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**Comparative Mythology - Jaan Puhvel - 1987**

The *Indian Theogony* - Sukumari Bhattacharji - 2016-01-01

The present book is the result of ten years work on the subject of historical development of Indian mythology and its connection with parallel historical development of Indian mythology and its connection with parallel mythologies elsewhere, on which no satisfactory work exists in English. In the first part the Vedic-Brahmanical and epic-puranic components of Siva, Varuna, Yama, Nirriti, Agni, Kala, the mother goddess, Kartaikeya, Ganapati, Kama and Pusan are treated. Part II studies the rise of Visnu. The component gods-the Vedic solar gods Savitr, Surya, Vivavvat, Mitra, Aryaman, Bhaga, Amia, Daksa, Martanda, Indra, and Visnu together with the epic-Puranic incarnations of Visnu (with their Vedic precursors) are analysed. With Brahman (Part III) the picture is different. In the Vedic-Brahmanical gods-Brahmapati, Brahmanaspati, Prajapati, Pitamaha and Brahman-we do not get a very tangible figure, far less that of a sectarian god. These merge into the Brahman, Prajapati or Pitamaha of the epic-Puranic literature, but fail to answer to the definition of a sectarian god, so that no cult grows around the resultant image. In Part IV the general characteristics of the Puranic pantheon are analysed. Here, on the one hand, there are innumerable regional, functional divinities, tutelary gods and goddesses, village-or disease-gods, and also gods for different occasions in life, while on the other hand there is the lofty Triad, which thanks to the predominance of philosophy, is frequently stated to be three facets of the same supreme being.

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**Comparative Mythology - Jaan Puhvel - 1987**

In myth, author Puhvel argues, a human group expresses the thought patterns by which it formulates self-cognition and self-realization, attains self-knowledge and self-confidence, explains its own sources and sometimes tries to chart its destinies. Here, Puhvel unravels the prehistoric origins of the traditions of India and Iran, Greece and Rome, of the Celts, Germans, Balts, and Slavs. Utilizing the methodologies of historical linguistics and archaeology, he reconstructs a shared prehistoric religious, mythological, and cultural heritage. Several traditions as well as on recurrent themes give life to the book as both a general introduction and a detailed reference.--From publisher description.

**A Comparative Study of Myths and Legends of Formosa Aborigines - Tingrui He - 1971**

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**International Encyclopaedia of Mythology - J. A. MacCulloch - 2015-02-02**

As these volumes appear one by one they afford a vast field not only for comparative study of mythologies of various races. They offer also a fruitful field where the varying forms of expression of the same impulses of human lives play over a wide surface and grow abundantly under many climes and conditions. There is a striking similarity in the themes or motives which manifest themselves through the mythologies of the most varied and the most remote peoples. There is a marked abundance of the same sort of symbolism which is utilized to give expression to the same elements of belief, worship, conflict. All of these represent the adjustment of the human race, under whatever external conditions, to the world in which it lives and its reactions in its interrelations man with man. There is nothing to equal this fantastic achievement in terms of the breadth of the coverage of Races. The comprehensive volumes are given to the myths of the ancient Celts, the Armenians, the East Indians and the mighty Persians, the Pagan tribes of Africa, the Chinese, the Indians, the Malay-Polynesian people, and Australians, the American Indians, the Mexicans, the Egyptians, and the peoples of Burma, Siam, and Annam, etc. The set pretty well succeeds in its goal to include all of humanity. The text is extremely detailed but very readable; none of the turgid prose so often associated with academia. The volumes contain numerous illustrations, both in the text and as plates.

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The cyclic myth is a temporal schema of the unity of man and the cosmos. It identifies man with the periodic becoming and perpetual regeneration in nature, and guarantees personal duration against the flux of time. It has imprints on every sphere of human experience in Chinese and Western cultures. The author first traces the origin, formation, abstraction and presentation of the cyclic myth in Chinese mythology, ritual, philosophy and literature, and confirms that the cyclic ontology is the core of Chinese culture. He then adumbrates the transmutation of the cyclic mentality in the cultures. The author first traces the origin, formation, abstraction and presentation of the cyclic myth in Chinese mythology, ritual, philosophy and literature, and confirms that the cyclic ontology is the core of Chinese culture. He then adumbrates the transmutation of the cyclic mentality in the cultures. The author first traces the origin, formation, abstraction and presentation of the cyclic myth in Chinese mythology, ritual, philosophy and literature, and confirms that the cyclic ontology is the core of Chinese culture. He then adumbrates the transmutation of the cyclic mentality in the cultures. The author first traces the origin, formation, abstraction and presentation of the cyclic myth in Chinese mythology, ritual, philosophy and literature, and confirms that the cyclic ontology is the core of Chinese culture. He then adumbrates the transmutation of the cyclic mentality in the cultures. The author first traces the origin, formation, abstraction and presentation of the cyclic myth in Chinese mythology, ritual, philosophy and literature, and confirms that the cyclic ontology is the core of Chinese culture. He then adumbrates the transmutation of the cyclic mentality in the cultures.
influenced by the historical legacies of raced and gendered exploitation. This study addresses the historical, folkloric, and mythological references within the texts to forward the argument that by fostering a critical discussion of the intersections and interactions of multiple oppressions Butler and Hopkinson embrace hybrid identities and use speculative fiction to explode boundaries of race and gender in service of feminist visions that critique social hierarchies and domination.

The Truth of Myth - Tok Thompson - 2020

"To the student of myth: This book attempts to provide a concise overview of the theoretical approaches to studying mythology, both in theory and in everyday life. Whether one is interested in a particular myth or mythic traditions, or understanding comparative mythology more broadly, or even the subject and overview of mythology as a whole, this text attempts to provide a clear and understandable introduction to some of the better tried and true approaches, as well as to address some of the perennial problems and points of confusion. To embark on the study of myth is to join a noisy chorus of scholars, both present and past, in an attempt to better understand the meaning of some of the most important, intriguing, and at times puzzling narratives that humankind has ever crafted. We hope this text will help provide you with the theoretical background and tools to allow for a rich, full study of mythology in all its myriad forms. To the teacher of myth: Myth has been the source of a great deal of theoretical disagreement and confusion as well. We have tried to address some of the controversies by appealing to a close and careful consideration of the data, which at times helps keep lofty theorizing firmly anchored in the real world. Additionally, we have tried to present a historical background to the study of myth, which should also help illuminate the close relationships between a society, and that society's views of myth. Mythology does not occur without people: it is only with a strong grounding in the study of humankind that we can hope to make progress in our understanding. Where doubt within the scholarly community has arisen, we have tried to pay attention to both sides of the debates. The resulting text is intended to be a detailed, yet engaging, introduction to the study of world mythology, and a scholarly counterweight to popular, unscientific views. Our experience in teaching myth is that the most vexing issues stem from the several strained if not contradictory connotations that the term myth carries. Is myth archaic, or is it part of all societies and thus modern as well? Is it part of religion or science, or does it contrast with these? Most vexingly, does myth designate falsehood, or the highest forms of truth-those that form the core, guiding principles of particular societies' eschatologies, or the natural world? There is also the double signification of the term mythology, which points to both an academic tradition and the object studied by that tradition. Our view is that while such antinomies are unlikely to be resolved in the foreseeable future, much can be gained by locating and identifying them and by attempting to understand how and why they have emerged. We hope that this approach not only lends clarity to the concept of myth, but also serves to energize the study to which we now turn"--

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Religion in the widest sense may be defined as man’s attitude towards the unknown, and the stores of human thought furnish the clue from which must be traced the development of those great systems of religion that have at different periods been professed by the majority of men. Under the term religion we must include, not only beliefs in unseen spiritual agencies, but numerous customs, superstitions, and myths which have usually been regarded, by both travellers and students, as worthless and degrading, till within a comparatively recent period, only by taking account of such, and comparing usages common among tribes far removed from the influence of civilisation with survivals in other parts of the world, can we arrive at any definite knowledge regarding the world’s earliest systems of thought. In both ancient Greece and Italy the union of royal title with priestly functions was common. At Rome the tradition was, that the king was not only the high priest of the religious festivals, but also the priest of the state religion. In ancient Egypt the high priest was also the king. From this and the evidence of other ancient nations the conclusion is forced, that in the earliest states the king was considered the chief religious officer, and that under the influence of civilisation with survivals in other parts of the world, we can arrive at any definite knowledge regarding the world’s earliest systems of thought.

American Hero-Myths - Tok Thompson - 2020

This little volume is a contribution to the comparative study of religions. It is an endeavor to present in a critically correct light some of the fundamental conceptions which are found in the native beliefs of the tribes of America.

American Hero-Myths - Daniel G. Britton - 2013-10-23

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Mothers, Myths, and Monsters - Nicole A. Pierce - 2013

Octavia Butler’s Dawn and Nalo Hopkinson’s Midnight Robber use myth and legend in feminist projects of reclamation and negotiation. Each novel encompasses a culturally informed vision of future societies impacted by patriarchal and hegemonic structures alongside engagements with the
that it is made for its own sake, with no theory to maintain or illustrate. The particular societies' engagements of the cosmos and life within it? There is also the double signification of the term mythology, which points to both an academic tradition and the object studied by that tradition. Our view is that while such antinomies are unlikely to be resolved in the foreseeable future, much can be gained by locating and identifying them and by attempting to understand how and why they have emerged. We hope that this approach not only lends clarity to the topic of myth, but also serves to energize the study to which we now turn--

A Comparative Study of Roman Catholic Myths and Traditional Cameroonian Beliefs and Myths - Brunhilda Nzo-Nguty - 1992
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A Comparative Study of the "Popol Vuh" and Myths of the Southeastern American Indians - Carol Jean Luce - 1975
A Comparative Study of the "Popol Vuh" and Myths of the Southeastern American Indians - Carol Jean Luce - 1975
A Comparative Study of Eskimo Mythology - Frank J. Essene (Jr.) - 1947
A Comparative Study of Eskimo Mythology - Frank J. Essene (Jr.) - 1947
Myth Into Art - H. A. Shapiro - 2002-11-01
Myth Into Art is a comparative study of mythological narrative in Greek poetry and the visual arts. Thirty of the major myths are surveyed, focusing on Homer, lyric poetry and Attic tragedy. On the artistic side, the emphasis is on Athenian and South Italian vases. The book offers undergraduate students an introduction both to mythology and to the use of visual sources in the study of Greek myth.

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Mythological and Artistic Studies - Erik Reenberg Sand - 1999
This Symposium volume discusses mythological and art studies from all quarters of the earth and all ages has not hitherto been attempted; for several important parts of the field, no satisfactory works exist in English, while in some there is none in any language. That no comparable work exists of this scope and nature is the justification for this massive undertaking. The intrinsic interest of the subject is very great; for better than almost anything else the idea of Gods reveal men's first notions about their world and the powers at work in it, and the relations between men and those powers. They show what things in their surroundings early engaged men's attention; what things seemed to them to need explanation; and how they explained them. A comprehensive collection like the present lends itself to comparative studies of single myths or systems of myths among different and widely remote peoples. It is one of the merits of this collection that it is made for its own sake, with no theory to maintain or illustrate. The names of the contributors are a sufficient guarantee of the thoroughness and trustworthiness of their work. The volumes are amply illustrated, not for the sake of making picture books, but for the legitimate purposes of illustration - a feature which will add much to the usefulness as well as to the attractiveness of the series. Taken all in all, therefore, the INTERNATIONAL ENCYCLOPAEDIA OF GODS AND GODDESSES may safely be pronounced one of the most important enterprises of this age of co-operative scholarship.

International Encyclopedia of Gods and Goddesses - Alice Werner - 2011-10-21
There are many good books on the mythology of particular peoples or races, Ancient and modern, and much material accessible in books of travel and works on ethnology and religion; for classical antiquity excellent dictionaries of mythology exist. There are also books of narrower or wider range on comparative mythology, besides many in which myth and custom have been pressed into the service of theories of society, civilization, and religion, or are adduced for the illustration of art and archaeology. But a comprehensive collection by competent scholars of Gods and Goddesses from all quarters of the earth and all ages has not hitherto been attempted; for several important parts of the field, no satisfactory works exist in English, while in some there is none in any language. That no comparable work exists of this scope and nature is the justification for this massive undertaking. The intrinsic interest of the subject is very great; for better than almost anything else the idea of Gods reveal men's first notions about their world and the powers at work in it, and the relations between men and those powers. They show what things in their surroundings early engaged men's attention; what things seemed to them to need explanation; and how they explained them. A comprehensive collection like the present lends itself also to comparative study of single myths or systems of myth among different and widely remote peoples. It is one of the merits of this collection that it is made for its own sake, with no theory to maintain or illustrate. The names of the contributors are a sufficient guarantee of the thoroughness and trustworthiness of their work. The volumes are amply illustrated, not for the sake of making picture books, but for the legitimate purposes of illustration - a feature which will add much to the usefulness as well as to the attractiveness of the series. Taken all in all, therefore, the INTERNATIONAL ENCYCLOPAEDIA OF GODS AND GODDESSES may safely be pronounced one of the most important enterprises of this age of co-operative scholarship.

American Hero-Myths - Daniel G. Brinton, - 2018-03-04
From the preface This little volume is a contribution to the comparative study of religions It is an endeavor to present in a critically correct light some of the fundamental conceptions which are found in the native beliefs of the tribes of America So little has heretofore been done in this field that it has yielded a very scanty harvest for purposes of general study It has not yet even passed the stage where the distinction between myth and tradition has been recognized Nearly all historians continue to write about some of the American hero gods as if they had been chiefs of tribes at some undetermined epoch and the effort to trace the migrations and affiliations of nations by similarities in such stories is of almost daily occurrence How baseless and misleading all such arguments must be it is one of my objects to set forth At the same time I have endeavored to be temperate in applying the interpretations of mythologists I am aware of the risk one runs in looking at every legend as a light or storm myth My guiding principle has been that when the same and that a very extraordinary story is told by several tribes wholly apart in language and location then the probabilities are enormous that it is not a legend but a myth and must be explained as such It is a spontaneous production of the mind not a reminiscence of an historic event The importance of the study of myths has been abundantly shown of recent years and the methods of analyzing them have been established with satisfactory clearness The time has long since passed at least among thinking men when the religious legends of the lower races were looked upon as trivial fables or as the inventions of the Father of Lies They are neither the one nor the other They express in image and incident the opinions of these races on the mightiest topics of human thought on the origin and destiny of man his motives for duty and his grounds of hope and the source history and fate of all extern We are delighted to publish this classic book as part of our extensive Classic Library collection. Many of the books in our collection have been out of print for decades, and therefore have not been accessible to the general public. The aim of our publishing program is to facilitate rapid access to this vast reservoir of literature, and our view is that this is a significant literary work, which deserves to be brought back into print after many decades. The source of the vast majority of titles in the Classic Library have been scanned from the original works. To ensure a high quality product, each title has been meticulously illustrated - a feature which will add much to the usefulness as well as to the attractiveness of the series. Taken all in all, therefore, the INTERNATIONAL ENCYCLOPAEDIA OF GODS AND GODDESSES may safely be pronounced one of the most important enterprises of this age of co-operative scholarship.

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Huichol Mythology - Robert M. Zingg - 2015-08

Best known for their ritual use of peyote, the Huichol people of west-central Mexico carried much of their original belief system into the twentieth century unadulterated by the influence of Christian missionaries. Among the Huichol, reciting myths and performing rituals pleases the ancestors and helps maintain a world in which abundant subsistence and good health are assured. This volume is a collection of myths recorded by Robert Zingg in 1934 in the village of Taxpan and is the most comprehensive record of Huichol mythology ever published. Zingg was the first professional anthropologist to work with the Huichol, and his efforts to trace the migrations and affiliations of nations by similarities in such stories is of almost daily occurrence. How baseless and misleading all such arguments must be it is one of my objects to set forth at the same time I have endeavored to be temperate in applying the interpretations of mythologists I am aware of the risk one runs in looking at every legend as a light or storm myth. My guiding principle has been that when the same and that a very extraordinary story is told by several tribes wholly apart in language and location then the probabilities are enormous that it is not a legend but a myth, and must be explained as such. It is a spontaneous production of the mind not a reminiscence of an historic event. The importance of the study of myths has been abundantly shown of recent years, and the methods of analyzing them have been established with satisfactory clearness. The time has long since passed at least among thinking men when the religious legends of the lower races were looked upon as trivial fables, or as the inventions of the Father of Lies. They are neither the one nor the other. They express, in image and incident, the opinions of these races on the mightiest topics of human thought on the origin and destiny of man. His motives for duty and his grounds of hope and the source history and fate of all external are. Certainly the sincere expressions on these subjects of even humble members of the human race deserve our most respectful heed, and it may be that we shall discover in their crude or coarse narrations gleams of a mental light which their proud Aryan brothers have been long in coming to, or have not yet reached. The prevalence against all the ideas impressed on them by Christianity to a monopoly of religious truth--a claim nowise set up by its founder--has led to extreme injustice toward the so-called heathen religions. Little effort has been made to distinguish between their good and evil tendencies, or even to understand them. I do not know of a single instance on this continent of a thorough and intelligent study of a native religion made by a Protestant missionary."

American Hero-Myths, a Study in the Native Religions of the Western Continent - Daniel Britton - 2015-02-26

From the preface: This little volume is a contribution to the comparative study of religions. It is an endeavor to present in a critically correct light some of the fundamental conceptions which are found in the native beliefs of the tribes of America. So little has heretofore been done in this field that it has yielded a very scanty harvest for purposes of general study. It has not yet even passed the stage where the distinction between myth and tradition has been recognized. Nearly all historians continue to write about some of the American hero-gods as if they had been chiefs of tribes at some undetermined epoch, and the effort to trace the migrations and affiliations of nations by similarities in such stories is of almost daily occurrence. How baseless and misleading all such arguments must be it is one of my objects to set forth at the same time I have endeavored to be temperate in applying the interpretations of mythologists I am aware of the risk one runs in looking at every legend as a light or storm myth. My guiding principle has been that when the same and that a very extraordinary story is told by several tribes wholly apart in language and location then the probabilities are enormous that it is not a legend but a myth, and must be explained as such. It is a spontaneous production of the mind not a reminiscence of an
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Fossils and Myths - Louis Barry Rosenblatt - 1983

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The Big Myth - 2007

The Big Myth provides educational materials on the comparative study of world creation mythology. It is designed for use in European primary school classrooms. Myths are told using Flash animation, and the web site includes myths from nine cultures. Also included in the web site are: a mythology section, links and bibliography for further research, a Write Your Own Creation Myth section for students, a teacher's guide and a discussion forum.

The Big Myth - 2007

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