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Oasis Definitely Maybe 33 1 Or 3

**Rhian E. Jones, Daniel Lukes, Larissa
Wodtke**



Oasis Definitely Maybe 33 1 Or 3:

Oasis' Definitely Maybe Alex Niven,2014-05-08 A brilliant study of Oasis debut album highlighting the band's massive cultural impact and the raw positive power of those early songs

Oasis' Definitely Maybe Alex Niven,2014-05-08 Oasis's incendiary 1994 debut album *Definitely Maybe* managed to summarize almost the entire history of post-fifties guitar music from Chuck Berry to My Bloody Valentine in a way that seemed effortless. But this remarkable album was also a social document that came closer to narrating the collective hopes and dreams of a people than any other record of the last quarter century. In a Britain that had just undergone the most damaging period of social upheaval in a century under the Thatcher government, Noel Gallagher ventriloquized slogans of burning communitarian optimism through the mouth of his brother Liam, and the playing of the other Oasis everymen Paul McGuigan, Paul Arthurs, and Tony McCarroll. On *Definitely Maybe*, Oasis communicated a timeworn message of idealism and hope against the odds, but one that had special resonance in a society where the widening gap between high and low demanded a newly superhuman kind of leaping. Alex Niven charts the astonishing rise of Oasis in the mid-1990s and celebrates the life-affirming communal force of songs such as "Live Forever," "Supersonic," and "Cigarettes & Alcohol." In doing so, he seeks to reposition Oasis in relation to their Britpop peers and explore one of the most controversial pop-cultural narratives of the last thirty years.

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Triptych Rhian E. Jones, Daniel Lukes, Larissa Wodtke,2017-02-16 *Manic Street Preachers* were and remain one of the most interesting, significant, and best-loved bands of the past thirty years. Their third album, *The Holy Bible* (1994), is generally acknowledged to be their most enduring and fascinating work and one of the most compelling and challenging records of the nineties. *Triptych* reconsiders *The Holy Bible* from three separate intersecting angles, combining the personal with the political, history with memory, and popular accessibility with intellectual attention to the album's depth and complexity. Rhian E. Jones considers *The Holy Bible* in terms of its political context, setting it within the de-industrialised Welsh landscape of the 1990s. Daniel Lukes looks at the album's literary and artistic sources, and Larissa Wodtke analyses the way the album's links with philosophical ideas of memory and the archive.

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