

**INTERNATIONAL ASSOCIATION FOR
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&
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**TENTH ANNUAL INTERNATIONAL CONFERENCE
ON
COMPARATIVE MYTHOLOGY**



**TIME AND MYTH:
THE TEMPORAL AND THE ETERNAL

PROGRAM AND ABSTRACTS**

May 26-28, 2016

**Masaryk University
Brno, Czech Republic**

**Conference Venue:
Filozofická Fakulta Masarykovy University
Arne Nováka 1,
60200 Brno**

PROGRAM

THURSDAY, MAY 26

08:30 – 09:00 PARTICIPANTS REGISTRATION

09:00 – 09:30 OPENING ADDRESSES

VÁCLAV BLAŽEK
Masaryk University, Brno, Czech Republic

MICHAEL WITZEL
Harvard University, USA; IACM

THURSDAY MORNING SESSION: MYTHOLOGY OF TIME AND CALENDAR

CHAIR: VÁCLAV BLAŽEK

09:30 – 10:00 YURI BEREZKIN
*Museum of Anthropology and Ethnography & European University,
St. Petersburg, Russia*
OLD WOMAN OF THE WINTER AND OTHER STORIES: NEOLITHIC
SURVIVALS?

10:00 – 10:30 WIM VAN BINSBERGEN
African Studies Centre, Leiden, the Netherlands
'FORTUNATELY HE HAD STEPPED ASIDE JUST IN TIME'

10:30 – 11:00 LOUISE MILNE
University of Edinburgh, UK
THE TIME OF THE DREAM IN MYTHIC THOUGHT AND CULTURE

11:00 – 11:30 **Coffee Break**

11:30 – 12:00 GÖSTA GABRIEL
Georg-August-Universität Göttingen, Germany
THE RHYTHM OF HISTORY – APPROACHING THE TEMPORAL CONCEPT
OF THE MYTHO-HISTORIOGRAPHIC SUMERIAN KING LIST

- 12:00 – 12:30** VLADIMIR V. EMELIANOV
St. Petersburg State University, Russia
 CULTIC CALENDAR AND PSYCHOLOGY OF TIME: ELEMENTS OF
 COMMON SEMANTICS IN EXPLANATORY AND ASTROLOGICAL TEXTS OF
 ANCIENT MESOPOTAMIA
- 12:30 – 13:00** ATTILA MÁTÉFFY
Hacettepe University, Ankara, Turkey &
Georg-August-Universität Göttingen, Germany
 THE DIFFERENCES OF MYTHOLOGICAL VIEWS OF TIME: A CASE STUDY
 ABOUT THE DETERMINED PERIOD OF TIME OF THE WAITING FOR THE
 EXPECTANT WIFE

13:00 – 14:30 Lunch Break

THURSDAY AFTERNOON SESSION: MYTHOLOGY OF TIME AND CALENDAR

CHAIR: BORIS OGUIBÉNINE

- 14:30 – 15:00** MARINA VALENTSOVA
Institute of Slavic Studies, Moscow, Russia
 ABOUT ONE ARCHAIC FEATURE IN CZECH AND MORAVIAN "KING"
 RITE
- 15:00 – 15:30** JIŘÍ DYNDÁ
Charles University in Prague, Czech Republic
 RUSALKI: ANTHROPOLOGY OF TIME, DEATH, AND SEXUALITY IN
 SLAVIC FOLKLORE
- 15:30 – 16:00** NATALIYA YANCHEVSKAYA
Princeton University, USA
 PLAYING CHICKEN WITH TIME: BABA-YAGA AND INDO-EUROPEAN
 TEMPORALITY

16:00 – 16:30 Coffee Break

- 16:30 – 17:00** VICTORIA KRYUKOVA
Museum of Anthropology and Ethnography, St. Petersburg, Russia
 SRAOSHA AND NIGHT IN THE AVESTAN VIDEVDAT

17:00 – 17:30

YAROSLAV VASSILKOV

Museum of Anthropology and Ethnography, St. Petersburg, Russia

EARLY INDIAN DEITIES OF TIME AND DESTINY WITH INDO-EUROPEAN
PARALLELS

17:30 – 18:00

ANUSHA GAVANKAR

University of Mumbai, India

ṚTA: INTERPRETING COSMIC ORDER IN THE ṚGVEDA

18:30 – Reception

at

Akademická Kavárna a Vinotéka

Gorkého 11, 60200 Brno

FRIDAY, MAY 27

FRIDAY MORNING SESSION: MYTHOLOGY OF TIME AND CALENDAR

CHAIR: YURI BEREZKIN

- 09:00 – 09:30** MARCIN LISIECKI
Nicolaus Copernicus University, Toruń, Poland
THE TIME AND THE POLITICS. MYTHOLOGICAL ASPECTS OF THE
JAPANESE CONSTITUTIONS
- 09:30 – 10:00** EMILIA CHALANDON
Kyoto University, Japan
THE TREE BLOSSOMS AND THE VOLCANO
- 10:00 – 10:30** PAOLO BARBARO
Ecole Pratique des Hautes Etudes, Paris, France
TRACES OF AN ANCIENT MULTI-CULTURALITY: DIVINE STARS AND
CONSTELLATION NAMES IN ARCHAIC JAPAN
- 10:30 – 11:00** **Coffee Break**
- 11:00 – 11:30** JAN A. KOZÁK
Charles University in Prague, Czech Republic
RAGNARÖK AS A COSMOGONY
- 11:30 – 12:00** SIGNE COHEN
University of Missouri, USA
“NINE NIGHTS” IN INDO-EUROPEAN MYTH
- 12:00 – 12:30** MICHAEL MEYLAC
University of Strasbourg, France
MOTIFS OF *ÉTERNEL RETOUR*, *DÉJÀ VU* AND SHAMANISTIC-TYPE
PRECEDENT IN EARLY GREEK MELIC POETRY
- 12:30 – 13:00** JOANNA MARYNIAK
University of Warsaw, Poland
CREATING TIME IN TOLKIEN'S MYTHOS

13:00 – 15:00 **Lunch Break**

[Business Lunch for IACM Officers, Directors, and Conference Organizers]

FRIDAY AFTERNOON SESSION: MYTHOLOGY AROUND THE WORLD

CHAIR: KAZUO MATSUMURA

15:00 – 15:30 JOHN COLARUSSO
McMaster University, Canada
THE LEGACY OF THE BERSERKER

15:30 – 16:00 YURI KLEINER
St. Petersburg State University, Russia
THOR'S DOUBLE

16:00 – 16:30 **Coffee Break**

16:30 – 17:00 JOHN D. BENGTON
Association for the Study of Language in Prehistory, USA
IARL AND IQRMUN-; ARYA AND ARYAMAN

17:00 – 17:30 VÁCLAV BLAŽEK
Masaryk University, Brno, Czech Republic
INDO-EUROPEAN TWIN-GOD - THE SACRIFICED RULER OF THE
KINGDOM OF THE DEAD IN NORTH EURASIAN CONTEXT

SATURDAY, MAY 28

SATURDAY MORNING SESSION: HISTORY AND METHOD IN COMPARATIVE MYTHOLOGY

CHAIR: YURI KLEINER

09:00 – 09:30 JAN REICHSTÄTER
Masaryk University, Brno, Czech Republic
FROM DUMÉZIL TO LINCOLN: ON SHIFT OF APPROACH IN STUDY OF
INDO-EUROPEAN MYTHS AND PANTHEONS

09:30 – 10:00 KAZUO MATSUMURA
Wako University, Japan
THEORIES OF DIFFUSIONISM: MYTH AND/OR REALITY?

10:00 – 10:30 JAMIE TEHRANI
Durham University, UK
OF MOLECULES AND MAGIC: THE PHYLOGENETIC ANALYSIS OF
ORAL TRADITIONS

10:30 – 11:00

Coffee Break

11:00 – 11:30 HITOSHI YAMADA
Tohoku University, Japan
COMPARATIVE MYTHOLOGY SYNCHRONIC AND DIACHRONIC:
STRUCTURE AND HISTORY FOR TARYO OBAYASHI AND CLAUDE
LÉVI-STRAUSS

11:30 – 12:00 ALDIS PUTELIS
*Archives of Latvian Folklore; Institute of Literature,
Folklore and Art, Latvia*
THE TWO TRADITIONS. USING COMPARISONS IN SEARCH FOR THE
TRUE LATVIAN MYTHOLOGY

12:00 – 12:30 ALEKSANDAR BOŠKOVIĆ
Institute of Social Sciences & University of Belgrade, Serbia
WILLIAM ROBERTSON SMITH'S INFLUENCE ON THE "MYTH AND
RITUAL SCHOOL"

12:30 – 14:00

Lunch Break

SATURDAY AFTERNOON SESSION I: MYTHOLOGY AND YOGA

CHAIR: LOUISE MILNE

- 14:00 – 14:30** STEVE FARMER
The Cultural Modeling Research Group, California, USA
YOGA TRADITIONS AND COMPARATIVE MYTHOLOGY: ONGOING
REVOLUTIONS IN YOGA HISTORY
- 14:30 – 15:00** PHILIP DESLIPPE
University of California in Santa Barbara, USA
THE MYTH OF SPIRITUALIST YOGA IN EARLY TWENTIETH CENTURY
AMERICA
- 15:00 – 15:30** MICHAEL WITZEL
Harvard University, USA
YOGA IN THE PALAEOLITHIC? NON-INDIAN FORMS OF KUNDALINĪ
YOGA

15:30 – 16:00 **Coffee Break**

SATURDAY AFTERNOON SESSION II: MYTHOLOGY AROUND THE WORLD

CHAIR: MICHAEL WITZEL

- 16:00 – 16:30** THENNILAPURAM MAHADEVAN
Howard University, USA
TOWARD A CHARTER MYTH OF FIRST TEXTUALIZATION OF THE
MAHĀBHĀRATA
- 16:30 – 17:00** TIMOTHY TAYLOR
University of Vienna, Austria
GUNDESTRUP: LEVELS OF INITIATION
- 17:00 – 17:30** ANNA PAGÉ
University of Vienna, Austria
THE 'HEROINE' AND THE 'HEROIC' BIOGRAPHY
- 17:30 – 18:30** GENERAL DISCUSSION & CONCLUDING REMARKS

19:30 – Conference Dinner
Restaurant "Na Svabce", Údolní 4, Brno 60200

ABSTRACTS

TRACES OF AN ANCIENT MULTI-CULTURALITY: DIVINE STARS AND CONSTELLATION NAMES IN ARCHAIC JAPAN

PAOLO BARBARO

Ecole Pratique des Hautes Etudes, Paris France

The movement of stars and planets has been, across cultures and times, strictly related to time measuring, to mythopoiesis and to agricultural production, as well as to the related cults. This is also the case of prehistoric Japan. The analysis of cosmonymic vocabulary, and in particular the comparative study of the names and etymology – in various Japanese dialects – of a limited number of stars and constellations, shows interesting patterns that may point to the existence of differing myths, rites and cults related to the same star or constellation. Moreover, comparing this patterns with a few myths and folk traditions registered in the ancient mythographies (*Kojiki*, *Nihon shoki*, *Fudoki* etc.), it is possible to reconstruct a (relatively wide) variety of ancient Japanese beliefs and cults related to constellations and to time/season measuring. This variety shows similarities with other star (and time measuring) myths and cults in other cultures, and in particular to , Eurasian and Austranesian ones. This re-edition of the still unresolved dichotomy of continental and oceanic myths in ancient Japan questions once more the still relatively popular idea of a mono-genesis of Japanese mythological lore.

IARL AND IORMUN-; ARYA AND ARYAMAN

JOHN D. BENGTON

Association for the Study of Language In Prehistory, USA

In 1854 Martin Haug of Heidelberg suggested a root connection between the obscure German god *Irmin* and the minor Indic god *Aryaman*. Almost a century later Jan de Vries (1952) agreed, and since then this theory has been in dispute. In my study of this subject several arguments support the Haug – de Vries hypothesis:

- Phonetic compatibility between OHG *Irmin*, ON *Iormun-*, and Indic *Aryaman* (and between Nordic *Iarl* and Indic *Arya*). All are derivable from an IE root **H₂er-* ‘free man, clan member’.
- The semantic compatibility between Old Scandinavian /erilaR/ ‘noble man, of high caste’, ON *iarl*, *jarl* ‘noble, high-born’, English *earl*, OIr *aire* ‘free man, noble’, and OInd *árya-*, *aryá-*, *árya-* ‘master, lord, noble, Aryan’.
- The contractual and collective implications of German *irmindiot* ‘the collective human race’, *Irminsūl* ‘universalis columna’, Indic *Aryaman* ‘god of marriage and gift-giving’ (in the Vedas), all associated with Dumézil’s “first function.”
- Personal names like OHG *Irman-frīt*, *Irman-drūt*, etc., are patterned like other IE names compounded from names of deities, e.g. ON *Ástráðr* (*áss* ‘god’ + *ráðr* ‘help[ed]’ = OInd *rādha-*), OInd *Aryama-rādha-* ‘favored by Aryaman’.
- An old Germanic name for the Great Bear was *Irmines-wagen* ‘Irmin’s wagon’, and the Milky Way was *Irmin-strasse* ‘Irmin’s street’; cf. OInd *Aryamṇāḥ pánthāḥ* ‘path of Aryaman’ = Milky Way.
- The argument that *Irmin* simply means ‘great, elevated’ and is the sole remnant of the Indo-European middle participle in Germanic is implausible: the form *Irmines-* is clearly genitive of a name.

The oldest sources and comparative mythology point to *Irmin/Iormun-* as some kind of divine or heroic entity closely connected with sovereignty, ancestry, and the collective life of the people (*irmin-diot*). In the post-Christian literary traditions of the Germanic peoples the original patterns were transformed and distorted.

OLD WOMAN OF THE WINTER AND OTHER STORIES: NEOLITHIC SURVIVALS?

YURI BEREZKIN

*Peter the Great Museum of Anthropology and Ethnography &
European University, St. Petersburg, Russia*

The expansion of the Indo-European languages and cultures 5500-3000 B.P. defined the set of mythological narratives and images which is known thanks to the Ancient and Early Medieval sources for the Mediterranean Belt *sensu lato* (from the Atlantic to Pamir). To reveal remnants of the earlier mythology is a challenge. A set of interrelated motifs labeled “The old woman of March” widespread across southern Europe, North Africa and Levant was studied by Galina Kabakova and recently by Natalya Golant. The geographical distribution of these motifs mostly overlaps the territory of the Roman Empire. However, the Caucasian and Central Asian cases remained mostly outside of the scope of the previous research changing significantly possibly historical explanations for the original spread of this myth. In the typical cases an old woman who grazes her herds thinks that winter is over and scolds the last cold month, usually the March. The insulted March borrows several days from another month and sends wind and frost killing the animals and the woman. In most of the Eastern Caucasian and in the Central Asian versions the motif of the borrowed days is absent while the woman is not only a victim of the event but also the hostess of winter like the German Frau Holle. The “ornitomorphic variant” of the story with birds as protagonists is widespread between the British Islands, the Balkans and the Pyrenees. The European – Central Asian stories have common elements with the West Siberian myth about the son of the sky god who went out without warm clothes and was frozen to death, the Bashkir version occupying an intermediary position. Other links are with the old woman who produces thunderstorms according to the folk beliefs in the Caucasus, Central Asia and Turkestan.

INDO-EUROPEAN TWIN-GOD: THE SACRIFICED RULER OF THE KINGDOM OF THE DEAD IN NORTH EURASIAN CONTEXT

VÁCLAV BLAŽEK

Masaryk University, Brno, Czech Republic

Function	Vedic	Avestan	Greek
father	<i>Vivásvant-</i> : <u>Vaivasvatám</u> ... <u>Yamám rájānam</u> "{for} the son of Vivasvant, Yama the king" [RV X 14.1]	<i>Vīuuaṇ^hant-</i> : <u>Vīuuaṇhušō</u> ... <u>Yimascī</u> "even Yima, the son of Vivahvant" [Y 32.8] <u>yimō vīuuaṇuhatō</u> <u>puθrō</u> "Yima, son of Vivahvant" [Y 9.5]	Φοῖβος: Φοῖβου ... γεγάκειν πατρός "borne of Phoebus father" [Pindar, <i>Odes</i> 1.6.49-50] cf. Φοῖβος Ἀπόλλων [Il. 1.43] Ἀπόλλων φοῖβος [Il. 20.68]
interpretation	bright	bright	bright
son	<i>Yamá-</i> < * <i>ǵmmo-</i> /* <i>ǵmHo-</i>	<i>Yima-</i> < * <i>ǵmmo-</i> /* <i>ǵmHo-</i>	* <i>Iāmos</i> < * <i>ǵmmo-</i> /* <i>ǵmHo-</i>
interpretation	twin	twin	?
twin-brother	<u>Mānu-</u> : <u>Mānau Vivasvati</u> "at Manu Vivasvant" [RV VIII 52.1]	?brother <i>Spitiura-</i> , killer of Yima [Yt 19.46]	?
twin-sister (& mother of both, Yama & Yamī)	<i>Yamī-</i> [RV X 10] <u>ájahād u dvā</u> <u>mit^hunā Saranyūh</u> "she left behind the two, the paired ones {= Yama and Yamī} - Saranyū" [RV X 17.1-2]		(father of Iamos, Apollo Phoibos, had the twin-sister, Artemis)
name	<u>yamáśya yó</u> <u>manávate sumántv</u> <u>agne tám řśva páhy</u> <u>áprayuc^han</u>		<u>τὸ καὶ κατεφάμιξεν</u> <u>καλεῖσθαι νιν</u> <u>χρόνω σύμπαντι</u> <u>μήτηρ τοῦτ' ὄνυμ'</u> <u>ἀθάνατον</u>

	"Whoever will contemplate Yama's {name that is} good to contemplate - protect him unremittingly, o lofty Agni." [RV X 12.6]		"his mother declared that he should be called for all time by this immortal name" [Pindar, <i>Odes</i> 1.6.56-57]
seer	<u>śśīn tāpasvato yama tapojām āpi gac'atāt</u> "the seers full of fervor, o Yama - to these born of fervor let him go now" [RV X 154.5]	(Ahura Mazda offered Yima to be his priest proclaiming his <i>daēnā</i> [Vd 2.3])	<u>περὶ θνατῶν δ' ἔσεσθαι μάντιν ἐπιχθονίοις ἔξοχον</u> "for men on earth, a prophet above all mortals" [Pindar, <i>Odes</i> 1.6.50-51]
death	<u>yó mamāra prat'amó mārtyānām yāh preyāya prat'amó lokām etām vaivasvatām samgāmanam jānānām yamām rājānam haviṣā saparyata</u> "Worship with sacrificial gift King Yama, Vivasvān's son who gathers men together, Yama who was the first to die of mortals, the first who travelled to the world before us" [AV XVIII.3.13]	<u>aṇrō mainiiuś aštəm fraṇharəcaiiat akəmca manō aēšəməmcā xruuī.drūm ažiṃca dahākəm spitiurəmca yimō.kərəntəm</u> "The Evil Spirit flung a dart, and so did Akem-Mano, and Aeshma of the wounding spear and Azhi Dahaka and Spityura, he who sawed Yima in twain." [Yt 19.46]	?

In the contribution a role of the Indo-European Twin-god or Twin-hero is mapped and compared with similar mythological personages in North Eurasian traditions. Finally, his function of the ruler of kingdom of the dead is discussed.

WILLIAM ROBERTSON SMITH'S INFLUENCE ON THE “MYTH AND RITUAL SCHOOL”

ALEKSANDAR BOŠKOVIĆ
*Institute of Social Sciences &
University of Belgrade, Belgrade, Serbia*

Scottish Semitist William Robertson Smith (1846-1894) had a lasting impact on the representatives of what later became known as “Myth and Ritual school.” The paper will outline some of the historical origins and theoretical consequences of his influence, also taking into account different lines of inquiry among the British, who were primarily interested in Classical studies, and North European and Scandinavian “myth-ritualists,” who were mostly interested in the study of Bible, especially Old Testament. This line of research should open some important clues for understanding development of the comparative method – in the study of myths, as well as in the history of ideas in general.

THE TREE BLOSSOMS AND THE VOLCANO

EMILIA CHALANDON
Kyoto University, Japan

Myths of spring-blossom worship (for example, the ritual *yama-iri* 山入り, spring “entering in the mountain”) find little place in recorded mythology, but a hint of it may be found in the myth of the Divine Grandson, Ninigi. I would like to bring forth a comparison of these rituals with the British (European) *May Day* worships and festivals and with the Roman *Floralia* festivals, pointing to the resemblance of the names of three goddesses and their common relation with flowers: the Roman goddess Flora, the Celtic and the Japanese Konohana-no-sakuya-bime.

Keywords: spring festivals, cherry-blossom worship, *May Day* worships, flower poles, “bringing spring”, fertility, fire rituals/semantics, kingship, blossom→rebirth, rebirth→beginning

“NINE NIGHTS” IN INDO-EUROPEAN MYTH

SIGNE COHEN

University of Missouri, USA

A time span of “nine nights” is frequently mentioned in ancient Indo-European literature. The Norse god Odin hangs on the world tree for “nine long nights”; his magical gold ring multiplies every nine nights; the fertility god Frey must wait nine nights for his beloved; Odin’s son must ride nine nights to the underworld to attempt to get his brother back. The Greek goddess Demeter must search for her daughter for nine days and nights, and Hesiod claims that it will take an anvil the same nine days and nights to fall from heaven to earth and another nine to fall from earth to Tartarus. Hindus celebrate the nine night festival of *Navaratra*, and Zoroastrians the nine-night ritual of *Barashnum*.

This paper argues that there is abundant evidence of a “nine day/night week” (as also attested in old Celtic literature, medieval Lithuanian calendars, and Germanic legal texts) in ancient Indo-European myth. But why nine nights in particular? I will argue that the nine night cycle appears to be connected with the sidereal lunar month and with symbolic representations of death, danger, and the underworld.

THE LEGACY OF THE BERSERKER

JOHN COLARUSSO

McMaster University, Canada

The Norse saga of King Hrolf Kraki provides us with the only account of berserkers, (bear shirts), that shows them acting in a realistic court setting. When they appear at the king’s court, returning from a season of raiding, they display hostility and contempt toward all present, even King Hrolf. Curiously the king fails to take offence. The best explanation for his equanimity is that this berserker display is merely one of ritual hostility intended to reinforce the status of the berserker and to insure his separation from any other warriors of more normal character.

Certainly this behavior must have seemed odd to later bards whose task it was to relate the old tales in a fashion that lent to them a narrative coherence. This old ritual behavior seems to have been reinterpreted in at least two ways.

First, berserkers fought alone. It simply was not safe to fight in concert with a berserker, because in his frenzy he would fail to distinguish friend from foe. The habitual lone fighter is a later reworking of this old berserker feature. Such lone fighters are found in Slavic (Igor Monomakh), Celtic (Cú Chulainn), and Greek (Herakles, Ajax the Greater).

Second, the berserker aloofness founded upon hostility may serve to explain some puzzling animosities and withdrawals in heroic lore. In Germanic one has the unmotivated hostility of Hrothgar's apparent bodyguard, Unferth, toward Beowulf. In Iranian one has the odd hostility of the Nart band toward its leader (Sosruquo or Pataraz). In Indo-Aryan one finds Indra abandoned by his band, the Maruts, when he fights the serpent, Vṛtra. In Anatolian the storm god Tarhunas is also abandoned by the other gods in his fight with the dragon, Illuyanka. Most notably in the Iliad the prolonged withdrawal of Akhilleus from the combat around Troy is most easily explained as an older, reworked berserker theme. His savage conduct once he returns to the fray also fits the berserker pattern.

All these instances suggest that the berserker is not merely a Norse or Germanic phenomenon, but rather one of Indo-European heritage. If so, then we may see in the rkshas of Rama's army the "bears," that is berserkers, since no bears live in India south of the Himalayas. Here, as in Norse, the name of these warriors survives.

THE MYTH OF SPIRITUALIST YOGA IN EARLY TWENTIETH CENTURY AMERICA

PHILIP DESLIPPE

University of California, Santa Barbara, USA

While receiving next to no attention from scholars, the two worlds of yoga and Spiritualism frequently overlapped during the late-nineteenth and early-twentieth centuries in the United States. Teachers of yoga — both Eastern and Western-born — lectured frequently in Spiritualist churches and taught on Spiritualism in their own venues, while Spiritualists, fortune tellers, and stage magicians often adopted the persona of a turbaned swami or Eastern yogi. Spiritualist yogis were seen in films and popular magazines, and for a time Ouija boards were commonly referred to as "yogi boards" and "swami boards." Through a Spiritualist medium on the West Coast, Swami Vivekananda was still speaking in America for decades after his death. The paper explores the many connections between yoga and Spiritualism in the United States in

advance of the decisive shift towards yoga as postural practice after the Second World War, with particular attention to the forces that allowed such a connection to be made in the minds of the general public and metaphysical seekers of the time. It argues that a concert of forces ranging from immigration, missionary activities, newspaper accounts, popular culture, and the American metaphysical milieu all allowed for a myth of swamis and yoga teachers in communion with the dead to exist during this period of time. More than a curiosity or footnote, the intersection between Spiritualism and yoga is emblematic of the early decades of modern yoga in which in the midst of flexible, varied, and multiple meanings and definitions, yoga was repeatedly cast and recast in order to give it an ancient and exotic past to appeal to its modern and Western present.

RUSALKI: ANTHROPOLOGY OF TIME, DEATH, AND SEXUALITY IN SLAVIC FOLKLORE

JIRÍ DYNDÁ

Charles University in Prague, Czech Republic

The author will present an overview of Slavic feminine mythological beings associated with water, death, and sexuality. These beings – Eastern Slavic *rusalki*, Western Slavic *bogin̑ki* or *mavki*, Southern Slavic *vily* and *samodiv̑y* – were already thoroughly ethnographically described, classified and compared. This talk will however briefly present some problems with the classification and comparison of these mythological beings within the Pan-Slavic as well as within the Indo-European scope. Subsequently it will focus only on the *rusalka*-type being. I'd like to re-evaluate D. K. Zelenin's interpretation of these 'Slavic nymphs' as the souls of women deceased by untimely or unjust death. By means of analysis of their function and embedding in the whole social-cultural environment and in the Orthodox liturgical year, I want to show how *rusalki* "made sense" in the context of the symbolic system of East Slavic folklore.

One of the main goals is to understand how intricately were *rusalki* and stories about them connected with the Orthodox liturgical year – specifically with the week following the Pentecost: so called Trinity Week (*Rusalnaya nedelya*) – and how the Christian movable Easter and Pentecost festivities might have disrupted the spring phase of pre-Christian Slavic calendar. In Evans-Pritchard's words, I want to show how 'œcological time' and 'structural time' were in a case of this spring ritual interconnected and what was role of the dead young women in it.

CULTIC CALENDAR AND PSYCHOLOGY OF TIME: ELEMENTS OF COMMON SEMANTICS IN EXPLANATORY AND ASTROLOGICAL TEXTS OF ANCIENT MESOPOTAMIA

VLADIMIR V. EMELIANOV

St. Petersburg State University, Russia

Until now, the calendars of the peoples of the ancient Near East have been studied in only one aspect - in terms of their relation to the economic and political activities of citizens. Calendar periods delineate the basic processes in the production of food (cereals and vegetables). Calendar is the most important marker for rites connected with confirmation of the status of the rulers or with the approval of the new rulers on the throne. Calendar features a celebration from all the other events held in the cities of the country, and thus ensures the independence of the city in the politico-religious aspect. In short, the calendar is a system of conventional signs adopted by society to mark and highlight their industrial and political activities. We cannot say that the calendar of the ancient East has been ignored by religious scholars and ethnographers. Calendars are understood in their works as symbolic systems related to the perception of the numinous (M. Eliade, T. Jacobsen) or the regulation of sex-age ritual activities (calendar as a set of rites of passage) (A. van Gennep, V. Ya. Propp). In this case, consideration of the calendar does not go beyond the same representation of the conventional system, designed to mark an abstract activity.

A quite different approach to the problem of time was demonstrated by the founder of psychology of time (or chronopsychology) Paul Fraisse. In his view, time is, above all, rhythmically specified by the order of different aspects: a) the cosmological aspect (solar, lunar, and seasonal rhythms); b) the biological aspect (rhythms of the heart, brain, respiratory, hormonal reproduction, body temperature, sleep and wakefulness in plants, animals and humans); c) the perception of time as a temporal experience (so-called rhythm perception of time) (Fraisse 1994; Roenneklein, 2008: 33). Temporal experience is characteristic of any living creature, because this creature eats, breathes, grows, experiencing emotions, has consciousness.

Psychology of time can give us the key to the study of issues not previously investigated in the history of the Ancient Eastern calendars. A symbolic calendar system, which by its nature is not arbitrary and is not abstract, caused by the effects of cosmobiological rhythms on the formation of the temporal experience of the farmers of the Ancient Near East. It is necessary to study its semantics in psychophysiological terms – that is, as a series of psycho-emotional state, caused by the change of seasons and the monthly

adjustment period. Where the four seasons of nature are expressed with sufficient clarity, more transformations of the collective consciousness can be traced back than in areas with two seasons. And the culture of the ancient East with its two half-year and three or four seasons, fortunately, gives us the most abundant material.

The paper proposes to consider data of Assyrian-Babylonian explanatory texts, commenting on the calendar months and calendar holidays, and Babylonian personal horoscopes in terms of psychology of time. Basic sources are the texts of XIV-III centuries BC, which revealed a common semantics associated with the mythological representations of a certain period of cultic calendar. It is shown that the mythological ideas, reproduced in a collective ritual, were semantically identical to predictions of individual destiny for a child born in the month, when the ritual was mastered.

From the texts it is clear that for the ritual actions and representations of spring, the aggression results in the expansion (the victory of the king and hero over villain, exorcism, holy matrimony) and supports temporary humiliation of the king. This is also attributed to the aggression of the child born in spring. In contrast, in the fall one can see the rite of purification of the king and the country, the return of the unclean, released prisoners, the imprisonment of the king, fasting, sacrifices to ancestors, gods and underground prison court. Children born in this period are still and lucky in their relations with other people. This is especially noticeable in the example of the two rites of letting the birds. Letting the birds in Nisannu is intended to affect the elder or ruler, to impose his will, to force to fulfill people's desires (expansion). Letting the birds captured in Tashritu aims to self-cleaning during imprisonment in the dungeon. The common point of the two rites is a temporary setback in the rights of the king. On the 5th of Nisannu priest named *šešgallu* selects signs of his power, puts him on his knees, pulling his ears and trembling his cheeks. On the 4-7th of Tashritu the same *šešgallu* takes away the signs of power and enters him into *šutukku* temporarily depriving the sun.

The reasons for this behavior are physiological processes. In the spring metabolism accelerates, is dramatically increased by the amount of light, there is a surge of hormonal activity (e.g., thyroid strenuously produces thyroxin), but the work of internal organs poorly keeps pace with these processes, resulting in an aggressive agitation, leading in some cases to the crisis in mental activity. In the fall all hormonal processes are slowed down, the amount of melatonin increases, which protects the body from stress, the amount of light is reduced, the body begins to prepare for the cold season that makes people apathetic, depressive, lacking energy, with decreased attention, slow reaction, it facilitates the transition into autoaggressive state (2002 Marilov web; Ennis, McConville 2004; Weil, Nelson 2012). In particular,

Ennis and Mac Conville experimentally prove that the "mood disorders are the psychological component of the season ... The studies tested the hypothesis that elevated levels of volatility of mood, reduction of the average level of positive affect and increase the average level of negative influences can be the characteristic features of the general condition associated with the sharp seasonal disturbances in mood and behavior" (Ennis, Mc Conville 2004: 1305). The study makes clear that the season is positively correlated with the variability of the mood in the light and in the dark time of the year (Ibid). The ritual, being symbolic of human behavior is an effective means of regulation of people's motivations and emotions. The Spring New Year rites symbolically lose and even sublimate expansion and power ambitions of man, manifested in the spring. On the contrary, the autumn New Year rites symbolically sublimate man's desire to judge himself, or even self-destruct in suicide. Interestingly, the properties of collective behavior in a particular season were transferred by the inhabitants of ancient Mesopotamia to the fate of children born in this period of the year. It seems to us that the cause of astrological concepts in this culture was precisely the transfer of calendar semantics to events occurring at the time of corresponding monthly rites (including the individual fate of newborns).

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YOGA TRADITIONS AND COMPARATIVE MYTHOLOGY: ONGOING REVOLUTIONS IN YOGA HISTORY

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Modern as well as premodern yoga texts are filled with mythological motifs, providing rich case studies relevant to studies of mythology over vast periods. Serious work in the field has only been possible since the mid 1990s, when yoga historians began debunking claims of fantastic continuities in yoga supposedly reaching 5,000 or even tens of thousands of years into the past. Classic examples show up in Mircea Eliade's influential *Yoga: Immortality and Freedom* (French ed. 1954, updating his earliest work from the 1930s; Eng. trans. 1958) which routinely confuses yogic ideas in layered texts from early modern times with ideas originating as much as 2000 years earlier. Eliade's work did much to feed New Age conceits that classic yoga preserved, as he put it, a pure "archaic spirituality that has survived no where else" but India.

A long line of yoga historians since the mid 1990s (e.g., Buoy, Sjoman, DeMichelis, Altman, White, Mallinson, Singleton, Maas, Birch, along with tantric scholars) have begun to unravel the complex layers in yoga traditions, exposing internal conflicts and developments in those traditions passed over lightly by Eliade and his followers. But in other circles the idea persists of yoga as an Indian *philosophia perennis* of sorts that has survived with only minor changes since Vedic or Indus or even earlier times. Such ideas are not limited to New Age enthusiasts or the political fantasies of Hindu nationalists. Thus, reflecting ideas of earlier writers influenced by Eliade, including the late Georg Feuerstein (1998), Edwin Bryant (2009) argues that yoga practices can be traced back to India's earliest civilization in the Indus Valley, a view like Eliade's that has been shown repeatedly in recent decades to be anachronistic by many thousands of years.

In this talk I will review issues in comparative mythology impacted by the ongoing revolutions in yoga history. Some those issues include 1) new light those revolutions throw on the development of many of yoga's most esoteric doctrines, many deeply rooted in mythological ideas (*cakras*, *kundalini*, the "three channels", the "subtle body", etc.); 2) the confounding roles that long-term interactions between oral and literate traditions, textual backdating, and outright forgeries play in yoga studies, in modern times typically driven by political or commercial motives (or both); 3) problems linked to the biological sides of yoga that complicate efforts to distinguish claims of long-distant transmissions of its practices from products of parallel evolution; and 3). remarkable mathematical patterns in the evolution of yogic traditions that are

predictable enough to be simulated in simple computer models, reflecting the repetitive application of standard exegetical strategies to resolving internal conflicts piling up over long periods in its heavily layered sources.

Illustrations are given throughout to parallels in mythological developments outside India in many Old and New World civilizations, further suggesting that yoga history provides a powerful model for studying the evolution of premodern mythologies globally.

THE RHYTHM OF HISTORY – APPROACHING THE TEMPORAL CONCEPT OF THE MYTHO-HISTORIOGRAPHIC SUMERIAN KING LIST

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The paper investigates the conceptual ideas on time as transmitted by the Sumerian King List. Attested the first time through a Southern Mesopotamian manuscript from 2100 BCE, the text represents one of the oldest known sources worldwide in which humans systematically reflect on their historicity. At the beginning of the text, kingship descends from heaven and then moves on from city to city from the mythical past to the present. Each former royal city suffers a decisive military defeat and kingship changes to a new city. Kingship's presence turns each city's rulers into kings over the whole of Southern Mesopotamia. In a younger version of the text, the deluge separates an even more mythical, antediluvian period from the time after.

The deeds of human rulers do not have any impact on this process, though. As a consequence, it is the motion of the numinous entity *nam-lugal* ("kingship") that determines the course of the world. This motion resembles the course of celestial bodies. Yet, it is not cyclical and constant, but follows an accelerating rhythm. The cities' rule decreases from 10,000s of years before the flood to partially less than 100 years in historical times. Because of the catastrophic correlate of each move (devastating military defeat), spatial change of kingship was perceived as a negative but inevitable aspect of the course of the world. Subsequently, kingship's motion and non-motion work as the world's accelerating metronome that determines the degrees of war and peace. By this it merges history and mythology in one single *longue durée* narration.

The paper will present the list's temporal concept and wishes to contribute to an interdisciplinary and transcultural discussion on similar and contrasting ideas from both ancient and younger cultures.

ṚTA: INTERPRETING COSMIC ORDER IN THE ṚGVEDA

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*ṛtasya raśmimanuyacchamānā bhadraṁ-bhadraṁ kratum-asmāsu dhehi
obedient to the rein of the law eternal, give us every blissful thought (RV I.123.13)*

As the **ordering principle of nature** and **all things temporal** - *ṛta* makes itself evident in the Ṛgveda (RV) as the concept of **eternal law** - superior to and beyond the control of gods, yet equally prevailing. As the immutable law of **harmony** and universal **cosmic flow** for all created beings, *ṛta* goes on to become most fundamental in all Ṛgvedic deliberation.

This **mythological view** of **time, order and balance** in the cosmos affirms that everything that occurs in the **temporal realm** is manifest in *ṛta* for **cosmic harmony** (RV 1.105.12). Emanating from the regular movements of the sun, moon and stars, alternating day and night, regular succession of seasons and the cycle of life; *ṛta* is seen as **inherent and all pervasive**.

Transcending space and time, *ṛta* literally means the **course of things naturally leading to temporal changes**. Etymologically derived from the Sanskrit √, meaning ‘to move towards’, ‘to rise’ or ‘to tend upwards’, it is associated with various other connotations. However, its base implication signifies *ṛta* as a **creative principle** with a **well-defined purpose**, thus identified with truth, purity, symmetry, splendor and beauty.

Vedic hymns praise *ṛta* as both conceptual (order, law and truth) and tangible (waters, heavens, sun). While referred to with Vedic deities, *ṛta* by itself is not anthropomorphized. The Vedic deity **Varuna** is described as the master, guardian and upholder of this law that cannot be dishonored (RV IX.73.8). *Ṛta*, is also the central principle reinforced in **Vedic sacrifice**, crucial for accurate performance of a Vedic ritual (RV I.43.9). *Ṛta* is an intrinsic component of **Indian philosophical tradition**. Failing to conform to *ṛta* leads to ‘**anṛta**’ - lawlessness, untruth, destruction, disaster, chaos and suffering.

In later Vedic and post-Vedic literature, *ṛta* eventually enters the **social realm**, as it gets equated with righteousness and triumph of good over evil – eventually being overshadowed by the concept of **Dharma**, extending to human conduct.

This paper aims to understand, interpret and analyze:

- The **origin of *rta***, in the Ṛgveda and its aspects/ related myths as the eternal cosmic order in **physical and temporal dimensions**
- Analyze its connection and role in **Ṛgvedic sacrifice/ rituals**
- The **journey and growth** of the concept of *rta* from being the order of cosmic movement to entering the moral/ ethical realm
- How it relates to similar cognates in **other mythologies** like the ideas of Avestan ***Aša***, Egyptian ***Ma'at***, Chinese ***Tao***, amongst others.

THOR'S DOUBLE

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In the Scandinavian tradition, Thor's association with 'thunder' is only etymological, cf. *Þórr*: *Þunarr* (archaic), OE *Þūr* ~ *Þōr* ~ *Þunor*, OS *Thunar*, Mod. E. *thunder* (De Vries 1961:618); *Mjöllnir* 'Thor's hammer': Russian *molnija* 'lightning', Latvian *milna* 'Perkunas' hammer' (De Vries 1961:390). Another word for 'thunder', *þruma*, is connected with the name of the giant *Þrymr*, with /y/ < /u/ umlauted before */j/ in the suffix -ja-, **Þrum-ja* 'thunder-maker' (cf. Gothic *fisk-ja* 'fisherman'), which looks like a calque of *Þórr*. In combination with the 'hammer' motif, the name, re-interpreted as that of Thor's opponent, may have given rise to the *Þrymskvíða* of the *Elder Edda* (the recovery of Thor's hammer stolen by the giant *Þrymr*).

RAGNARÖK AS A COSMOGONY

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The eschatological motives of the Norse Ragnarök (the Doom of the Powers) has been compared widely with the other Indo-European eschatologies, both in myth and in epic poetry. However a couple of motives, noticed already by authors such as Dumézil or Puhvel, stand out in the sense that they have parallels in cosmogonies rather than in eschatologies. For instance the myths about *Þórr*'s nine steps and *Víðarr*'s forceful opening of the Wolf's jaws have parallels in the Indian myth about the three steps of *Viśnu* stretching out the space for the Three Worlds.

In my paper I would like to take a closer look at these eschatological motives and add several others that are paired with parallels in Old Norse cosmogony.

By aligning the cosmogony and eschatology through similar motives and structures I would like to add a new interpretation to a long standing debate among the scholars of Old Norse Mythology about the nature of Old Norse mythic chronology – whether it is cyclical or linear (or something else).

SRAOSHA AND NIGHT IN THE AVESTAN VIDEVDAT

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According to the Zoroastrian tradition, night, that is the interval of time between sunset and dawn, is the most dangerous period of day when the powers of evil become more active. Therefore, it is forbidden to perform certain rituals at night, however there are special gods that serve as protectors and there are sacred animals that act as helpers to righteous Zoroastrians. Because the Avestan Vidēvdāt deals with “discarding the daēuuas” (Skjaervø 2007), a part of the text is dedicated to the topic of night. First of all, these are the passages devoted to the Zoroastrian Bestiary (Vidēvdāt 13 and 18), as well as the references to Sraosha, Zoroastrian god of Obedience who is an important protector of Zoroastrians during night time, according to both the Avestan and later tradition. In some passages of the Vidēvdāt (Vidēvdāt 18. 22-24), Sraosha is linked to the theme of night directly; he is mentioned as a master of the cock who helps people to overcome night hazards of dreaming and to wake up from sleep. In other passages a connection between the god and a Zoroastrian sacred animal, the dog who protects people and cattle during night and day, is revealed in epithets *zaēnaii-*, *zaēnanḡhan-* (“wakeful”, “vigilant”) and in various allusions. In the Yasna, Sraosha is compared with a shepherd's dog. The most intriguing is a textual coincidence between descriptions of the Var of Yima (V 2. 38) and the palace of Sraosha (Y 57.21), both ornamented by night stars.

THE TIME AND THE POLITICS. MYTHOLOGICAL ASPECTS OF THE JAPANESE CONSTITUTIONS

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The time plays an extremely important role in politics. We can see this in the ideological commitment of politicians, who very often use references to the past and the future. Namely, we cannot imagine the revolution without portraying the importance of the past, nor the right-wing national policy without reference to the past. However, the ideological issues does not close spectrum of topics concerning the time in politics, because they appear also in the establishment of the new government, especially in the enact of the constitution, which has to relate to the validation of the adopted political, law and also ideological changes. In this case, we can find the similarities between the law and political discourse and cosmogonic myths in concerning the creation of a new reality. Because the new law is understood as legitimizing the new order, or even a new reality, while the person, who enact them, e.g., the president, prime minister, king or emperor is identified, in the political sense, with the demiurge which creates a new reality and giving order as well.

An example, which will be discussed in my talk, will be a case of two of the Japanese Constitutions: *The Meiji Constitution (Dai-Nippon Teikoku Kenpō, 1889)* and *The Constitution of Japan (Nihon-koku-kenpō, 1946)*. The main causes of choice of the Japanese Constitution are:

- *The Meiji Constitution* was the first constitution in Asia;
- *The Constitution of Japan* was imposed by the US occupation government;
- Both are associated with the symbolic process of the adoption of a new political orders.
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For clarity of analysis the essay is divided into three parts:

- to show the myths contained in both constitutions;
- to show the past and the future in political and law language;
- to show the consolidation of national identity and setting a new government .

TOWARD A CHARTER MYTH OF FIRST TEXTUALIZATION OF THE MAHABHARATA

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I believe that the two late breakthroughs in Indic Studies, one in Vedas and the other in epic, help us establish what may be called a Charter Myth of the First Textualization of the *Mahābhārata*, in fact bridging the gap between the Vedic and the epic. From the Vedic breakthrough, we have a coherent and rational narrative about the Vedic Oral Traditions in terms of agency, modes of oral traditions behind the Vedic texts, their geo-chronology from origin to final elucidation — all, through the Witzel-Max Mueller scheme of Level 1 W of the Vedic period in the Punjab to Level 5 E in the Sūtra period in the east, in Kosala-Videha land, Vedic India strictly so called astride in between and its great civilization. I will be adapting this 5-part scheme into three phases along a developing feature of the Vedic Oral traditions, namely an upward slope of Saṃhitā-zation, such that at each we have its Saṃhitā, a summary collection of all its knowledge: thus the TMS in Phase I (Witzel Level 1 W); the *Trayī-vidyā Saṃhitā of the Kurukṣetra Agnicayana (Witzel Level 2,3,4 C) of Phase II; the Carāṇa Saṃhitās of Saṃhitā-Brāhmaṇa-Āraṇyaka-Upaniṣad-Sūtra canonizations of Phase III of the Vedic Oral Traditions (Witzel Level 5 E).

Whence our primary myth about the epic: the Fifth Veda. What the epic breakthrough has done for us is to give us, an equally coherent and rational, narrative about the epic, in fact its textual history in the form of a stemma:

M1 (NR; Mauryan Brāhmī, Pāñcāla, ca. 3rd BCE)

|← the Harivaṃśa (NR)

M2 (SR, Proto-Grantha; the Tamil Sangam period; ca. 300 CE)

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|← Sukthankar's σ NR text, Northern Brāhmī
| script, 9th CE

M2M

|

(SR; Ārya Eḷuttu = Grantha,
along the banks of
Bhāratap-Puḷa,
4th to 16th CE.

M2GT (SR; Grantha; Tamil Nadu; Tanjāvūr on
the banks of the Kavēri; 4th to 17th CE.

My Charter Myth of First Textualization lies squarely between the two, between Vedic evidence and epic evidence: in short, how the epic became textualized as M1, providing excellent textual history as in the stemma? We are in Witzel Level 5 E, (my Phase III of the Vedic Oral Traditions) far in east, during the period of Caraṇa canonization. Vyāsa is a denizen of this world, and he is seen to be in close intimacy with a particular Vedic-Śrauta arc, in south south-east Pāñcāla lands abutting into Kosala, the Caraṇa founders along this arc also functioning as the mythical vectors of the inner frame of the epic, Vaiśampāyana of the Taittirīya-Baudhāyana Caraṇa bring it to us, on Planet Earth.

When laid out late in Witzel Level 5 E or my Phase III, ca. 4th – 3rd BCE, along our Pāñcāla arc, this Charter Myth reveals the following mythemes:

- The Vyāsa Story
- Vyāsa and the Vedic Agencies of the Pāñcāla Śrauta Arc
- The Institution of the Pravacana Oral Tradition
- Vyāsa's Story
- The Rise of the Brāhmī Paleography
- First Textualization
- The Brahman Agencies Behind the Scenario
- Leaving the *Antarvedi* with the Epic

CREATING TIME IN TOLKIEN'S MYTHOS

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Tolkien's legendarium – mostly (but not exclusively) comprised of his Arda-related stories – is a subject for mythological analysis that has only slowly and recently started being treated with the attention it requires. This paper regards the question of time and its creation in this corpus of texts. As with many other subjects, also with time, Tolkien had created a unique vision, designed to make use of existing mythological substrate (i.e. the stories he had known and studied) while simultaneously keeping the monotheistic vision of Arda and supernatural happenings therein without major theological inconsistencies with his catholic view of the world.

The aim of this paper is to show how the creation of time evolved in Tolkien's writing – especially considering the highly stylized (and later abandoned) first account about the four Ainur representing Time, Day, Month and Year. Special

mention will be made of the impossibility of detaching the Time from the Arda – since the dwelling-place of Tolkien's legendarium only true deity (Eru Ilúvatar) was termed “Timeless Halls”.

THE DIFFERENCES OF MYTHOLOGICAL VIEWS OF TIME: CASE STUDY ABOUT THE DETERMINED PERIOD OF TIME OF THE WAITING FOR THE EXPECTANT WIFE

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This paper focuses on the mythological views of time in some of the narratives, in which the consequence of the events is the marriage of the protagonist.

I aim to show the correspondences with comparative structural analysis between the views of time in the story of Jacob and Rachel in the Old Testament (Genesis, 29: 1-30), some European tales (AaTh 400, 401) and the variants of a Central Eurasian narrative type. Jacob works two times seven years for his future wife, while the 12 brothers in one of the Grimm tales also have to wait in a castle without speaking (Formulistic number: seven; Z71.5). In another tale (Die verzauberte Prinzessin von Sizilien. AaTh 400) the hunter has to spend three nights in a castle wordlessly (Z71.1.1. Formula: three days and three nights.), for the princess appearing in the shape of white doe to regain her human form and marry the protagonist. In the first written variant of the Hungarian origin myth (1282-85) and in the Ottoman Turkish translation of an earlier Latin chronicle (after 1543) the two brothers wait five years long, then in the sixth year march out and find their future wives. Bamsi Beirek in the Book of Dede Korkut spends three times five years growing and only then can he go to hunt, where he stumbles upon a deer, which shows him the tent of his fiancée.

I argue that the functionalist analysis must complement the structural comparative analysis, the first shedding a better light to the deflections in time aspects of the narratives in question. The number three reappearing in the tales can be perceived as *numerus perfectus*, and just like number seven in the Bible it is the symbol of perfection, and they are widely spread as formulistic numbers in folklore across the globe.

THEORIES OF DIFFUSIONISM: MYTH AND/OR REALITY?

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I think discoveries in both myth and science have common roots. Without the curiosity or effort to give an adequate explanation or a solution, neither myth nor science would have appeared. I also think the source of an idea is restricted by the paradigm of a specific cultural environment. In the nineteenth century, it was cultural evolutionism, represented by Friedrich Max Muller, E. B. Tylor, and J. G. Frazer. With the realization of the limits of cultural evolutionistic theory and the development of ethnology and comparative linguistics in the early part of the twentieth century, there arose a new paradigm of cultural diffusionism, represented by Leo Frobenius, George Elliot Smith, and W. J. Perry. This paradigm was criticized by the American school of cultural relativism headed by Franz Boas. Consequently cultural diffusionism has been out of vogue since then. Recently, however, with the remarkable development of dating techniques using carbon 14 and mtDNA, which have enabled us to trace both the dates and routes of human movements very precisely, diffusionism is once again taking a superior position. Diffusionism was called a myth in the past, but now is regarded as a proper science. What is the difference?

MOTIFS OF *ÉTERNEL RETOUR*, *DÉJÀ VU* AND SHAMANISTIC-TYPE PRECEDENT IN EARLY GREEK MELIC POETRY

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Early Greek melic poetry (VII – VI B. C.) presents an almost unique example of transition from ritual based on mythology, to highly organized lyrical poetry, opening a literary tradition which reached the Modern Age. That very special case enables one to observe mythological concepts turning into conventions, and the corresponding formulae into poetic tools.

For this, Sappho's "Hymn to Aphrodite" gives a particularly cogent example. The goddess is summoned by the poetess, as if in a *hymnos kletikos* (invocative hymn), following a shamanistic-type model of appeal to a precedent: "If you have already come to help me *before*, do it *again!*". Here the sacred and the profane come together: in the best tradition, the goddess is solemnly invoked to appear *again* to help in a *new* love affair. The value of both Aphrodite's to-be-repeated help and of the new love story is measured in terms of something which had already happened before. This very idea is manifested by a unique word form *dēute*, being an alligation (*crasis*) of the intensifying particle *dē*, and the adverb *aute* "again" (*dē* may also have a temporary overtone). As well as some other words in Sappho's poem, this expressive word (a *hapax legomenon* only found with Sappho and her contemporary Alcaeus, both of the island of Lesbos) could be a relic of the "language of gods". It is repeated in Alcaeus' poetry in a similar, though much more profanized context: here it is Eros who, *once again*, throws him his purple ball, i.e., incites him to have another love affair. Later anacreontic poetry would be using the phonetic and morphological material of this "magic word" in an anagrammatic way, which is demonstrated by a wealth of examples.

THE TIME OF THE DREAM IN MYTHIC THOUGHT AND CULTURE

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Ancient and tribal cultures perceive and describe the function of dreaming in distinctive ways. This paper examines theories of mind in ancient northern, Classical and tribal cultures in terms of the imagery used to describe the self and its faculty for apprehending the otherworld. Plutarch, for example, argued that the strangeness of the faculty of memory was evidence for the validity of

prophetic dreams (Defect. orac. 432B). The material surveyed includes the imagery of the Irish threefold cauldron of poesy, Classical dream interpretation (oneirocritica), the Norse *fylgja* (animal self), and concepts of the double or multiple self in the dreams and visions of contemporary tribal cultures.

THE ‘HEROINE’ AND THE ‘HEROIC’ BIOGRAPHY

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Since its initial formulation by J.G. von Hahn in 1867, the narrative structure commonly referred to as the “heroic biography” pattern has been discussed primarily in the context of stories about the lives of male, aristocratic, warrior-type heroes. Where features of the heroic biography pattern are present in stories about women, this is often treated as an imitation of the male pattern, and the various ways in which elements of the pattern are transformed to suit stories about the lives of women have received little attention. Drawing on Irish, Greek, and Indian mythological narratives, I examine the roles of women in stories of this type as mothers, wives, and ‘heroes’ in their own right. From extraordinary births to exiles and eventual homecomings, each of these lives follows a course parallel to, yet distinct from, the standard formulations of the heroic biography pattern. By looking at the stories and their common motifs from a functional perspective, it becomes possible to eliminate some of the gender-specific formalisms of the pattern and to consider instead how the ordinarily uneventful transitions through the expected stages of life are being challenged in these narratives. The core of the pattern is an exploration of birth, childhood, passage into adulthood, and finally established adulthood through obstacles to each moment of transition. Whatever differences are found among the formal manifestations of the pattern are determined by what is appropriate not only based on the gender of the hero, but also his or her role within society. This functional reading allows a much broader understanding of the contents and contexts of the biography pattern, and will thus contribute to its usefulness as a tool for the comparative study of traditional narrative.

THE TWO TRADITIONS. USING COMPARISONS IN SEARCH FOR THE TRUE LATVIAN MYTHOLOGY

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The Latvians were hardly considered a nation until the 19th century. Before that they were just the lower social strata, subjects of the better people who passed by designation "die Deutsche" while the opposite were "die Undeutsche". The administrative power, as well as culture and modern history belonged to the "Germans". Then, in order to prove their "worthiness" of being called a nation the Latvians had to resort to the only source they could rely on - folklore and mythology coming from the period before the northern crusaders arrived.

This led to several probably unexpected outcomes. It turned out eventually that the idea of Latvian mythology formed and prevailing in the learned circles had been built from a comparison with the better known Old Prussians, attributing to the Latvians different notions, ideas and concepts not known in the actual tradition. This therefore could only be established in a comparison - of the learned and the folk tradition.

The study of the latter then was done using different methods, but the comparative one, initiated by Kuhn and Mueller and to a great extent popularized by Mannhardt took prevalence for quite some time, though rather cautiously approaching the issue of the Old Prussians also being closely related people that data about which could be used to better understand the little known past of the Latvians.

FROM DUMÉZIL TO LINCOLN: ON SHIFT OF APPROACH IN STUDY OF INDO-EUROPEAN MYTHS AND PANTHEONS

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The article deals with the development of studies in (Proto-)Indo-European myths and pantheons in the last half-century. It is focused in works of two personalities, who might be representative for the beginning and the end of

the mentioned period – Georges Dumézil and Bruce Lincoln. Both authors are considered (though not uncritically) to be authorities in the field, although each of them represents very different period in history of research, even notably different style in interpretation of the primary sources. Both, Dumézil and Lincoln, were also positively linked with Mircea Eliade (i.e. the most influential scholar in history of religious studies), however negatively towards each other (mainly due to accusation of the crypto-political discourse from part of the latter towards the former). Even their research methods bear some antagonistic features, although the passion for revealing „structures“ in Indo-European mythologies both authors evidently share. This article focuses primarily on the comparisons of both authors' methodologies, and attempts to consider their strong and weak points. The secondary outcome is to evaluate the present-day „state of art“ in the study of (Proto-)Indo-European religiosity.

GUNDESTRUP: LEVELS OF INITIATION

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This paper reports on new work on the eastern-looking mythic and historical connections of the Gundestrup cauldron, extending previous arguments made by the same author (1987, with Bergquist; 1992) concerning the incorporation and metamorphosis of specific Indian and Persian elements. The paper will offer some advanced descriptions of the detail in individual scenes. By paying attention to the various levels of referent domain, from iconicity and notation, via the iconographic and the iconological, to the symbolic, it can be argued that the cauldron's makers were familiar with inducing altered states in themselves and others. It will be argued that the object itself, rather than being a commissioned, syncretic work, made by silversmiths for a specific patron, should rather be seen as having been created by ritual specialists to complete a central part of what might be considered in today's terms as a curated multimedia installation. The aim of this may have been to come into the presence of deities in their most characteristic aspects.

OF MOLECULES AND MAGIC: THE PHYLOGENETIC ANALYSIS OF ORAL TRADITIONS

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Traditional narratives, like genes, mutate as they get transmitted from generation to generation. Elements of a myth, legend or folktale may be added, substituted or forgotten, generating new variants that catch on and flourish, or vanish into extinction. However, reconstructing these processes has been complicated by the fact that traditional narratives are transmitted via mainly oral means, leaving scant literary evidence to trace their development and diffusion. In this talk, I will discuss how this problem can be addressed using phylogenetic methods developed by evolutionary biologists. Using material from the rich international corpus of Magic Tales, I show how these methods can be used to identify cognate relationships among stories from different societies and eras, reconstruct their ancestral forms, and test hypotheses about where and when they originated. By de-mystifying phylogenetic techniques, I hope to engage comparative mythologists in a critical discussion about the potential and limitations of an evolutionary approach to traditional narrative, and develop new interdisciplinary research trajectories.

ABOUT ONE ARCHAIC FEATURE IN CZECH AND MORAVIAN “KING” RITES

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Kazimierz Moszyński was not acquainted with examples of personification of the tree in Slavic traditions. He believed that trees were not venerated as such, but as dwellings or shelters for spirits or deities (*Kultura ludowa Słowian*, II, 1, Warszawa, 1967: 518, 522).

Nevertheless, such examples, although quite rare, are known (see *Славянские древности*, Москва, 1999: 60-67, 162; *Беларуская міфалогія*. Мінск, 2004: 151 etc.). The geography of them – Northern Slavia (Poland, Belarus, the Russian North) – corresponds with Moszyński's conception, stating that animation of trees among Slavs was not developed to the same extent as among their neighbors – the Germans and the Finns. Thus, these ideas gained actualization

in the areas where the Slavs lived side by side with the above mentioned peoples.

Another example, which also seems to be evidence of belief in the animateness of the tree, can be found in Whitsunday rituals of the Czechs and Slovaks (also belonging to the Northern Slavic area), namely, the “king celebrations” and the ritual of placing and felling of the “may”-tree, connected together by a common mythological idea.

The parallelism between the “king” and the “may”-tree has already been partly noted by researchers, however, it doesn’t seem to have been interpreted and no idea had been suggested about the ritual identity and interchangeability of a man and a tree in the “king” rituals. The paper presents the results of comparison and comprehension of the “king” and the “may”-tree – their appearance, functions and ritual terminology associated with them in Czech and Moravian traditions.

**'FORTUNATELY HE HAD STEPPED ASIDE JUST IN TIME':
MYTHICAL TIME, HISTORICAL TIME, AND
TRANSCONTINENTAL ECHOES IN THE MYTHOLOGY OF THE
NKOYA PEOPLE OF ZAMBIA, SOUTH CENTRAL AFRICA**

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Although by its Greek and Ancient Egyptian etymology the concept of 'myth' would seem to be primarily predicated on the *narrative* dimension, its use in modern (post-Enlightenment) contexts, worldwide, hinges on an interplay of *truth* and its proverbial mother, *time*. A myth may be taken as the paroxysm of truth (e.g., a cosmogony or eschatology in the eyes of believers) or as an untruth (e.g., such cosmogony or eschatology in the eyes of non-believers), but it often derives its peculiar status of hovering away from the plane of everyday reality from its dissociation *vis-à-vis* the here and the now – in other words, from a play on virtualities of space and time. Could we say (cf. Cassirer) that in our modern specialist usage as comparative mythologists, every myth is by its very nature in the first place a statement about the enigmatically oscillating nature of time?

In my paper, I propose to pursue these pointers on the basis of one particular myth whose variations and ramifications I have explored since the early 1970s: the regional form which the widespread myth of the Tower into Heaven takes

in South Central Africa. Recorded in the literature in dozens of attestations, and lived among the Nkoya people of Zambia as one of a handful of constitutive myths of kingship, this solar or rather lunar myth features a royal child's craving to wear that round white object up in the sky as a regalia (*mpande*, elsewhere in S.C. Africa also known as *ndoro*). The entire nation is, disgruntled-ly, made to build a high tower out of forked poles (hence the name of the royal parent: *Kapesh Kamununga Mpanda*: 'the *Kapesh* – without Bantu etymology who joins the forked poles'), so as to pluck the coveted object out of the sky – but before it can be reached, the brittle tower collapses under the weight of the people it carries, and we see another widespread mytheme come into effect: the fragmentation or confusion of early humankind into a plurality of dispersed languages and ethnic identities.

I have discussed this myth several times before, also in the IACM context (2nd Annual Meeting, 2008, proceedings 2010). Without wishing to specifically explore the symbolism of the forked poles (a time symbol?), I propose to take the analysis a few steps further on this occasion:

1. reviewing the Nkoya myth within its comparative regional, continental and transcontinental comparative context (highlighting not only the obvious parallels with the Ancient Near East including the Bible World (e.g. *Genesis* 11:1-9), but also with cultural initiatory and funerary practices of ritual tower building in East Africa and South East Asia in historical times)
2. confronting the mythical narrative with an historic parallel from South Asia (Sigiriya, Sri Lanka), where Kashyapa, a possible name-sake/etymon of *Kapesh*, established an unassailable mountain fortress only to meet his doom when lured into the plain to give battle (all this against the background of considerable evidence concerning South Asian, specifically Buddhist, Hindu, and Chola influence upon S.C. Africa in the 1st and early 2nd mill. CE)
3. to the Nkoya people of the late 20th and early 21st c. CE, the *Kapesh* myth turns out to constitute a tangible, literal, timeless or presentist reality. Incumbents of royal titles are supposed to form an unbroken chain of successors sharing and transmitting emphatically the same undivided identity; thus an incumbent uses the first person singular, 'I', when narrating any event situated during the reign of any of her or his named predecessors). This made it possible, in July 1989, for me to travel some 40 km NW from the royal capital of Mwene (King) Kahare in eastern Kaoma District, to the village of Mwene *Kapesh*, a nonagenarian who was supposed by the local people to tell me all about the tower and its collapse, and how he had managed to survive this primal disaster: '*Fortunately he had stepped aside just in time*'.

The point is not that our proposed royal informant turned out to be too senile for coherent interviewing. The point is that a myth which is clearly thousands of years old and distributed over at least three continents, yet managed to be brought to life in a specific, present-day backwater of the world, under the spell of the local people's peculiar, mythical conception of time. The case reveals, as a feature of Nkoya culture (and perhaps as a feature of 'savage thought' in general, i.e. – Lévi-Strauss – Anatomically Modern Humans' spontaneous, untutored, non-specialist thought wherever and whenever, but especially in effectively illiterate contexts) the self-evident interpenetration of mythical and real time. It does not stand on its own in a culture like that of the Nkoya, where (another transcontinental echo?) reincarnation beliefs and name-inheritance ritual practices constantly both affirm, and deny, the reality and inescapability of death, and of time.

Could not our amazement at such naïve handling of time simply reflect the extent to which our own thinking (scholarly, specialized and logocentric as it has been disciplined to be), has been weaned away from widespread standard modes of going about time? Could it not just be an artefact of text-based scholarship? A sign of the constructed, artificial, alienated stance on which even the reborn comparative mythology of the last decades is predicated?

EARLY INDIAN DEITIES OF TIME AND DESTINY WITH INDO-EUROPEAN PARALLELS

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On the basis of Vedic and Epic (Mahabharata) material it is possible to reconstruct an archaic view of human destiny as a "share" or "lot", apportioned to a person at the perinatal period by a deity or a group of deities in accordance with the rotatory movement of time. The attempts to ascertain the name of a Proto-Indo-European deity of fate (in particular, by way of transferring on the level of Proto-Indo-European the name of Indic *Bhaga*) gave no results. However, viewing the archaic Indian concept on the background of Indo-European parallels, we are able to define some Proto-Indo-European functional and semantic patterns which produce later similar images of destiny deities in different Indo-European traditions.

YOGA IN THE PALAEOLITHIC? NON-INDIAN FORMS OF KUNDALINI YOGA

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Contrary to the caution voiced in this and other symposia, I will provide a few examples that may indicate the Stone Age origins and survival of *one* particular trait of modern and medieval Yoga, the *Kuṇḍalinī* experience: this is the rising of a power “rolled up” like a snake at the bottom of the spine, moving up along the spine, via several centers in the body (“chakras”), to the top of the skull and beyond.

Some current hunter and gatherer societies, scattered along the path of the expansion of current humans out of Africa, possess similar concepts. The Bushmen (San) master the difficult task of controlling their internal heat (*n/um*) that moves up from the base of the spine. During trance dance, they travel to the spirit world (expressed as death, flying, even drowning). Their distant relatives, the Hadza and Sandawe of Tanzania, seem to have similar concepts. Andamanese shamans (“dreamers”) are in contact with the dangerous primordial power inherent in certain “hot” objects. “Heat” is connected with dangerous states; it is difficult to control at first. The Australian “medicine men” “the ones who see,” likewise undergo a symbolic death and an ascent to heaven by riding on the Rainbow Snake. This force moves as serpent inside the shaman’s body or serves as his external vehicle to heaven.

These three southern (Gondwana) populations share the idea of a power released as ‘heat’ that moved up the spine; practitioners have to learn to bring it under control; it moves as (rainbow) serpent to heaven, clearly the external form of the internal, upward movement of heat, along the spine.

The medieval Indian form of *Kuṇḍalinī* Yoga merely preserves some of these Stone Age spiritual techniques found from Africa to Australia, that were ‘left behind’ in the Indian subcontinent and the Andaman Islands during early human expansion, some 65,000 or more years ago. This very ancient form of shamanism obviously has undergone various local developments but it still is remarkably consistent: the practitioners go into trance though contact with the spirits, they manage the dangerous ‘heat’ rising up from the lower spine, as it moves upward internally or as they move externally to heaven for the reconstitution of their bodies.

The medieval and modern Indian form of *Kuṇḍalinī* Yoga, far from being “5000 years old” (or more), and as such the origin of all Yoga now practiced globally, is merely *one* offshoot of a much older form of human ecstatic practices.

COMPARATIVE MYTHOLOGY SYNCHRONIC AND DIACHRONIC: STRUCTURE AND HISTORY FOR TARYO OBAYASHI AND CLAUDE LÉVI-STRAUSS

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Taryo Obayashi (1929–2001)* has been a prominent ethnologist whose wide range of interests covered kinship and family, subsistence and economy, myth and history, among other things. Trained in Frankfurt a.M. with Adolf E. Jensen and in Vienna seeing the collapse of the so-called Culture History School, the way Obayashi studied myths appears — at least superficially — to be historically oriented. However, scrutinizing his writings carefully, it turns out that he employed structural analyses of myths more often than one would expect.

To the contrary, the alleged protagonist of structural mythology, Claude Lévi-Strauss (1908–2009), had a profound interest in history and diffusion especially earlier in his career. His opus magnum, *Mythologiques* (4 vols., 1964–71), presupposed also historically formed commonalities of American Indian mythologies as a basis for his structural exploration.

In this paper, I will 1) describe Obayashi’s brief biography and the role he played in the academics in the 1960s–90s Japan, which has been less known outside the country; 2) focus on the historical background of Lévi-Strauss’ studies of myths; 3) shed light on the “structural-genealogical” methodologies of Obayashi, in particular in his *Structure of Japanese Mythology* (1975); and finally 4) suggest that synchronic and diachronic viewpoints will enrich our understandings of myths when employed complementarily.

* cf. Paproth, Hans-Joachim & Hitoshi Yamada, 2002, [Obituary of] Taryo Obayashi 1929–2001, *Zeitschrift für Ethnologie*, 127: 139–146 [with a bibliography of 67 publications by Obayashi in English, German, French and other Western languages].

PLAYING CHICKEN WITH TIME: BABA YAGA AND INDO-EUROPEAN TEMPORALITY

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This paper offers a comparative study of Baba Yaga, a principal character of Russian folk- and fairytales, in the context of the Indo-European mythology of Time. Mythological and folklore data from Slavic, Indian, Germanic, Scandinavian, and other Indo-European sources are analyzed. Time-related motifs in Baba Yaga tales are isolated and compared with corresponding motifs in other Indo-European traditions. An attempt is made to clarify functions and reconstruct mythological features of an old Indo-European deity of destiny, time, and death.