet. Foley seeks not only to identify and explain what he sees as correspondences between media technologies ancient and modern. To simulate the links in a webpage, Foley inserts the names of various nodes in parentheses, to point the reader elsewhere just as digital webpages built with HTML contain links that, on clicking or tapping, lead us to yet more virtual spaces. In a preface, Foley emphasizes that the book need not be read as a traditional book, going from page 1 to 2 to 3 etc. Since Oral Tradition and the Internet is a book not a website and this is, indeed, a book review rather than one of the site, the attempt to replicate the web-surfing experience in book form is by definition impossible. The limitations of the book as medium are repeatedly noted by Foley. He takes great pains to define and delimit the three media technologies of oral tradition, the printed text of a book and the Protean morphing made possible by electronic media. To this end, there are nodes about oWords, tWords and eWords; about the oAgora, tAgora and eAgora, to show how different media â€” an oral performance of a poem, the fixed words on a page of a book, the hyperlinks on a webpage â€” offer alternate, and in some cases overlapping, cognitive experiences. If oral tradition and the Internet are Protean and in flux and ever able to change shape based on the occasion, Oral Tradition and the Internet rather resembles Proteus in chains. Foley is hardly the first to create a written text that seeks to replicate the workings of the Internet. This includes several books about the cultural and cognitive shifts that have occurred and that are occurring as we turn less to printed matter and more to digital media for information, for education, for entertainment, for communication e. The Nature and Future of Creativity. One is intrigued to consider how Foley would have extended the discussion of his ideas about the homology of oral tradition and internet technology vis-a-vis scholarship in digital humanities, such as the work of Sherry Turkle on our relationships with technology and of David M. Berry on digital media and software studies. But, as we have too often been learning, the Internet is as often a tool to aid and abet questionable activities as well as beneficial ones. Oral Tradition and the Internet offers a sanguine and optimistic view of the web that does not grapple with the many new problems that have risen as a result of electronic technology: The very features of the Internet that Foley extolls â€” its openness, the freedom of expression and participation it allows, the phenomenon of cloud storage â€” are precisely those that make it liable to be used for untoward ends. We are fortunate that Foley, along with his extensive oeuvre about comparative oral traditions, left us with one more work and especially one that reminds us that, in a digital age, Homer is not simply relevant but could be called the ghost in the machinery of the Internet. As the student of Classics learns time and again, everything old is new again.

### 6: "Foley " by John Miles Foley

*John Miles Foley The Pathways Project studies the homology between humankind's oldest and newest technologies of communication: Oral Tradition and the Internet. The Pathways Project.*

### 7: Staff View: Oral tradition and the internet

*Misgivings over "soft" media. It's a stubborn, recurrent, and seemingly unanswerable question. How can oral traditions, which live to morph and morph to live, ever provide suitable, sustainable support for the unimaginably rich and complex embeddedness we know as "culture"?*

### 8: Oral Tradition and the Internet: Pathways of the Mind by John Miles Foley

*John Miles Foley's Oral Tradition and the Internet is an incredibly ambitious work by an incredibly ambitious scholar. Published shortly after his untimely passing in , this book [End Page ] and website represent Foley's elegant attempt to mirror in published form the ideas he argues for in the work.*

### 9: Bryn Mawr Classical Review

*Oral Tradition and the Internet: Pathways of the Mind by John Miles Foley (review) Anthony Bak Buccitelli Journal of American Folklore, Volume , Number , Spring , pp.*

*War in Modern World Leadership in the Storm The Duke of deception 20th Century Magic (Llewellyns High Magick Series) Rebuilders Guide Life Notebook Character Curriculum Series Basic Youth Conflicts Dead Man At Anchor And Other Stories Critical readings on Piaget The history of Hamlet Savory wild mushroom. V. 1, 1939-v. 2, 1940; v. 7, 1945-v. 11, 1949; v. 13, 1951-v. 15, 1953; v. 26, 1964. Working with other managers Rc hibbeler statics 12th edition solutions manual Autodesk advance steel tutorial Luftwaffe over the north Keys to childrens sleep problems ANATOMY AND PHYSIOLOGY 221/222 PAK W Mrs. Hemans female instructor, or, Young womans companion Mowat, F. The last husky. Narrative policy analysis theory and practice Living well in a nursing home Mansfield Park (Bantam Classics) Death eclipsed : the contested churchyard in Thomas Hardys novels A defense of poetry A Concordance to the Poetical Works of William Cowper A Letter to Diognetus Forest Policy for Private Forestry Credits and auteurs: An ecology of adaptation A Guide to Energy Efficient Commercial Equipment Under His Spell (The Bounty Hunter) Tao and tai chi kung Technologies for electrical power conversion, efficiency, and distribution Cargo container transfer requirements for the Mobile Offshore Base Amphibious Dreamers Mack mimi jean pamfiloff West Syrian Liturgical Theology (Liturgy, Worship, and Society Series (Liturgy, Worship, and Society Seri Coaching Fur Dummies Elementary linear algebra 11th ed In Search of PreDestiny The occupant of the room. Introduction to programming visual basic 2010*