

Bantu Myths And Other Tales

Bible Myths, and Their Parallels in Other Religions Myth Other Peoples' Myths Hindu Myths Myth, Ritual and Religion The Encyclopaedia Britannica The Story of Myth The Coffin of Heqata A Dialectic Approach to Reification in Myth Making and Other Social Reality Constructions The New Student's Reference Work for Teachers, Students and Families: KRU-PLE Host Bibliographic Record for Bound with Item Barcode 30112047793085 and Others Myth, Ritual and Religion Anthropology and Religion Myth Pennsylvania School Journal Century Path House documents Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution The Encyclopedia Americana The Military Gazette Thomas William Doane Geoffrey Stephen Kirk Wendy Doniger O' Flaherty Thomas Spencer Baynes Sarah Iles Johnston Harco Willems David M. Boje Chandler Belden Beach Andrew Lang Robert L. Winzeler G. S. Kirk Smithsonian Institution. Bureau of Ethnology

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other people s myths celebrates the universal art of storytelling and the rich diversity of stories that people live by drawing on biblical parables greek myths hindu epics and the modern mythologies of woody allen and soap operas wendy doniger o flaherty encourages us to feel anew the force of myth and tradition in our lives and in the lives of other cultures she shows how the stories of mythology whether of greek gods chinese sages or polish rabbis enable all cultures to define themselves she raises critical questions about the way we interpret mythical stories especially the way different cultures make use of central texts and traditions and she offers a sophisticated way of looking at the roles myths play in all cultures

these tales of hindu gods and demons express in vivid symbols the metaphysical insights of ancient indian priests and poets this selection and translation of seventy five seminal myths spans the wide range of classical indian sources from the serpent slaying indra of the vedas c 1200 bc to the medieval pantheon mdash the phallic and ascetic

siva the maternal and bloodthirsty goddess the mischievous child krishna the other avatars of vishnu and the many minor gods demons rivers and animals sacred to hinduism the traditional themes of life and death are set forth and interwoven with many complex variations which give a kaleidoscopic picture of the development of almost three thousand years of indian mythology

greek myths have long been admired as beautiful thrilling stories but dismissed as serious objects of belief for centuries scholars have held that greek epics tragedies and the other compelling works handed down to us obscure the real myths that supposedly inspired them instead of joining in this pursuit of hidden meanings sarah iles johnston argues that the very nature of myths as stories as gripping tales starring vivid characters enabled them to do their most important work to create and sustain belief in the gods and heroes who formed the basis of greek religion by drawing on work in narratology sociology and folklore studies and by comparing greek myths not only to the myths of other cultures but also to fairy tales ghost stories fantasy works modern novels and television series the story of myth reveals the subtle yet powerful ways in which these ancient greek tales forged enduring bonds between their characters and their audiences created coherent story worlds and made it possible to believe in extraordinary gods johnston captures what makes greek myths distinctively greek but simultaneously brings these myths into a broader conversation about how the stories told by all cultures affect our shared view of the cosmos and the creatures who inhabit it

the coffin published in this book represents a type that had some popularity in southern upper egypt in the early middle kingdom but which despite its extraordinary decoration had not attracted attention so far the most striking feature of the decoration is that the object friezes the pictorial rendering of ritual implements usually found on coffin interiors of the period also include complete ritual scenes some of which are attested only here apart from this the decoration includes an extensive selection of the religious texts known as the coffin texts the author first studies the archaeological context and dating of the coffin and attempts a reconstruction of the construction procedures from his technical description of the monument the detailed account of the decoration in the rest of the book interprets the ritual iconography and offers fresh translations and interpretations of the coffin texts a methodological innovation is that he regards the scenes and texts not as individual decoration elements but as components of an integral composition the background of this composition is argued to be a view of life in the hereafter in which the deceased is involved in an unending cycle of ritual action which reflects the funerary rituals that were actually performed on earth on the one hand these netherworldly rituals aim at bringing the deceased to new life by mummification on the other the newly regenerated deceased partakes in embalming rituals for gods representing his dead father osiris or atum these gods in their turn effectuate the deceased's regeneration the entire process results in a cycle of resuscitation in which the afterlife of the deceased and of the father gods are interdependent the sociological bias of this interpretation with its emphasis on kinship relations differs significantly from earlier attempts to explain egyptian funerary religion

drawing from ethnographic examples found throughout the world this revised and updated text offers an introduction to what anthropologists know or think about religion how they have studied it and how they have interpreted or explained it since the late nineteenth century robert winzeler s balanced consideration of classic topics basic concepts and new developments in the anthropological study of religion moves beyond cultural anthropology and ethnography to gather information from physical anthropology prehistory and archaeology written as a sophisticated but accessible treatment of the issues anthropology and religion is a key text for upper division courses

this book attempts to come to grips with a set of widely ranging but connected problems concerning myths their relation to folktales on the one hand to rituals on the other the validity and scope of the structuralist theory of myth the range of possible mythical functions the effects of developed social institutions and literacy the character and meaning of ancient near eastern myths and their influence on greece the special forms taken by greek myths and their involvement with rational modes of thought the status of myths as expressions of the unconscious as allied with dreams as universal symbols or as accidents of primarily narrative aims almost none of these problems has been convincingly handled even in a provisional way up to the present and this failure has vitiated not only such few general discussions as exist of the nature meanings and functions of myths but also in many cases the detailed assessment of individual myths of different cultures the need for a coherent treatment of these and related problems and one that is not concerned simply to propagate a particular universalistic theory seems undeniable how far the present book will satisfactorily fill such a need remains to be seen at least it makes a beginning even if in doing so it risks the criticism of being neither fish nor fowl sociologists and folklorists may find it from their specialized viewpoints a little simplistic in places and a few classical colleagues will not forgive me for straying far beyond greek myths even though these can hardly be understood in isolation or solely in the light of studies in cult and ritual others may find it less easy than anthropologists sociologists historians of thought or students of french and english literature to accept the relevance of levi strauss to some of these matters but his theory contains the one important new idea in this field since freud it is complicated and largely untested and it demands careful attention from anyone attempting a broad understanding of the subject the beliefs of freud and jung on the other hand are a more familiar element in the situation and have given rise to an enormous secondary literature much of it arbitrary and some of it absurd the author has tried to isolate the crucial ideas and subject them to a pointed if too brief critique so too with those of ernst cassirer this book attempts to come to grips with a set of widely ranging but connected problems concerning myths their relation to folktales on the one hand to rituals on the other the validity and scope of the structuralist theory of myth the range of possib

includes official program of the meeting of the pennsylvania state educational association sometimes separately paged

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