

Myth, Ritual and Religion Part 2



Andrew Lang

Myth Ritual And Religion 1901

Andrew Lang



Myth Ritual And Religion 1901:

Myth, Ritual and Religion Andrew Lang, 1887 *Myth Ritual and Religion* is a classic mythology studies text by Andrew Lang. When this book first appeared in 1886, the philological school of interpretation of religion and myth, being then still powerful in England, was criticised and opposed by the author. In *Science*, as on the Turkish throne of old Amurath, succeeds the philological theories of religion and myth; have now yielded to anthropological methods. The centre of the anthropological position was the ghost theory of Mr Herbert Spencer, the Animistic theory of Mr E R Tylor, according to whom the propitiation of ancestral and other spirits leads to polytheism and thence to monotheism. In the second edition of 1901 of this work, the author argued that the belief in a relatively supreme being anthropomorphic was as old as and might be even older than animistic religion. When this book first appeared in 1886, the philological school of interpretation of religion and myth, being then still powerful in England, was criticised and opposed by the author. In *Science*, as on the Turkish throne of old Amurath, succeeds the philological theories of religion and myth; have now yielded to anthropological methods. The centre of the anthropological position was the ghost theory of Mr Herbert Spencer, the Animistic theory of Mr E R Tylor, according to whom the propitiation of ancestral and other spirits leads to polytheism and thence to monotheism. In the second edition of 1901 of this work, the author argued that the belief in a relatively supreme being anthropomorphic was as old as and might be even older than animistic religion. This theory he exhibited at greater length and with a larger collection of evidence in his *Making of Religion*. Since 1901, a great deal of fresh testimony as to what Mr Howitt styles the All Father in savage and barbaric religions has accrued. As regards this being in Africa, the reader may consult the volumes of the *New Series of the Journal of the Anthropological Institute* which are full of African evidence not as yet discussed to my knowledge by any writer on the History of Religion. As late as May for July 1906, No 66, Mr Parkinson published interesting Yoruba legends about Oloron, the maker and father of men, and Oro, the Master of the Bull Roarer. *Myth, Ritual and Religion* - Andrew Lang, 2008-03. Andrew Lang (1844-1912) was a prolific Scots man of letters, a poet, novelist, literary critic and contributor to anthropology. He is now best known as the collector of folk and fairy tales. He was educated at the Edinburgh Academy, St Andrews University and at Balliol College, Oxford. As a journalist, poet, critic and historian, he soon made a reputation as one of the ablest and most versatile writers of the day. Lang was one of the founders of the study of Psychical Research, and his other writings on anthropology include *The Book of Dreams and Ghosts* (1897), *Magic and Religion* (1901) and *The Secret of the Totem* (1905). He was a Homeric scholar of conservative views. Other works include *Homer and the Epic* (1893), a prose translation of *The Homeric Hymns* (1899) with literary and mythological essays in which he draws parallels between Greek myths and other mythologies, and *Homer and his Age* (1906). He also wrote *Ballades in Blue China* (1880) and *Rhymes a la Mode* (1884). **Myth, Ritual, and Religion** Andrew Lang, 2014-04-11. Andrew Lang (1844-1912) was a prolific Scots man of letters, a poet, novelist, literary critic and contributor to anthropology. He is now best known as the collector of folk and fairy

tales He was educated at the Edinburgh Academy St Andrews University and at Balliol College Oxford As a journalist poet critic and historian he soon made a reputation as one of the ablest and most versatile writers of the day Lang was one of the founders of the study of Psychical Research and his other writings on anthropology include *The Book of Dreams and Ghosts* 1897 *Magic and Religion* 1901 and *The Secret of the Totem* 1905 He was a Homeric scholar of conservative views Other works include *Homer and the Epic* 1893 a prose translation of *The Homeric Hymns* 1899 with literary and mythological essays in which he draws parallels between Greek myths and other mythologies and *Homer and his Age* 1906 He also wrote *Ballades in Blue China* 1880 and *Rhymes la Mode* 1884 *Myth, Ritual and Religion* Andrew Lang,2014-03 This Is A New Release Of The Original 1901 Edition ***Myth, Ritual, and Religion*** Andrew Lang,2015-02-23 **Friedrich Max Müller and the Role of Philology in Victorian Thought** John R. Davis,Angus Nicholls,2019-05-16 The German comparative philologist Friedrich Max Müller 1823 1900 was one of the most influential scholars in Victorian Britain Müller travelled to Britain in 1846 in order to prepare a translation of the Rig Veda This research visit would turn into a lifelong stay after Müller was appointed as Taylor Professor of Modern Languages at Oxford in 1854 Müller's activities in this position would exert a profound influence on British intellectual life during the second half of the nineteenth century his book length essay on *Comparative Mythology* 1856 inspired evolutionist thinkers such as Herbert Spencer and Edward Burnett Tylor and made philology into one of the master sciences at mid century his debates with Charles Darwin and his followers on the origin of language constituted a significant component of religiously informed reactions to Darwin's ideas about human descent his arguments concerning the interdependence of language and thought influenced fields such as psychology neurology paediatrics and education until the end of the nineteenth century his theories concerning an Aryan language that purportedly predated Sanskrit and ancient Greek led to controversial debates on the relations between language religion and race in the Indian subcontinent and beyond and his monumental 50 volume edition of the *Sacred Books of the East* helped to lay the foundations for the study of comparative religion Müller's interlocutors and readers included people as various as Alexander von Humboldt Darwin George Eliot Matthew Arnold Friedrich Nietzsche Ferdinand de Saussure Ernst Cassirer Mohandas K Gandhi and Jawaharlal Nehru This volume offers the most comprehensive and interdisciplinary assessment of Müller's career to date Arising from a conference held at the German Historical Institute in London in 2015 it brings together papers by an international group of experts in German studies German and British history linguistics philosophy English literary studies and religious studies in order to examine the many facets of Müller's scholarship This book was originally published as a special issue of the *Publications of the English Goethe Society* ***The Science of Religion in Britain, 1860-1915*** Marjorie Wheeler-Barclay,2010-10-21 Marjorie Wheeler Barclay argues that although the existence and significance of the science of religion has been barely visible to modern scholars of the Victorian period it was a subject of lively and extensive debate among nineteenth century readers and audiences She shows how an earlier generation of scholars in Victorian Britain

attempted to arrive at a dispassionate understanding of the psychological and social meanings of religious beliefs and practices a topic not without contemporary resonance in a time when so many people feel both empowered and threatened by religious passion and provides the kind of history she feels has been neglected Wheeler Barclay examines the lives and work of six scholars Friedrich Max Müller Edward B Tylor Andrew Lang William Robertson Smith James G Frazer and Jane Ellen Harrison She illuminates their attempts to create a scholarly non apologetic study of religion and religions that drew upon several different disciplines including anthropology sociology the classics and Oriental studies and relied upon contributions from those outside as well as within the universities This intellectual enterprise variously known as comparative religion the history of religions or the science of religion was primarily focused on non Christian religions Yet in Wheeler Barclay's study of the history of this field within the broad contexts of Victorian cultural intellectual social and political history she traces the links between the emergence of the science of religion to debates about Christianity and to the history of British imperialism the latter of which made possible the collection of so much of the ethnographic data on which the scholars relied and which legitimized exploration and conquest Far from promoting an anti religious or materialistic agenda the science of religion opened up cultural space for an exploration of religion that was not constricted by the terms of contemporary conflicts over Darwin and the Bible and that made it possible to think in new and more flexible ways about the very definition of religion

The Evolution of the Messianic Idea William Oscar Emil Oesterley, 1908 Ritual Catherine Bell, 2009-12-29 From handshakes and toasts to chant and genuflection ritual pervades our social interactions and religious practices Still few of us could identify all of our daily and festal ritual behaviors much less explain them to an outsider Similarly because of the variety of activities that qualify as ritual and their many contradictory yet in many ways equally legitimate interpretations ritual seems to elude any systematic historical and comparative scrutiny In this book Catherine Bell offers a practical introduction to ritual practice and its study she surveys the most influential theories of religion and ritual the major categories of ritual activity and the key debates that have shaped our understanding of ritualism Bell refuses to nail down ritual with any one definition or understanding Instead her purpose is to reveal how definitions emerge and evolve and to help us become more familiar with the interplay of tradition exigency and self expression that goes into constructing this complex social medium International University Lectures: Language. Religion, 1909

Introduction to the History of Religions Crawford Howell Toy, 2018-04-04 Reproduction of the original Introduction to the History of Religions by Crawford Howell Toy History of Politics and Economics Howard Jason Rogers, 1906

West African Secret Societies Frederick William Butt-Thompson, 1929 **Comparative Religion** Louis Henry Jordan, 1905 **Empire of Religion** David Chidester, 2014-03-19 How is knowledge about religion and religions produced and how is that knowledge authenticated and circulated David Chidester seeks to answer these questions in *Empire of Religion* documenting and analyzing the emergence of a science of comparative religion in Great Britain during the second

half of the nineteenth century and its complex relations to the colonial situation in southern Africa In the process Chidester provides a counterhistory of the academic study of religion an alternative to standard accounts that have failed to link the field of comparative religion with either the power relations or the historical contingencies of the imperial project In developing a material history of the study of religion Chidester documents the importance of African religion the persistence of the divide between savagery and civilization and the salience of mediations imperial colonial and indigenous in which knowledge about religions was produced He then identifies the recurrence of these mediations in a number of case studies including Friedrich Max Müller's dependence on colonial experts H Rider Haggard and John Buchan's fictional accounts of African religion and W E B Du Bois's studies of African religion By reclaiming these theorists for this history Chidester shows that race rather than theology was formative in the emerging study of religion in Europe and North America Sure to be controversial *Empire of Religion* is a major contribution to the field of comparative religious studies *Catalogue of the*

Reference and Lending Departments: General literature and fiction Port Elizabeth Public Library (Port Elizabeth, South Africa),1906 W. Robertson Smith and the Sociological Study of Religion T. O. Beidelman,2016-09-30 William Robertson Smith 1846-94 was one of the most profound and versatile Victorian thinkers a principal figure in the development of social anthropology and the founder of modern sociology of religion In *W Robertson Smith and the Sociological Study of Religion* T O Beidelman a renowned anthropologist and ethnographer relates Smith's personality and career to the radical nature of his investigations His study contains the only readily available account of Smith's life and represents the only attempt to place Smith's work within the contemporary perspective of the field of social studies Professor Beidelman discusses how Smith introduced to Britain the revolutionary interpretations in the fields of biblical and Semitic literary studies first formulated by Continental scholars as well his original views on the interrelationship between human psychology social structure and history The author also reviews the intellectual background and basic themes of Smith's work the impact that it had upon his contemporaries and the later influence that his theories had upon such diverse thinkers as Durkheim Mauss Hubert Frazer Radcliffe Brown Evans Pritchard and Freud In his *Lectures on the Religion of the Semites* his last and most famous work Smith sought to define the essential nature of religious behavior and he approached the analysis of social institutions through comparative and historical studies This is a problem that remains central to social anthropology and the general methods by which Smith endeavored to clarify it are still employed today Professor Beidelman indicates the ways in which Smith may still be read with profit and he supplements his study with an extensive bibliography of works by and about this influential thinker

Communion of Man with God Robert Nicol Cross,1915 **Aphrodite and Venus in Myth and Mimesis** Nora Clark,2015-04-01 *Aphrodite and Venus in Myth and Mimesis* is a broad flexible source book of comparative literature and cultural studies It promotes the wide ranging presence and impact of prominent idiosyncratic personalities in fabled goddess mythology and its emphatic notions of endearment and allure The book brings together seven hundred acknowledged

sources drawn from successive historical global and literary eras including principal commentaries along with factual information and important renditions in art prose and verse within and beyond mainstream western culture A lengthy detailed introduction presents a copious documented preview of the viable adaptation and mimesis of divine characterization and its respective centrality from the long distant past to the present day Myth rarely latent demonstrates varied modes of expression and open ended flexibility throughout the six comprehensive chapters which illuminate and probe in turn aspects of the ideological presence sensibilities trials and triumphs and interventions of the goddess whether sacred or profane Particular literary extracts and episodes range across ancient cultures alongside quite recent expressions of hermeneutics blending myth with the contemporary in the multi layered reception or admonishment of the goddess whether by one designation or the other As such this book is wholly relevant to all stages of the evolution and expansion of a dynamic European literary culture and its leading authors and personalities

The Russian Folktale by Vladimir Yakovlevich Propp Vladimir Yakovlevich Propp, 2012-09-12 Vladimir Propp is the Russian folklore specialist most widely known outside Russia thanks to the impact of his 1928 book Morphology of the Folktale but Morphology is only the first of Propp's contributions to scholarship This volume translates into English for the first time his book The Russian Folktale which was based on a seminar on Russian folktales that Propp taught at Leningrad State University late in his life Edited and translated by Sibelan Forrester this English edition contains Propp's own text and is supplemented by notes from his students The Russian Folktale begins with Propp's description of the folktale's aesthetic qualities and the history of the term the history of folklore studies first in Western Europe and then in Russia and the USSR and the place of the folktale in the matrix of folk culture and folk oral creativity The book presents Propp's key insight into the formulaic structure of Russian wonder tales and less schematically than in Morphology though in abbreviated form and it devotes one chapter to each of the main types of Russian folktales the wonder tale the novellistic or everyday tale the animal tale and the cumulative tale Even Propp's bibliography included here gives useful insight into the sources accessible to and used by Soviet scholars in the third quarter of the twentieth century Propp's scholarly authority and his human warmth both emerge from this well balanced and carefully structured series of lectures An accessible introduction to the Russian folktale it will serve readers interested in folklore and fairy tale studies in addition to Russian history and cultural studies

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