

## Primal Myths

This illustrated collection of essays examines early Native American contact with European explorers, fishermen, and traders in “Norumbega,” the sixteenth-century name of the Atlantic coast of New England near the Penobscot River in Maine. This coast was the focus of several French and English voyagers seeking a northwest passage and other avenues to riches and treasure. A tacit division gradually emerged: the French concentrated on the region north of the Penobscot and the English on the lands to the south. The 100 illustrations in this book come largely from the Osher Map Library at the University of Southern Maine and include many rare early maps (1500–1800). Ten are reproduced in full color.

Historically, the Bible has been used to drive a wedge between the spirit and the body. In this provocative book, David Carr argues that it can--and should--do just the opposite. Sexuality and spirituality, Carr contends, are intricately interwoven: when one is impoverished, the other is warped. As a result, the journey toward God and the life-long engagement with our own sexual embodiment are inseparable. Humans, the Bible tells us, both male and female, were created in God's image, and eros--a fundamental longing for connection that finds abstract good in the pleasure we derive from the stimulation of the senses--is a central component of that image. The Bible, particularly the Hebrew Bible, affirms erotic passion, both eros between humans and eros between God and humans. In a sweeping examination of the sexual rules of the Bible, Carr asserts that Biblical "family values" are a far cry from anything promoted as such in contemporary politics. He concludes that passionate love--our preoccupation therewith and pursuit thereof--is the primary human vocation, that eros is in fact the flavoring of life.

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The relationship between traditional myths, fairytales and current fiction novels featuring women as crime-solvers is examined in this critical study. Using theories from Joseph Campbell, C.G. Jung and others, the author asserts that plots and imagery in these novels conform to quest narratives outlined in classical myths and traditional fairytales. Narcissus, Medusa, Orpheus and Orestes are a few of the figures emerging in today's mystery fiction. Among the mystery authors discussed are Patricia Cornwell, Amanda Cross, Sue Grafton, P.D. James, Sara Paretsky and Julie Smith. After establishing the anatomy of a mystery, the text discusses many myths, rituals and rites associated with mysteries, including myths of identity, religion and rites of initiation.

The Sacred Santa is an inquiry into the religious dimension of postmodern culture, seriously considering the widespread perception that contemporary culture witnesses a profound struggle between two antithetical systems -- a collision of two worlds, both religious, yet each with vivid visions of the sacred that differ radically with regard to what the sacred is and what it means to human life and social endeavor.

To the ancient Greeks the universe consisted of earth, air, fire, and water. To Saint Augustine it was the Word of God. To many modern scientists it is the dance of atoms and waves, and in years to come it may be different again. What then is the real Universe? History shows that in every age each society constructs its own universe, believing it to be the real and final Universe. Yet each universe is only a model or mask of the unknown Universe. Originally published in 2003, this book brings together fundamental scientific, philosophical, and religious issues in cosmology, raising thought-provoking questions. In every age people have pitied the universes of their ancestors, convinced that they have at last discovered the ultimate truth.

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Does the modern model stand at the threshold of discovering everything, or will it, like all the rest, come to be pitied?

This important study of the published and unpublished writings of Scotland's most brilliant and controversial nineteenth-century theologian focuses on his concern to situate biblical religion within the context of the primal religions of Israel's neighbours. The book explores the implications of the relationship between the Christian faith and primal religion. Robertson Smith has still a contribution to make to contemporary discussion of the phenomenology of the Christian faith and Christian responses to religious pluralism.

Written by an international team of acclaimed folklorists, this reference text provides a cross-cultural survey of the major types and methods of inquiry in folklore. \* Contains contributions from major scholars such as David Leeming, Linda Degh, and Dan Ben-Amos \* Numerous photographs bring the subject material to life \* More than 300 entries, each concluding with a bibliography of references \* Over 50 sidebars provide biographical information on major folklore collectors and scholars

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"Having completed commentaries on all of the New Testament books, a remarkable feat in itself, Witherington now offers ... a two-volume set on the theological and ethical thought world of the New Testament. The first volume looks at the individual witnesses, while the second examines the collective witness"--

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The most revered work composed in Old English, Beowulf is one of the landmarks of European literature. This handbook supplies a wealth of insights into all major aspects of this wondrous poem and its scholarly tradition. Each chapter provides a history of the scholarly interest in a particular topic, a synthesis of present knowledge and opinion, and an analysis of scholarly work that remains to be done. Written to accommodate the needs of a broad audience, A Beowulf Handbook will be of value to nonspecialists who wish simply to read and enjoy Beowulf and to scholars at work on their own research. In its clear and comprehensive treatment of the poem and its scholarship, this book will prove an indispensable guide to readers and specialists for many years to come.

Focuses on authors: Nahman of Bratslav, Isaac Meir Dik, I.L. Peretz, Sholem Aleichem, Der Nister, Itzik Manger, and Isaac Bashevis Singer.

Volume 1 discusses dogmatics, the Trinity, the identity of God, creation, sin, and Christology.

What makes something mythic? What do mythic events and narratives have to do with us? In *Mythology*, David Leeming offers an unusual and effective approach to the subject of mythology by stressing universal themes through myths of many cultures. This anthology collects a wide array of narrative texts from the Bible to English literature to interpretations by Joseph Campbell, C.G.

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Jung, and others, which illustrate how myths serve whole societies in our universal search for meaning. Leeming illustrates the various stages or rites of passage of the mythic universal hero, from birth to childhood, through trial and quest, death, descent, rebirth, and ascension. The arrangement of texts by themes such as "Childhood, Initiation and Divine Signs," "The Descent to the Underworld," and "Resurrection and Rebirth" strip mythic characters of their many national and cultural "masks" to reveal their archetypal aspects. Real figures, including Jesus and Mohammed, are also included underlining the theory that myths are real and can be applied to real life. This edition is updated to include additional heroine myths, as well as Navajo, Indonesian, Indian, Chinese, and African tales.

For a full list of entries and contributors, sample entries, and more, visit the [Routledge International Encyclopedia of Women website](#). Featuring comprehensive global coverage of women's issues and concerns, from violence and sexuality to feminist theory, the Routledge International Encyclopedia of Women brings the field into the new millennium. In over 900 signed A-Z entries from US and Europe, Asia, the Americas, Oceania, and the Middle East, the women who pioneered the field from its inception collaborate with the new scholars who are shaping the future of women's studies to create the new

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standard work for anyone who needs information on women-related subjects. Joseph Keene Chadwick taught at the University of Hawai'i until his untimely death at the age of thirty-seven in 1992. He was a gifted teacher and scholar of Irish literature. He was also an early advocate for gay studies and Pacific literature, and an accomplished translator. In addition to many published essays on these topics, he left an unfinished book manuscript on William Butler Yeats' theory of tragedy. This volume, which includes two chapters from his book on Yeats, presents Chadwick's early interventions into the areas of Irish and gay studies and translation alongside commissioned essays and work by contemporary scholars and writers, including Frank McGuinness, Witi Ihimaera, George Haggerty, and Elizabeth Butler Cullingford.

Explores the ways in which Jewish American poetry engages persistent questions of modern Jewish identity.

Annotation.

In order to reconcile the discrepancies between ancient and modern cosmology, confessional scholars from every viewpoint on the interpretation of the early chapters of Genesis agree that God accommodated language to finite human understanding. But in the history of interpretation, no consensus has emerged regarding what accommodation entails at the linguistic level. More precise consideration of how the ancient cognitive environment functions in the informative intention of the divine and human authors is necessary. Not only does relevance theory validate interpretative options that are inherently most probable within the primary communication situation, but the application of relevance theory can also help disentangle the complexities of dual authorship inherent in any model of accommodation. The

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results also make a salutary contribution to the theological reading of Scripture.

Julian Barnes's work has been marked by great variety, ranging not only from conventional fiction to postmodernist experimentation in such well-known novels as *Flaubert's Parrot* (1984) and *A History of the World in 10 1/2 Chapters* (1989), but also from witty essays to deeply touching short stories. The responses of readers and critics have likewise varied, from enthusiasm to scepticism, as the substantial volume of critical analysis demonstrates. This Readers' Guide provides a comprehensive and accessible overview of the essential criticism on Barnes's work, drawing from a selection of reviews, interviews, essays and books. Through the presentation and assessment of key critical interpretations, Vanessa Guignery provides the most wide-ranging examination of his fiction and non-fiction so far, considering key issues such as his use of language, his treatment of history, obsession, love, and the relationship between fact and fiction. Covering all of the novels to date, from *Metroland* (1981) to *Arthur and George* (2005), this is an invaluable introduction to the work of one of Britain's most exciting and popular contemporary writers.

Buttrick presents a complete homiletic that focuses on how sermons form in consciousness and how the language of preaching functions in the communal consciousness of a congregation. His "phenomenological" approach marks a sharp departure from older homiletics.

The Athiest's Primer is a concise but wide-ranging introduction to a variety of arguments, concepts, and issues pertaining to belief in God. In lucid and engaging prose, Malcom Murray offers a penetrating yet fair-minded critique of the traditional arguments for the existence of God. He then explores a number of other important issues relevant to religious belief, such as

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the problem of suffering and the relationship between religion and morality, in each case arguing that atheism is preferable to theism. The book will appeal to both students and professionals in the philosophy of religion, as well as general audiences interested in the topic. The essays focus upon popular culture as it is informed by ancient and current mythic images, narratives, personalities, icons and archetypes. Topics include: the cult status of the serial sex killer; sexual murder as a contemporary form of religious sacrifice; pornography as an everyday narrative underlying not only sexism, but also racism, homophobia, and militarism; the relation of incest to nuclearism; pornography and the sacred; cyborg myth; and subtextual presence of ancient goddess figures in contemporary narratives, including that of Princess Diana.

Presented in an A-Z format this is an authoritative guide to media education in all its aspects. This book began with a conviction based on the perception of the enormous number of quite detailed resemblances between the major religious myths and legends of the world. Many of these resemblances had been spotted before but it was the author's conviction that, taken as a whole, they could not be attributed to accident alone: they were simply too numerous to be the product of coincidence and must be traceable in some way back to a common originating source, a proto-myth, in other words, from which the many myths of the world have derived. In the late 1980s the author began to try to reconstruct what this proto-myth might have been and locate where and when it might have emerged. Increasingly, the evidence seemed to point to its having been an ancient matriarchal creation myth, featuring an earth and a moon goddess, the double-headed goddess of the title, in a cosmogony that explained the origin of the universe in a mythical form. The source of the proto-myth appears to have been

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Palaeolithic and European, or at least Eurasian, certainly in the northern hemisphere, although it was not until the European Neolithic Age between 8000 and 3000 BC that it reached its apogee as a unifying myth of a great goddess-worshipping cult that stretched from Ireland to the Indus Valley. The book charts the reconstruction of the myth and describes in passing the kind of society in which it once held sway. Based on years of historical research, the book is written in an accessible style. The motivating hypothesis, though, is none the less well defended for that and seems to be amply justified on the basis of the evidence cited.

J.D. Lewis-Williams, one of the leading South African archaeologists and ethnographers, excavates meaning from the complex mythological stories of the San-Bushmen to create a larger theory of how myth is used in culture. He extracts their “nuggets,” the far-reaching but often unspoken words and concepts of language and understanding that are opaque to outsiders, to establish a more nuanced theory of the role of these myths in the thought-world and social circumstances of the San. The book -draws from the unique 19th century Bleek/Lloyd archives, more recent ethnographic work, and San rock art;-includes well-known San stories such as The Broken String, Mantis Dreams, and Creation of the Eland;-extrapolates from our understanding of San mythology into a larger model of how people create meaning from myth.

This biography of Primal Scream, by infamous rock journalist Kris Needs, is an incisive and impassioned account of one of the world’s wildest bands. Primal Scream anecdotes are numerous and unparalleled in their hilarious excess. This unique brand of chaos usually occurs when they’re on the road, and has been witnessed at firsthand by the author. He has incorporated his experiences into a book which is as much a fly-on-the-wall witness as a group

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biography. However, Primal Scream's reputation often overshadows their *raison d'être* – the music. It is widely accepted that they made one of the greatest, most influential albums of all time in 1991's *Screamadelica*, which redefined and eroded the divide between rock'n'roll and dance music. The supporting cast throughout their nineteen-year history reads like a who's who of living legends: from Funkadelic's George Clinton, Tom Dowd (the man who produced almost every great Stax/Atlantic soul record) and Memphis session icon Jim Dickinson, to Led Zeppelin's Robert Plant, reggae luminaries Augustus Pablo and Adrian Sherwood, and *Trainspotting* author Irvine Welsh. *The Scream* lays bare the band's musical influences, examining their roots via exclusive interviews and detailed analysis of their albums.

An accessible introduction to the complex topic of Myth. Ellwood examines theories, meanings and interpretations, all of which are structured around a typical programme of study.

The largest part of the world's food comes from its soils, either directly from plants, or via animals fed on pastures and crops. Thus, it is necessary to maintain, and if possible, improve the quality—and hence good health—of soils, while enabling them to support the growing world population. *The Soil Underfoot: Infinite Possibilities for a Finite Resource* arms readers with historical wisdom from various populations around the globe, along with current ideas and approaches for the wise management of soils. It covers the value of soils and their myriad uses viewed within human and societal contexts in the past, present, and supposed futures. In addition to addressing the technical means of maintaining soils, this book presents a culturally and geographically diverse collection of historical attitudes to soils, including philosophical and ethical frameworks, which have either sustained them or led to their degradation. Section I describes major challenges associated with climate change, feeding the increasing world

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population, chemical pollution and soil degradation, and technology. Section II discusses various ways in which soils are, or have been, valued—including in film and contemporary art as well as in religious and spiritual philosophies, such as Abrahamic religions, Maori traditions, and in Confucianism. Section III provides stories about soil in ancient and historic cultures including the Roman Empire, Greece, India, Japan, Korea, South America, New Zealand, the United States, and France. Section IV describes soil modification technologies, such as polymer membrane barriers, and soil uses outside commercial agriculture including the importance of soils for recreation and sports grounds. The final section addresses future strategies for more effective sustainable use of soils, emphasizing the biological nature of soils and enhancing the use of "green water" retained from rainfall.

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In *The Tribe of Witches* a wide-ranging theoretical framework for understanding the major cults worshipped amongst the Iron-Age tribal group called the Dobunni, later known as the Hwicce, was put forward. Towards the end of the tribe's lifespan the mother goddess of the Dobunni was introduced. In *A Dreaming for the Witches* the cults which worshipped the tribal deities are explored more fully. The surviving textual data and archaeological material are reviewed, and

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what we know of the Dobunni pantheon, using predominantly Welsh sources placed in a wider European context, is discussed. The Roman period process of interpretatio is explored, along with European traditions of mythical animals and plants which created our underlying cultural tales and traditions. The Tribe introduced the Matrona of the Dobunni; this work gets to grips with the tribal father. The sacred landscapes accounted for by Nennius are investigated, and the mythical landscape around Gloucester revealed. Finally, a discussion is put forward which places the cults of the Dobunni at the heart of the Christian grail myths.

In Chinese Mythology, Anne Birrell provides English translations of some 300 representative myth narratives selected from over 100 classical texts, many of which have never before been translated into any Western language. Organizing the narratives according to themes and motifs common to world mythology, Birrell addresses issues of source, dating, attribution, textural variants, multiforms, and context. Drawing on exhaustive work in comparative mythology, she surveys the development of Chinese myth studies, summarizes the contribution of Chinese and Japanese scholars to the study of Chinese myth since the 1920s, and examines special aspects of traditional approaches to Chinese myth. The result is an unprecedented guide to the study of Chinese myth for specialists and nonspecialists alike. This examination of the heroic journey in world mythology casts the protagonist as a personification of nature—a “botanical hero” one might say—who begins the quest in a metaphorical seed-like state, then sprouts into a period of verdant strength. But the hero must face a mythic underworld where he or she contends with mortality and sacrifice—embracing death as a part of life. For centuries, humans have sought superiority over nature, yet the botanical hero finds nothing is lost by recognizing that one is merely a part of nature. Instead, a

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cyclical promise of continuous life is realized, in which no element fully disappears, and the hero's message is not to dwell on death.

A study of the landmark television program The Simpsons which focuses on the show's dual roles as subversive political satire and mainstream mass media hit.

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