

# GASTER

- myths = lover's talk, light conversation
- "primitive peoples" differentiate between fairy tales and religious tales with functional purpose.
- Malinowski Myth in Primitive Psychology
- myth is used; tale is told
- Gaster: relation of ritual to stories
- story generalizes the specific need of ritual
- ritual is punctual but the circumstance that calls it forth is universal
- ritual is both temporal & trans-temporal
- myth validates the ritual and generalizes it
- concept of mythopoeia (making myth)
- Ernst Cassirer Language & Myth
- synthetic intellect, conceptualization → science
- impressionistic, sensual side, affective → myth
- no constant definition in myth
- pre-logical mind (survives in Dreams?) - Lévi-Bruhl
- no! - tales of miraculous ~~facts~~ <sup>events</sup> presuppose logic, otherwise you'd have no story!
- dreams are disordered logic
- idiom of myth - no concept of one cosmos
- Genesis does not describe how existence was created, rather, the creation of things
- no concept of nature (5th cent B.C.; Lucretius)
- impact of everything is extrinsic
- man is a receiving end of an infinite number of external powers
- no such thing as cosmogony
- these manipulators were regarded as beings
- not to be confused with personification
- deliberate "fictation"
- man's relation to world is a social one
- Apollo is that which makes the sun act upon man
- typology of myth
- myth expresses a concern; a paradigm of one's own situation
- translation of an immediate event into continuing existence
- applicability, not historical veracity is important
- applicability is what makes a myth "true"

- every myth expresses a concern

- classification by concern

1. relate immediate experience to continuity of experience; a sense of where he's at in time and place; punctual → trans-temporal

- ① How did phenomena come into being?
- ② How did being begin?
- ③ Characteristics of men & animals
- ④ How did the community receive its structure
- ⑤ What is future of man after death?  
(Related to one's definition of life; some peoples deny death)
- ⑥ Eschatology - future of the world (cyclic or linear time)
- ⑦ How does life renew itself
- ⑧ Mythification of history (eg. hist. career of Moses)  
(transformation into ideal archetypes)

Myth not purely literary phenomenon

- the representation of things punctual by things durative

- language of myth

1. subjective

2. ~~is~~ instead of categories, individual things

- religion = synthesis of thought, emotion & behaviour whereby under sanction man attempted to formulate & regulate his place in the scheme of things

- mythology = early man's attempt to formulate his place.

- ancient poetry written for the multitudes

- stories interspersed with song

- eg. Miriam's song in Exodus; Jonah chap II who utters Psalms in the belly of the whale.

- meaning of the story changes in each generation

- transmutation of myth

- eg. Cain & Able

- ~~1/2~~ = smith ~~1/2~~ = herdsman

- all throu the world, v smith is sacrosanct

- the metals could fell the demons

- smiths can only marry one another, like magicians

- ~~\*~~ iron can ward off evil → knife under pillow

oral  
excitation  
& myth

- why is the smith nomadic, sacrosanct, why does he wear a mark on his brow?
- biblical narrator took the story of the Rival Brothers to explain this (from Sumerian 3rd millennium B.C.)
- genre of debates between two craftsmen, seasons
- $\text{רִיבֵי-עוֹשֵׁי}$  = debate between rich & poor
- in original version of Cain - Able there was a debate between the brothers (the gap in v text)
- sometimes proper names are no longer understood
- names may be symbolic (Lystetrafa = demobilization)
- $\text{רִיבֵי}$  = coquette [from the Arabic]
- $\text{יִרְבָּאֵל}$  = (Jerubaal) = feller
- myths are used for moralization
- Leviathan is simply a mythological figure when used in Isaiah; actually a subterranean dragon that brings the floods.

The Oldest Stories in the World by Theodor Gaster Beacon  
Mythologies of the Ancient World ed Kramer  
Before Philosophy chap 1.

- ancient peoples don't have a fixed year
- year <  $\acute{e}\alpha\rho$  Greek springtime
- measure time in indefinite leases
- "There are 4 new yrs. in the yr." [Bavli Rosh Hashana]
- leases are granted to a place, not a community
- topocosm = world-place
- the unit in religion is everything in a place
- no belief in laws of nature
- something has to be done - everyone in concert
- seasonal pattern in ritual
- performance of that pattern = religion
- Four Stages

1. mortification: ceremonies symbolize the end of the community; abstinence, public offices closed down, fasts; king is deposed; a few days before harvest; suspended animation not considered as part of calendar; excreta

- a slave is appointed temporary king
- 2. Purgation ceremony - confession of sins  
Spiritual "blotting paper" floated down the river  
clean all the houses; new furniture
- Romans celebrated the new harvest by sweeping out  
= Februar
- Yom Kippur is the preliminary to Sukkot
- scapegoat: everyone confesses sins, three times
- miasma (taint) has to be removed
- transferred onto an animal; does not remove the guilt
- Babylonians cut the head off an ox with which he cleaned the wall of Temple & sending it off into Euphrates.

- ③. Rea Invigoration: mock battle between "Life" and "Death" etc. Ritual combat
- killing the dragon of the subterranean waters
  - sexual promiscuity to promote fertility
- ④ Jubilation - great feast
- cf com-panion < panis [bread]
  - eventually, the KING has to do the things that the community originally did as a whole

## THE BOOK OF WORDS

April 29, 1929, Fennelhead, Syria discovery  
of Ras Shamra tablets (Ugarit)  
~ 1900 - 1250 B.C

- about 20 tablets in poetry; 2 1/2 lines with 3 beats
- POEM OF BAAL
- Myth of the Disappearing & Appearing God
- God = fertility
- offended, then leaves the earth or else banished
- accounts for winter or summer drought
- God has to be lured back
- Banished & Returned God [Persephone]
- Dying & Returned God
- Russian festival of burying clay doll in autumn

- little girls dressed in black perform a dirge
- 3 days later girls return & dance around
- "He has arisen!" - then dig up Ostrakonko
- in Kumaira do it on St John's Day.
- Jeremiah says that when Jehochim dies, no one will lament him with 1/3k 1/2k [Oh Adonis]

Three forms of N-Year Myth

① Full form

② Combat-installation

③ Removal - restoration of fertility God

- Ras Shamra Poem of Baal = eg. of full form  
ANET EL is supreme

Upper Air → ~~El~~, Baal [Zeus]  
All water → Yam, Nahar [Poseidon]  
deserts → Mōt, lifelessness [Hades]

- whoever brings uncultivated land under cultivation then its yours
- each god claims the earth
- El awards the earth to the sea
- Astarte takes Yam to task for becoming too possessive
- Baal fights the dragon for not assaulting his sister!
- Kasher [trim, ready for use], adroit & cunning, the smith makes 2 weapons, thunderbolts to help Baal
- Baal knocks down Yam, then his sister Anat the virgin
- ① Nana, the older woman who runs everything Ashera
- ② Astarte = newly-wed
- ③ Anat = the teenager ~ 10 yrs old
- Ashtar the Formidable is suggested to take Baal's place. Cannot fill Baal's shoes
- made deputy of the earth
- Ashtar = artificial irrigation
- I Kings chap 8 & Bk of Nehemiah
- both temples dedicated at Autumn festival when rains begin; Solomon recites a psalm
- end of Bk of Zachariah (read on Sukkot)
- adoration of YHWH is part of autumnal festival

- a solemn ritualistic myth can degenerate into entertainment
  - eg. English Wakefield plays, almost bawdy
  - function of ritual is not only to express but to impress
  - public festivals, from their very inception, have a dramatic, entertaining aspect.
  - Pope Gregory's letter to the missionaries: don't stop the existing customs; transmit them!
  - Gaster calls this burlesquing of sacred customs
  - eg. medieval morality plays
- // Anchor books The Origin of Attic Comedy by Cornford ed by Gaster

- drama starts out as religious everywhere in the world
- Greek drama at Dionysian ~~feasts~~ festivals.
- began with a hymn → prologue to a play
- liturgia = ritual plays supported by the wealthy citizens
- Gilbert Murray suggests that all Greek drama goes back ultimately to ritual patterns
- Jane Harrison Ancient Art & Ritual
- Cornford: everyone of Aristophanes' comedies have weddings & references to ritual

p. 406

Canaanite play ~ 1350 B.C.E.

- designed for a harvest festival around June
- associated with dairy products (cf ritual eating of yogurt)
- grain storer - official title
- entertaining angels unawares - Elijah, Jesus, birth of Orion
- "Little Table Spread Yourself" Grimm
- regnant constellation in month of June = Gemini [twins]

### History of the Study of Mythology

- Euhemerus 5th cent B.C. Greek
- all the gods existed in real men
- Plato: allegorical interpretation
- Christians: preparations for, gospels
- preparing man for ultimate revelation

- all the myths are moral tales
- 17th cent: all classical myths are really biblical
- Wolf on Homer: possibility of double authorship
- 1790-1850 Romantic Revival
- age of national reawakening followed by an artistic revival to rediscover the "folk."
- Bishop Percy Reliques of Old English Poetry
- Herder "national spirit"
- Müller: mythology is a disease of language
- Andrew Lang: anthropology, not philology is the key to mythology

- Mythology = alternative to logical dialectical thinking
  1. is there a faculty of - human mind that can project images and then expand on them
  2. what conditions - images of imagination
    - cultural context
  3. concerns: why are these stories told?

- salvation = state of being whole
- man has been impaired; built-in frustration
- Christianity based on idea of unfulfilled man
- original sin - man's proclivity to evil
- Zoroastrianism = in-built polarity in everything
- evil = flipside of good; complete dualism
- social conditioning of imagery
- Gehinnom = typology, projection of a heathen ritual
- burning children to Moloch.
- Sinai = how natural law comes into being
- laws written on tablets (small) = "broadcast it"
- stepmothers in fairy-tales conditioned by adoption laws
- Cinderella - slipper of "ver" [old French for fur]

- concerns Babylonian myth: god calls together all
- the others and delegate powers; just as it was done in reality.

## History of Study of Mythology

Greeks: mythology = study of stories

1. - narrative stories told by rhapsodists  
- Euhemerus (4th cent): distorted history  
- Huet, French Archbishop  
Samuel Bochart (1599- ) } revived Euhemerus
2. - Allegorical interpretation  
- Francis Bacon (1609)
3. Apologetic - Christian  
- mythology, a part of ancient religion  
- merely dry - runs before ultimate revelation
4. Science of mythology 18th cent  
- Vico, Guiseppe (1688-1744) Naples  
- myth = fantasy, an independent non-intellectual function of the mind  
- later picked up by Cassirer Language & Myth  
- Schelling, Fritz: mythology = simplified philosophy  
- Jacob & William Grimm: mythology = national culture
5. Symbolists  
- G.F. Krenetzer (d 1851)  
- mythology = opium of people passed on by priests  
- political function of mythology  
- Max Müller ↔ Lang

Herman Usener: Gods represent 3 diff instincts

1. instant gods: assumed being responsible for a particular occurrence; not permanent, named figures given - name of general gods → misleading
2. departmental gods; not monotheistic personifications of objects
3. personal gods

Wellcker (1868): all gods are variant representations of one deity



- B. Malinowski : mythology is functional
- 1. Kukwanebo : stories told for amusement
  - 2. Libwogwo : " of our ancestors, saga
  - 3. Liliu : sacred stories acted out in ritual ; recited by priests = myth
- Lévy-Bruhl : primitive mentality reflected in mythology
  - pre-logical stage : nature is a society
  - I-Thou relation to world
  - primitive thinks of a mythical past where things happen simultaneously ; present, future
  - myth is outside of this world
  - Mircea Eliade : Myth & Reality
  - all myths revert to a primal authority
  - does not distinguish between prototype = origin and archetype = general situation lifted from sequence of time.
  - first mother vs. motherhood
  - Jung : archetype is the general situation particularized

## HITTITES 1700 - 1250 BC

- ancient inhabitants of Turkey
- of Exodus ~ 1300
- Indo-European lang.
- invaded Asia Minor ~ 1750 either from Afghanistan or from Caucasus
- East → Aryans in India ; West → Hittite
- Proto-Hittites = real guys
- Boghaz Kewi : site of Hattusas 80 miles east of Ankara ; where tablets discovered 1915
- written in Babylonian cuneiform
- had assimilated religious terms from the people they had conquered

# HITTITE MYTHS

## BABYLONIAN

- discovered in 1850

### I Storm God & Illuyankas the Dragon

- recited Puruli festival = Festival of the Earth
- dragon slaying ~~was~~ = subjugation of - floods
- son asks to be slayed & by his father for violating law of hospitality
- Nerik = cultic centre
- chief god takes his seat "over the well"
- subterranean waters, it was believed, come in autumn
- ∴ put the lid on them
- cf Talmudic destruction of v foundation & love under Temple א'בב יאכ
- Psalm 29 אב' הוה א' ה' ∴

- Part II: the goddess comes down to earth & sleeps with a mortal to have him fight v dragon.
- after v victory, v goddess builds a little hut on top of a remote mountain
- leaves him for 12 days & warns him not to open windows
- he wants out; she burns it down with him inside

#### :xplanation

- mortal must acquire divine power in order to conquer v dragon
- danger: if he went back home → humans would become divine & vice versa.
- cf Genesis chap 6:1-3: God limits man's life to prevent man's divinity

### II Appeal to Absent God to Return

- Ps 91:4 the arrow that flies by day
- bride wears a veil to disguise herself from demons
- charms are recited in times of crisis
- telling of narrative spells → precedent of god's return
- mugessat = moaning

### Myth of Telipinu the Disappearing God

- Telipinu, - spirit of fertility suddenly missing
  - all gods search for him, including an eagle
  - wind god came to Telipinu's usual abode
  - Queen Goddess: but women's wit are sharper than men
  - she summons a bee to sting & cure him
  - when stung, Telipino wreaks havoc
  - sympathetic magic used
  - Kamru Serpas, goddess of black magic
    - As water is outpoured ...
    - And can never be gathered together
    - So to shall your anger
    - Never be gathered together
- cf Abigail meeting David
- open the windows & formula of Telipinu's wrath to depart → horizon
  - proceedings end at a banquet; where king & queen preside
- cf Andrew Lang's The Homeric Hymns "The Rape of Persephone"

### III Story of Monster Ullikunni

- see "Oldest Stories of - World"
- Kamartbi planned to take vengeance on - storm god for kicking him out of heaven.
- child of stone created to destroy storm god

### IV Story of Gurparanzah

- River Tigris [Aranzah], a raging ~~the~~ torrent
- sequence of events suggests a seasonal festival of the rising waters
- contest of archery a part of seasonal festival = combat of seasons; held in spring

### V Story of Mt Pishisha

- Ishtar raped in her sleep by Pishisha
- the mountain pleads for mercy
- explains why a certain mountain range is constantly lashed by winds & yields no vegetation

## VI Hadamud the Dragon

- voracious hunger at birth
- Ishtar intervenes & arouses his lust & pretends to seduce him;
- earlier than Exodus
- belonged to older strata of v-conquered people

## CANAANITE MYTHS

- much freer in a story than a myth
- ritualistic elements of v-myth must remain

// Stith Thompson: Motif-Index  
A.H. Krappe The Science of Folklore

- myths survive → cult of myths = religion
- rather than a preoccupation with the issues / concepts which originally became mythologized
- not that social law is grounded in natural law but the myth of Sinai
- Christology, not Christianity
- myth vs. concern
- God = v-mythological construct of a religious concern

Jesus as Christ - Jewish messianism

Jesus as Logos - Platonism

Jesus as Son of Man - second Adam

Jesus will fight the dragon Leviathan - ancient myth

- mythology today obscures rather than clarifies our concern
- mythology is the natural vehicle of religion
- ∴ let us remythologize
- today religion & mythology vie with each other
- our scriptures were ~~do~~ not written by ourselves
- we have a deposit of faith - a package deal
- our contemporary myths are being expressed in theatre and art.
- religion lang = symbol ; mythology is a contemporary symbol system
- we suffer under past contemporary symbols
- can we formulate a contemporary mythology

→ time - place - form  
relation

- existence is not continuous
- how long does "now" last
- is there a continuous subject going thru all moments
- no human beings; only subjects of moments
  
- last house on 111th & Riverside Drive 10E
- we have emotion — moving out
- Hebrews have imotion — moving in
- demon = any external agent of a psychic state (Greek)
- a neutral term
- sense is - divine element in man - biblical
- God is reality as realized
- God is a term which belongs to ✓ empirical world
- for ✓ absolute to be understood by ✓ brain, it has to be phenomenologicalized.
- all statements made about God are really statements about His actions.
- confusion of absolute & abstract
- is God something deducted out of particulars?
- is God a mental abstraction from empirical phenomena or is he an ontological reality who comes into play thru empirical phenomena.
- can you ever show that God is ✓ cause of history or ✓ process of history?

two levels in OT

- ① immediate sense - historical
  - ② universal significance
- the relevance to us is ②, i.e. the mythology
  - what is it that makes ✓ past significant for - present?
  - that it is mythologized.
  - paradigmatic value of past persons & events.
  - evoke - significance of past events
  - history is a form of myth

## OT MYTH

- ① features of ancient stories don't necessarily survive w original significance; transmutation of meanings
  - ② those survival - things we survive in a culture for their fun aspect; basis of folklore; heritage of lang we doesn't mean a damn thing to them  
Egypt = Rahab in bible (ancient ~~god~~ dragon); a philological relic; didn't actually believe in him.
- when is a myth alive or dead?
  - eg. Saul: Cramp has seized me! what does it mean - is it a myth or a metaphor?

Tablets of Stone - laws were promulgated & written on clay tablets

- Mr. Natural Law gave the laws to Moses.

1. Law - outline model society from transcendental authority
2. History - ongoing process of God links events together
3. Myth - take ANE stories & paradigmaticize them; imbue them with wider significance

### Biblical Presuppositions

1. God is personal
2. Man is limited - [The Fall]; no original sin but built-in restriction of death because man is created lower than the angels (Ps. 8); no need for salvation; man must not try to be a god.
3. Events & phenomena are determined by God's attitude to Man; course of history not pre-determined; what determines God's plan is His reaction to man's behaviour
  - man & God must cooperate
4. The Good Old Days - it was better in our fathers' days
  - days of the desert ↔ urban civilization

Garden of Eden = oasis → Paradise

Armageddon = Har Meggido

Messiah = anointed one; King & High Priest

- 586 when state came to an end both positions became defunct; hope of reinstatement of one of - two

- Dead Sea Scrolls - both "messiahs" are accepted
- Paul can't decide whether Jesus is Davidic or Priestly
- later added a chapter in Mathew I Jesus is traced thru female line back to David
- Paul: Jesus will be v Priest in Heaven
- Testament of Judah: military & spiritual Messiah
- Jesus as sacrifice, vicarious atonement
- sacrifice was a social phenomenon in Israel
- Temple was City Hall
- giving a sacrifice was like paying taxes, not tribute
- Sin offering - taking blood of an animal; Priest dips fingers into blood & place a drop in ear lobe & finger of v sinner.
- sacrifice as mechanism for purification
- a man who has lost something
- sin = to fall short, miss v mark kot
- you need "new blood" to revive
- any impairment of v personality; recovered byer, woman after childbirth
- Jesus is mechanism whereby man can be freed of his moral sin analogous to biblical "sin offering"
- Paul not satisfied with this image
- Paschal lamb imagery also introduced
- Mithra the Bull of Roman legionaries became a mystery religion
- 331 BC - Alexander took all the Eastern states
- their own gods had let them down
  1. national religion - we all worship v same god
  2. emperor is God
  3. lady luck is what makes the world go round
  4. Astrology
  5. our whole world has collapsed - how to be born again without really dying - mystery ~~to~~ religions
- taken from old agricultural rituals
- death & rebirth of King → our own regeneration
- blood bath ritual in a cave = imitation of Mithra slaughtering the bull

## Eschatology

1. new creation
2. second adam
3. defeat of old dragon
4. judgement
5. resurrection
6. descent of heavenly jerusalem down to earth
7. abundance of fertility

- all features of New Year
- mythic projection into indeterminate future
- Urzeit Endzeit Equation
- eschatology was cosmogony in - future tense

## critique of Before Philosophy

- Zen Buddhist: you cannot know things; you can only know about things - intellectual categorization
- Frankfurt: this conceptualization is Greek
- before that people described things subjectively
- influenced by Lévi-Bruhl
- emotional, not intellectual relationship to phenomena
- social relationship to the world = pre-logical mind
- things have to be ordered reasonably
- in myth, illogic is the basis

### critique:

1. - deduced solely from ANE poetry
2. - analysing poetry, not mentality
2. - based on poetic texts! how did they build pyramids?
2. - how about their astronomical (Sumerian) analyses?
3. - confusing alogical with illogical
3. - confuse conceptual with stylistic metaphor
- conceptual - when you really believe that something can be transferred into something else: I am a packhorse
- stylistic - I am the packhorse 'round here
- Fire, be my judge do not conceptual; it means just as fire makes decisions by fire, so may my judgement be true
- saying something in a few words instead of in many



4. fairy-tales are proof of a logical mind
- they occur to demonstrate - extraordinary qualities of - hero
  - presupposes a logical conception
  - fairy tale = logic deliberately inverted

Cassirer: the collective ego

- originally posited by Levi-Bruhl who later recanted
- "I" means the body politic
- yes: primitive religion is a communal enterprise
- duty, not belief
- even in the personal ceremonies, these were designed for society, not participant
- wedding = establishing a household in community
- death is an accident, not natural occurrence
- we must be parted from - dead to prevent contamination
- religious man animated by communal sense
- does not mean that he has no personal self

C. J. J. Webb Collective Ego

community = unitas + com

- fused unity, not monolithic one
- diff. between union & unity
- isn't community but communio
- communion of interest plus separate identity

Worship - submissive attitude of an inferior to superior

- cultic acts - have no worship-status
- Gaster rejects concept of "ancestor worship"
- confusion of demon as negative when it is neutral
- King = mediator between community & powers of nature
- Albright's confusion of universal and general
- Frankfort's " of poetry & mythopoeia
- apotropaic - conversion rites; turn away evil
- became a catch-all for all rituals keeping away demons
- phobias are personified as demons
- when you have a crisis you are on a receiving line of demons
- demons = rationalization of crisis

termino-  
logical  
ambiguity

- the phobia dictates v religious rite
- the demons are a later stage of rationalization
- ∴ reduce a theory to its terminological ambiguity

### Gilgamesh Epic

- masterpiece of ANE literature
- quoted extensively, even by Isaiah
- written around independent stories
- mentioned in King Lists of Uru [Erech]
- Sumerian stories not included in standard ~ 2500 BC
- lower Mesopotamia; pre-Semitic inhabitants
- seal cylinders with Gilgamesh's picture
- worn around v neck or wrist, used for signatures
- name of owner plus mythological scenes
- each story originally complete in itself, not episodic
- stories put together → cadre
- eg. 1001 Nights, Search for Holy Grail
- 1795 Wolf proved that Iliad was inconsistent in itself
- same is true of Gilgamesh
- in some stories nine days elapse (< Sumerian) in others seven (< Semitic).

pedantic  
better

- The Babylonian Genesis Heidel Chicago Univ Press
- Spiser Pritchard's ANE Texts
- The Epic of Gilgamesh Penguin excellent paraphrase

Theme: search for immortality

- Uruk has been dug up [= Gen 10 Erech]
- G. 2/3 man 1/3 divine
- goddess created Enkidu [God of Life] 1/2 man 1/2 animal  
sp fight G.
- thru cohabitation with a prostitute he becomes a man
- the two of them come into town on N.Year's day



Humbaba's eye  
A gorgon

- Humbaba's name is ~~onomatopoeic~~ onomatopoeic
- Hu-wa-wa in Hittite = huff-and-puff
  - various options open to man to make life pleasurable
    1. a life in a pleasure park - refuses
    2. Sidure in wayside inn [= maiden, miss] get away from it all with a middle-aged woman
    3. Uthnapishtim ostensibly has secret of immortality
      - tells the Noah story
      - wins immortality for this act
    4. Undersea plant for youthful old age - herb eaten by a serpent
    5. conclusion - man is destined to live with all his limitations

- translated into Hittite, Hurrian, school boy version discovered three yrs ago in Meggido.
- not a myth but a story
- incident of Enkidu trying to stop G. from claiming - bride has mythic significance
- ~~character~~ Enkidu = imposter (= Arab, Negro in later folklore)
- also contrast between civilized G. & wild & woolly Enkidu = Jacob & Esau.

- sympathetic magic - things that were once connected, remain connected [Frazer]
- extended personality - Gaster's theory of magic
- most people identify self with body
- personality - anything it evokes you in - mind of another person.
- Egyptians talked about footprints, <sup>shadow</sup> blood, breath, voice
- ∴ man could never die
- how to reunite these elements, - body being dead?
- this explains essence of magic
- names are omens; if you know - name you control
- beginning charms & with God's name
- envoûtement - obtaining an object of another person to control his personality

- your clothing is just as much you as your body is
- personality of jaundice is its yellowness
- if one can draw off that yellowness & transfer it onto something else - a yellow stone - you can be cured
- agate attracts yellowness just as jaundice does
- transference of constituent qualities
- personality of jaundice is not confined to - quality of jaundice
- Thou shalt not take the name of God in vain
- but all appellations are arbitrary!
- does not mean: do not use v name YHWH
- you are not to underestimate nature; v enormous manifestations of God in the world
- penumbra image - obligation to round out v image penumbral image

① God as creative force - use image of father as generator - personae of God

② God as that which makes man homo sapiens - represented as God in man or son, offshoot

③ God as ongoingness of v world, continuous creativity in things = Holy Spirit

- three manifestations of God in the world: philosophically sound.
- paradigm of # 2 runs into trouble
- man's body gets in v way, its being crucified but is never killed
- Jesus becomes historical paradigm for all of us: God-Man
- now you have v problem of penumbral image
- how did God get into v womb of a woman?
- you've compromised yourself!
- now God has to be historically embodied in man, not only philosophically.
- you need a resurrection, virgin birth etc.
- you lose Christ in Jesus
- instead of magnificent paradigm - a cult of Jesus
- $\gamma\omega\lambda\gamma$  = a mechanism to acquire personality
- Jewish concept of freedom - no representation without taxation
- no freedom but v yoke of v Law

- עוֹנֵן לְעוֹנֵן - there is no present without the past
- when does "now" begin
  - nothing ever dies completely
  - we should talk of a deposit of images, not faith
  - robbing a child of religion is to rob him of imagination
  - if you reject v premise that frustration is an abnormal state of being, v whole Christian thesis fall thru
  - Zoroastrian sup: this is a normal state of polarity
  - we're limited as human beings, not imperfect human beings.
  - religions is a posture; philosophy a postulate
  - religion idealizes the practical (myth)
  - ritual practicalizes the ideal, universal

### Use of Myth in Jesus Story

- Pettazone "The Truth of Myth" - validity of application
- what makes Gospels religious is that it's mythified
- for orthodox Christians it is religious because it is myth historicized.
- Gospel claims - fulfillment of OT prophecy
- ∴ presentation to Jews, in terms of "Jewish tradition"
- "And thus the scripture was fulfilled"
- Micah: Bethlehem is v nearest city but messiah will be born there "
- ∴ Jesus was born in Bethlehem
- not prophecy, but prefiguration
- v dominate situations in Jesus' career have been comprehended by the Prophets
- you are recognizing Jesus in Prophets but - latter did not foresee it.
- a typological analogy
- certain people can see a situation universally = this faculty is - Holy Spirit
- comprehensive, timeless vision - divine inspiration, prophet.
- prophecy = ability to transcend time & place
- ① Myth of the Messiah
- ② Returning Hero Myth
- - great hero is always partly divine

- never dies, but is "translated"
- eg. King Arthur, Gilgamesh, Enoch was an immortal
- Moses (Ascension of Moses), Isaiah martyred in a tree but his soul was taken to heaven
- Samaritans believe that Moses will return

### ③ Virgin Birth Myth - not Jewish

- from "birth of a new age" in mystery religions
- begins March 22nd; a doll is buried in earth
- Cult of the God Attis
- 3 day abstinence; then at midnight, candles are lit: "Rejoice, for light has been brought & we are saved!" corresponds to Easter
- New Year ritual → Christmas (3rd cent. C.E.)
- a mass to celebrate - fact that Christ was born in flesh = Roman festival of resurgent sun
- theme of - light of - world
- does not represent birth of Jesus!

### ④ Myth of the Final Battle

- read chap. 12 Daniel and last chapters of Revelation

Limitation of mythic expression -

- the representation of the punctual by trans-temporal
- every King is representation of trans-temporal figure - God
- ∴ "King has drunk the milk of a divine mother"
- concrete image compromises the ideality of myth

Archetype in Myth

- God = ideal counterpart of King
- then God, the King in mythical dimension = archetype
- divorces it of punctual representation
- Sophie Tucker - the punctualization of the Red Hot Mama
- archetype can be realized by anyone (Jung)
- not a generalization, but the opposite
- presumes ideality which is then realized

## Myth of Eternal Return

Eliade: every punctualization = reproduction of an actual occurrence

- looks for 1st occurrences instead of archetypes
- "once upon a time it happened" and so now repeats
- in illo tempore
- substituting prototype for archetype

Where does archetype come from?

- from primitive concept of time
- to us, time is one-dimensional, linear
- to a primitive, time = involvement of moment in continuities, i.e. 2-dimensional
  1. immediate
  2. continual
- existence cannot be limited
- experience is limited, momentary
- archetype = highest common factor, inherent
- generalization = lowest common denominator
- the moment is indivisible
- myth places the "now" in a context of real time

## Typology of Myth

- since mythic concept exists in ritual also, we must differentiate between literary expression & ceremonial expression of myth
- cf. Bertrand Russell: music is inaudible
- mythic story exemplifies myth, itself "inaudible"

### ① Creation Myths - explain origins

- if it is a myth, must have punctual counterpart
- has ritual counterpart in New Year events
- myth is archetypal representation
- earth was watered by upsurge from nether deep (Gen. 2)
- from Babylon; before rains begin, earth is watered from below
- involves
  - a) formation myths
  - b) cosmogonic "
  - c) metaphysical stories about origin of being.

- a) - Genesis = formation myth, no reference to a world
- b) - cosmogonic presuppose an order, integration
- c) - origin of being from non-being - very few in number
  - existence itself is rarified, philosophical idea
  - all-permeating spirit of life
  - what is animating force in life, unrelated to form
  - animation myth

## ② Hero Myths

- legend - fanciful, quasi-historical events
- fictitious history, still on empirical plane
- but heroes are invested with mythical traits
- hero = mythic figure
- people fill v role of a hero

myth - any articulation of an archetype in empirical form (Jungian)

- symbol - a throwing together; one thing can represent another
  - v quality of something beyond its outward appearance
  - less than v thing itself
- myth = representation of symbol / in ~~abstract~~ <sup>abstraction</sup> concrete form
- myth is relation, not abstraction itself
  - empiricize non-empirical
  - myths are standardized & anonymous

primary & secondary myths

- arche = beginning, basis
  - do ~~not~~ v archetype the quintessence, or in v origin?
- "a perpetual situation" = contradiction in terms
- situation & archetypes are correlative
- archetype = situation minus situs
- generalization = lowest common multiple
  - abstraction takes only common elements; from individual ~~express~~ experience of individual representor; leads to archetypes
- archetype - how material exists when no one has worked on it; mental extraction of operator's experience
- generalization = common treatment
- archetype - quality-potential, not process



myth needs:

1. archetype
2. form - symbol
3. art - genre
4. individual experience of artist

1. virgin mother of God; non-natural birth of God in man
2. Mary of Nazareth - vehicle
3. adaptability of the symbol which will fully convey meaning
4. Florentine teenager ~~of~~ <sup>or</sup> buxam broad

## GREEK MYTHOLOGY

- 19th cent view of Greek art as Wedgwood China
- Greek translated into heroic verse
- Frazer, Harrison and other anthropologists interpreted Greek civilization as popular folklore
- Andrew Lang: v dark side of Greece
- \*// - Gilbert Murray's Five Stages of Greek Religion Anchor
- Nilsson's Folk Religion in Greece
- Jane Harrison Themis (outdated)
- Charles Settman The 12 Olympians Apollo (straight)
- Guthrie In the Beginning Cornell
- Michael Grant Myths of the Greeks & Romans (Mentor)
- (in European art & lit. ; no interpretation)

- cults & worship never centralized
- poets presented a unified picture
- 20 diff. ways of worshipping each god
- Herodotus: "we had many ~~names~~ gods & they had no names until Homer came along..."
- Pelasgians - mediterranean race in Greece = prehistoric
- 1400 B.C.E - they were invaded by Indo-European Hellenes from Danube - tall & blond (Achaeans who fought against Troy)
- Dorians - uncouth
- 2 sides to Greek religion
  1. Heavenly - gods who lived up - Indo-Europ.
  2. Chthonian (earth) - mainly Pelasgian
- poets more concerned with #1

- son Hades

## Olympian Gods

Apollo - from N. fair haired

Dionysus - foreigner

Aphrodite - comes from Cyprus, virgin without divine mate; paired off with Vulcan

1. Olympus - mt. in Thessaly, N. of Greece

- 12 mts. called Olympus in Greece

2. Zeus = day, sky, made up by poets

- Uranus, Earth & Sea are - eldest gods whom Zeus deposed

- no 12 Olympian gods worshipped everywhere

- actually no more than types originally

- Zeus in Homer is immoral = father figure

- Aeschylus moralized him

- conflict of personalities in Greek plays

3. Hera : ox-eyed, from a Pelasgian cow-god

- probably means queen

3. Athena : carries shield of war also Pallas, brandisher; associated to snake

- clearly chthonic; lives near water, primal essence

- seemingly immortal → God of magic & oracles

4. Aphrodite : name inexplicable, from Cyprus

- goddess of all energy & sexuality; surrounded by seasons i.e. fertility / passion

- Judgement of Paris a much later story

- originally, no apple or Paris depicted

- originally, represented 3 options open to man

1. wisdom

2. beauty

3. manna

5. Artemis - from N. hunter; also Hecate  
sister of Apollo

- her shots are disease, all female diseases

- goddess of virginity, puberty, childbirth etc.

- Paeonia, her earliest epithet, healer → paeoni flower, a cure for female ailments, prophecy

- could she be a personification of the plant or vice versa?

6. Apollo : comes from beyond v mts. (N.)
- god of prophecy, shoots with arrows
  - is he v apple [R. Harris]? or amber from Balkans?
  - 
  - in Hesiod's Theogony 2 karpides who steal children are Aylo and Oky pto.
  - Ovid mentions stryga (screech owl) who steal children, hence Jewish ΑΙΛΩΝ, ΣΤΡΥΓΑ :

Aylo	Ab nktia
Oku pto	Amorpho
Kle bduza	Stryna

  - Kle bduza = woman thief.
  - Greeks used myths at seasonal, Dionysiac festivals
  - choros ranged on either sides of v altar
  - later : mere ceremonial act
  - still later : compulsory performances used as political message
  - Prometheus Bound written at time when issue of tyrant came up.
  - Zeus is a new king, called tyranos
  - point : to show v dictator spurning those who helped him to power.
  - nothing but talk no progressive action.
  - succession of characters :
    1. Violence & Force nail culture to a rock
    2. Arma : children of Okianos pity him, no compassion = no sharing of v cause
    3. Old Father Okianos says : accomodation = old establishment politician
    4. Io comes on ironically : that bastard Zeus; I have a fellow victim, not interested in v cause.
    5. Hermes = U Thant state department's man
    6. Prometheus does make an accomodation with Zeus ; given a separate temple as a small time fire god to keep him quiet (in Athens)
  - revolutionary is co-opted

- inevitable process of dictatorship
- Stalin deposes Trotsky
- revolutionary pioneer must make concessions
- Aeschylus uses old myths to show collapse
- likewise, Euripides' The Bacchae depicts conflict between established Church and ecstatic religion
- survival of mythology as a second religion
- eg. of witchcraft
- in Middle Ages, these witches are organized and worship the Devil in covens
- Margaret Murray The God of the Witches
- survivals of ~~of~~ ancient pagan religions (Pan)
- continued adoration of pre-Christian gods
- their covens not devoted to magic spells
- rather performer of rituals
- myth can degenerate into stories, often meaningless
- especially children's games & fairy tales
- Blind Man's Buff = ritual of choosing a victim for human sacrifice

myths that accompany structures

- myth often accompanies a hierarchy of gods or heaven-hell
- Greeks have structural myth

- I Concessive Ages: the world evolves or degenerates
- teleological myth of structural process
- sometimes introduced into a creation myth
- Genesis: man at culmination of the structure
- Babylonian structure is quite different: man is created to serve the gods
- Jacobson: Babylonian hierarchy || state hierarchy
- structure in heaven = structure on earth
- constitution of the state is validated by heavenly structure: projection
- Buddhist: above, below, Mount Meru
- lower heavens for each Indian caste!

II Constitution of Heaven

III Hierarchy of Gods

IV Constant Revolutions of the Gods

- Egyptian myths emphasize unchanging quality of things
- maat = being or - level, supreme quality of gods
- ∴ Egypt's landscape is completely flat
- Babylonian, a wild, turbulent country → rivalry between gods (structure of non-structure)
- Bible sets out to prove that √ world is a structure that can be personified in God [Mr. Universe]
- but, we'll take Israel & demonstrate mythically that this is God
- ∴ Israel identified with God
- does Lord cause history or is he history??
- apologetics or explanations?
- do Greek myths explain or are they a relic?
- gods, after 5-6th cent, became relegated to art
- actual explanations given by philosophers
- while artistic creativity uses great reservoir of myth
- Sophocles' explanation of Creon (in Antigone) is quite diff. from that of Aristotle.
- mythology survives as an archaism in Greece
- later mythographers validate √ myth by its pre-civilizational origins
- antiquity makes a place for myth
- i.e. this was a cruder form which we have superseded
- no religious law in Greece
- not obliged to worship √ gods, but expected to.
- Socrates accused of substituting rational discussion for √ worship of √ gods, the mythological Theoi.
- at what point does mythology lose credibility?
- " " " " " " cease to be functional & become ornamental?
- study architectural forms
- chapter divisions originally functional when prose was read aloud, later became purely ornamental.
- biblical prophecy metaphors taken from original gestures
- mythology becomes a conceit
- Greeks had parallel forms - mythic & philosophical

## Sources of Greek Mythology

### 1. Hesiod's Theogony (7th cent. B.C.)

- tells very few myths
- note arrangement of divine genealogy
- naturalistic progression: from primeval waters...
- trying to give a rationalization of classical mythology
- he no longer believes in them
- not writing a genuine mythology

### 2. Homer (8th cent B.C.)

- parallel structure of what happens below happens above = literary device
- but Zeus was revered ~~at~~ as a god long after Homer!
- why such a discrepancy in impression between literary & cultic evidence at same date?

### // Homer's "Hymn to Demeter"

Andrew Lang The Homeric Hymns

Loeb Classical Library

- Persephone is playing around when Hades takes her away
- Thesmophoria festival: used to act out rape of P.
- incorporated much more ancient ~~fields~~ rituals
- included passing fire over fields
- later rationalized by Demeter & Hecate running thru v fields with flames, looking for P.

when "religious" stories are told, they incorporate traditional folktales

- story: 1) plot: sequence of incidents → logical sequence  
2) series of motifs: theme of incident
- motifs are interchangeable from story to story
- motif = thematic element in a tale
- Sleeping Beauty
  1. Long Sleep 3-9 yrs.\*
  2. Waking with a kiss from fairy prince → divinity
- Samuel & Chronicles tells of David's census
- Samuel: → 7 yr drought Chronicles: 3 yrs.

\* Greeks had a 10 day week

// Jap De Vries Heroic Song & Heroic Legend Oxford pb 69  
H. Webster Rest Days

- various motifs can be used to convey a mythical idea - eg future king suckled by - breast of a goddess → divine kingship

Nessus: 1 purple lock in centre of head

- if anyone cut it off, he would die
- Scylla fell in love w Minos, King of Crete
- father objected; she cuts lock off
- Minos so ~~was~~ angry that he tied her to stern of his ship → churned to death

1. Life index motif - anything that comes out of - body = symbol of vitality

- a) breath
- b) blood "lev. the blood is the life"
- c) hair
- d) fingernails - burying the parings under a fruit tree
- e) mucus from the nose

2. Exogamy: marrying outside of group

3. Woman's face on the ship

Another version: Nessus → eagle & chases Scylla, a bird.

Bellerophon rode on Pegasus

- Antea fell in love w him
  - accused him of trying to rape her
  - father orders him to be sent ahead of army.
1. False accusation: cf Joseph & Potiphar of Armenian epic Daredevils of Sassan
  2. Uriah letter
  3. Flying Horse of Heavenly Mount of the Gods
    - Indian Vishnu, Jehova rides on a cherub
    - [Griffin]
- Pegē: spring, fountain

- water gods have a horse-like form
- Habakkuk 3:15
- the clouds are God's chariot Psalms
- To'afot = onrush of a bull (Numbers Balaam's curse)
- Ashtarot karnaim - where do the horns come from?
- in other parts of v world the crescent of the moon looks like the horns of an animal
- relation between iconography to linguistic metaphor
- symbolic portrayal in art
  1. from what culture does it come from
  2. study metaphorical expressions of that lang.
- in Babylonian, karnu = strength
- Bible: lifts up his horns
- iconography = artistic metaphor & vice versa
- eg picture of god standing next to priest, almost shaking hands
- not supplication, but installation into office
- sun god of Babylonia portrayed with rays coming out of his side & holding a kind of saw
- Shamash is also a god of justice who presides over law courts
- cf: "a clean cut decision" - gzar din
- saw, ∴ represents judicial aspect
- also v sword of justice held high by blindfolded Justice statue

### Artificial Myths or philological

- originate from folk etymology
- Deucalion & Pyrrha
- D., a very pious man, a Greek Noah
- when they come out of v ark, they are v only humans left; how to repopulate v world
- threw stones behind their back → human beings
- laos = people, stone
- ∴ a myth created to explain v relation between v 2 words
- cf Ramoth Lehi - place etiology
- Jacob's adversary is the stream ~~Bartha~~: Penm El



## ethological custom

- Yiftah's vow is an international motif
- "let me go for 2 months on the mts."
  - ∴ - daughters of Israel go out for 3 days yearly to mourn for Yiftah's daughter
  - actually a ritual to fertility god in ANE
  - 𐤓𐤕𐤁 𐤑'𐤚 = source of life, among Arabs as well
  - stories are independent originally
  - principle in adaptation of story, not its invention
    1. what is the motif in general parallels
    2. " " its application

cf Roman custom "Table to Fortune" and the laying of sweetmeats after a circumcison to God [the God of Luck] → to Elijah

## Ambivalence of symbols

- pouring blood on the ground
  1. defiles
  2. regenerates
- concept of numenus: Rudolph Otto The Idea of the Holy
- holy usually defined in moral terms
- what is operative in religion is goose pimples
- awe, rather than fear
- revive numen: anything that excites
- God is numenus in religion
- quality of awe: attracts & repels at same time
- being possessed by something tremendous
  1. numen which attracts, fascinates
  2. " " makes you tremble
- teach men the distance from God
- kadosh = to set apart in Arabic
- anything that can be regarded as holy can also be regarded as abominable
- El in Akkadian = a ghost, spook, goose-pimpler
- Theos < from the dead
- Steiner, F. Taboo Penguin
- Gaster / Frazer The New Golden Bough

Penguin

- tabu = ta [very] + pu [marked]
- especially designated from Polynesian
- the prohibition is not the taboo
- a thing is avoided because it is tabu, not reverse
- regulations not necessarily negative
- sacred ark was special in "positive" way
- tabu - social status to a thing which is numinous
- sacred = status attributed in cult to a thing which is numinous
- vestments of a priest are sacred, not holy
- ארון כבוד is ~~holy~~ sacred, its contents - holy

T548 // ~~Bar~~ Gummire, Francis The Popular Ballad Dover

- ballad = a song accompanying a dance
- song has to match the steps of the dance
- dance = long & short steps performed by a group
- Pindar's Odes written to accompany Greek games
- or choreography in words
- incremental addition
- relation of style to sitz im leben
- dirge "recited" by professional wailers
- meter "limps"
- "outdoors they lie on the ground, young men & 'old'"  
from Lamentations
- hopping dance around the bier
- epic poetry - continuous repetitions
- where style becomes completely ornamental → lit.
- C. M. Bowra Primitive Song Mentor MT499
- story accompanied by gesture
- needs words that onomatopoeically convey fear
- formulae: invitation to crowd
- constant change of language
- every generation runs out archaisms
- ∴ curious mixture of dialect
- no uniformity of style
- conservatism about standard phrases
- "Granma, what big eyes you have!"

- insertion of irrational elements otiose
- traditional elements no longer understood
- False Bride [cf Rachel-Leah] Motif
- ∴ marriage considered dangerous for a virgin
- non-virgin replaces her on first night
- cutting out dragon's tongue ← common trope
- man must find bride ← chase for a bride ritual
- embodiment of these motifs in folktale after they have lost their meaning

// Axel Olrik Ragnarok [The Final Day of Judgement]

Myth & Literature Univ of Nebraska

- Folklore Reader Kenneth Clark Yesselof

- all th body \ custom, legend, lit. & oral tradition we do accepted by ppl as part of its common life & we cannot be attributed to any author
- concerned mainly with survivals
  1. traditional expression of living beliefs
  2. survival of forms of that which in belief is dead
- each item removed from its original form
- "stands over" from the past
- concerns:
  1. tracing - evolution back to its origin - history
  2. diffusion
  3. popular psychology
- our only escape from the history of our own experience
- detritus - crumbling remains
- while religion is systemized in creed, local customs vary tremendously
- latter are the detritus of pagan practices
- religion is actually performed on a level of folklore
- folklore insinuated into religion
- cf. Ushpizin of the 2010
- folklore has a greater hold than religion

- Marlane Cox Cinderella publ. of British Folklore Soc
- red-beard tradition for the Messiah < David
  - Robert Eisler's book on Jesus
  - Jesus had a twin brother & was hunched-back
  - Warike Index of Animal Tales FFC
  - annual bibliography of folklore appears in Vienna
  - German encyclopedia of folktales
  - Fairy Tales B.S. Hartland

\*\*\*

The Science of Fairy Tales

- speaks of long absence, dream sequence etc  
Perseus in 3 vols.

Pettazzoni 3 vols. Myths & Legends (Italian)

Mythology of All Races 13 vols. + index Boston 1915

Hamelin Series - highly recommended!

- ✓ Cornelius Loew Myth, Sacred History & Philosophy  
Harcourt, Brace & World 1967

Jean-Pierre Bayard Histoire des Legendes  
Univ de France 1955

Gaster "Mythic Thought in ANE" Journal Hist  
of Religion XVI no. 3 June 1955

- Bosnian Jewish Poetry Univ. of Pennsylvania Press

Collett Cox  
Carleton College  
Northfield, Minn. 55057.

## 1. Folksongs

Allan Lomax USA

A Treasury of American Folklore Botkin

a. music

b. constant adaptation of songs

- F. J. Child English & Scottish Ballads

- Bishop Percy Reliques of English Poetry

- Lady Gomme Singing Games & Popular Rhymes

Peter Opie & his wife : children songs

European :

① fun songs : counting-out rhymes

② ballads

① often ancient ~~words~~ magical formulas, brought by sailors & crusaders.

- hocus pocus = hoc es corpus [transubstantiation]

Brewer Dict. of Phrase & Fable

→ B.H. Blackwell The Broad Oxford

Brewer Dict. of Miracles ascribed to saints

539 B.C.E. Persian conquest

- ideology of duality adopted to explain the First Destruction

- the eruption every 6000 yrs

- Saviour born in middle of the lack

- Satan emerges as independent opponent of God

- hierarchy of angels & devils

- find biblical proof-texts to kosherize Zoroastrianism

- God of Knowledge in Dead Sea Scrolls used only

once in Hannah's prayer

- correlate stories with period of origin

- story of travellers develop at certain periods

I - Odyssey : ed ~ 7-8 cent B.C

- precisely when Greeks are expanding into Ionian islands

- Hellenic realm → extra-territorial

- II - interest in sailors' tales [Island of Calypso etc]
- Story of Shipwrecked Sailor (ANET)
- 1400 B.C. in Egypt
- precisely when merchantile fleet developed by Queen Hatshepsut
- III - 16-17th cent Robinson Crusoe story (1650)
- Amsterdam, a few yrs. earlier a similar story
- a Jewish version in Hebrew appears 10 yrs. later
- West India Co. opened at that time
- "Canada" corrupted from Canary Islands
- of Sindbad stories in Arabian Nights

Stories revived when similar occasions occur

- Wild Hunt legend: on stormy night a hero drives across the sky
- Army of Saint George among Christian Arabs
- Host of Odin in German legend
- 13th cent. Phillip II conquers Byzantium
- soldiers see heavenly host fighting on their side
- 1914 Battle of Mons
- Story of Returning Hero
- Judith in Apocrypha kills enemy general
- same story in Judith
- Judith written during revolt against Romans

PURIM - no historical basis whatsoever

- Ahasuerus = Xerxes, none married to a Jewish girl
- King's could only marry into aristocracy
- chronology all wrong Mordechai would be 128 yrs. old
- שׂוֹכ = Persian for Stella
- מַרְדֵּכַי < Mardaka
- in Persia, when vizier passes, everyone must stand up
- 180 day feast all wrong
- clearly a popular story to explain festival
- smart woman outwitting a foolish king
  1. Vashti
  2. Esther
- taken from Harim novella to show how smart they are
- all Persian coloration so suspect, secondary

- Vashti story - funny aspect of King issuing a letter to all the men of the realm
- used terminology to authorize officers of state!
- Esther story - Persian girl who belongs to threaten man's family; invites King to dinner after risking her life to see him?
- incriminating a suspect by having him blurt out his own guilt (cf. Hamlet).
- she entertains the King by dancing & telling him stories
  1. Beauty Competition
  2. Parade of man regarded as King
  3. Hanging at end
  4. Around Spring Equinox
  5. Purim
- Persian New Year Festival
  1. mock wedding
  2. Temporary King: thin bearded man rides around on King's horse
  3. custom of giving presents =  $\sim 1/11 \times P$
  4. prima vera = first day of year  $\rightarrow$  Purim
  5. execution of the scapegoat

Mummers Plays - ceased to be functional rituals

- often these tales are historicized
- Baal vs gods  $\rightarrow$  Saint George vs Salladin  $\rightarrow$  King George vs. Napoleon
- "Is there a doctor in the house?" = Doctor Play a later folk addition
- Miracle Play < mystery religions of Hellenic Age
- Birth of the New Life - annual god of fertility
- today a burlesque; pregnant mother played by a man
- Scottish ballads after taken from historical chronicles

- transmutation of values
- syncretism - fusing together of things originally quite distinct
- fish originally are emblem of Christianity





Ex 34 And the Lord came down in a cloud ...

1. all religion is a reduction of god to empirical terms  $\therefore$  lord must come down
2. in a cloud - images, not clearly; religion is not a revelation, but an attempt at revelation, the desire for God, not God
3. and He stood - God must be located in a situation in time & place, an experience;
4. "there" - specific location, punctual
5. and he, Moses called on the name of the lord - doesn't describe God except by his attributes in His relation to man

### Summary

1. myth is a faculty of the mind - "affective mind" transference of punctual to trans-temporal
  2. symbol is the natural language of myth
  3. myth is natural expression of religion
  4. myth draws on nature & history for its symbols
- central myth of Christianity: human being is not living up to his total potentiality
  - Buddhism: empirical experience is limited
  - Christianity: turn to external aid of a human god who has undergone the experience & overcame it
  - history is the mythic dimension of an event
  - myth is a dimension of view, not a didactic device
  - use of myth in religion is, however, didactic
  - vocabulary of myth:
    - archetype [of a situation] - situation as it can be conceived without its particular artistic expression
    - prototype - earliest form within literature
  - Jung isolated basic human situations
  - can be culturally determined
  - earliest recorded civilizational example: prototype
  - archetype = God  
type                      manifestations
  - archetype is always an inference, deduction

- what determines selection of myth is the concern of subsequent generations
- problem of relating oneself to the time-continuum
- you live in time, not in a moment
- Passover is a continuous event of which the Exodus is one manifestation, exemplification.
- myth of necessity externalizes that which should remain internal
- God is ever-present time but is compromised by the externalization of myth
- folklore - cult of the mythological story
- man's concerns
  1. nature of world
  2. " " man
  3. relation of man to world
- all mythology is man-centered
- God is that which principle of existence is to man
- God, in religion, is relational to man
- all terms about God are essentially statements about man
- religion is man's activity to understand existence
- communion, not communication in prayer
- introspection, confession & amendment are represented by 'judicial' metaphors of God as Judge
- mercies which are God, not done by God
- symbolism of religion involves duality which is not implicit = myth of religion
- non-duality, not-subject, non-object of Buddhism
- religion creates the I-Thou fallacy
- unia mystica is the truth!
- mysticism is basic form of religion ad va-ita
- ordinary, formal religion changes identity into relationship, v intrinsic → extrinsic
- not that I talk to God but that I am God
- are you apprehending the immanent God or are you addressing the transcendent God?
- if man is God, where are man's limitations
- is there not a spatial distinction between the finite & infinite?
- no! finite is arbitrary, says the mystic

- man's limitation is in his point of vision, not in his natura
- concept of man = drawing of a finite within infinity
- man is a pin-pointing of infinity in your mind
- sin is error, intellectual, failure of representation
- arbitrary nature of the point
- concept of Man is only a diagramming of reality
- there is no self, only infinity
- time, place & form have to exist before you can talk of a person.
- quality of mutuality, designation & feeling, self-awareness [... and another 3 qualities of existence]
- person = aspect of a situation
- no separate essences, only separate diagrams
- what is implied by my drawing a point?
- logical, not substantial relationships
- not a myth of generation but of animation - Genesis
- flood myth to explain why one civilization replaces another; what happened to our ruder ancestors?
- in lieu of evolution, you must explain why we are living in a new civilization
- marr-plot: he who foils God's plan & you have to start all over again
- alternate: God not satisfied with his creation

1. elements that belong to the structure logically
2. extraneous elements used by story-teller in his narrative art; secondary accretions necessitated by the medium.

- distinguish between story & recited story

What are the criteria for interpreting customs?

- collocation: custom comes in a complex
- eg: mourners covering their face at funeral
- includes subsidiary customs such as segregation, pouring water from a bowl etc.
- are there any other cases of segregation?

- in each case, assuming a new personality
- taking on a new name and the like
  1. custom accompanying
  2. other accretions to the customs
  3. other examples within that culture
  4. find common theme uniting them
- fasting: always ends with a feast
- brides, mourners, initiants fast
- what else is done?
  1. wedding: unveiling bride
  2. funeral: segregation
- fasting = mortification ceremony always accompanied by other forms of abstinence
- another method: analysing the words used
- p13 < construct = "fast"
- "afflict your soul" = put restraints on your personality

e2) 18

- baptism: flowing <sup>liquid</sup> water, not necessarily water.
- symbolizes "outward signs of invisible grace"
- water was the primordial substance
- ∴ all wisdom comes out of water
- washing in primordial substance
- getting divinity into yourself
- line up motifs by collocation
- though myth is preserved in literature, your identification with the myth is what matters
- only when it is paradigmatic is it myth
- man is the subject of myth
- contemporary use of ancient myths
- what makes us opt for biblical stories over Oriental myths?
- repertoire of stories which a man can turn to today for mythical identification is much larger
- we must internationalize the repertoire

## New Mythic Possibilities

- I / cyclic character of time vs our concept of linear time
- we are frightened of the tread-mill while the Indian is chiefly concerned with this
- II / idea of external saviour perpetuating pre-scientific thinking; ancient man externalized the multiplicity of forces - no longer acceptable
- stress the immanence of God and you must stress man saving himself.
- III / Making everything a point in time
- all myths relate to events when myths are told as stories; but myths are processes
  - misleading stress on the actual event
  - rather: sacred time as a continuous event
- IV / Every myth implies a philosophy, a judgement
- authority of religion ultimately rests with man
  - God is man portrayal of reality
  - ∴ religion is open-ended & exploratory
  - religion ends with God, does not begin with Him
- multiply separate mythologies or incorporate human mythology.