INTERNATIONAL ASSOCIATION FOR
COMPARATIVE MYTHOLOGY
&
NICOLAUS COPERNICUS UNIVERSITY, TORUN, POLAND

NINTH ANNUAL INTERNATIONAL CONFERENCE ON COMPARATIVE MYTHOLOGY

POWER AND SPEECH:

MYTHOLOGY OF THE SOCIAL AND THE SACRED

PROGRAM AND ABSTRACTS

June 10-12, 2015

Nicolaus Copernicus University

Conference Venue:
Collegium Maius UMK
Fosa Staromiejska 3
87-100 Toruń
Poland

PROGRAM

WEDNESDAY, JUNE 10

09:00 – 09:30   PARTICIPANTS REGISTRATION

09:30 – 10:00   OPENING ADDRESSES

MARCIN LISIECKI
Nicolaus Copernicus University, Toruń, Poland

ROMAN BÄCKER
Dean, Department of Political Sciences and International Studies,
Nicolaus Copernicus University, Toruń, Poland

JOSEPH HARRIS
Harvard University, USA; IACM

WEDNESDAY MORNING SESSION: MYTHOLOGY OF POWER
CHAIR: MARCIN LISIECKI

10:00 –10:30   YURI BEREZKIN
Museum of Anthropology and Ethnography, Saint Petersburg, Russia
POLITICAL LEADERS IN FOLKLORE AND IN PALEOLITHIC

10:30 – 11:00   TRUDY S. KAWAMI
Arthur M. Sackler Foundation, New York, USA
THE POWER OF THE VISUAL: THE SUMERIAN GODDESS NINḪURSAǦA
AND HER MODERN IDENTITY

11:00 –11:30   VLADIMIR V. EMELIANOV
St. Petersburg State University, Russia
INDRA AND (N)INDARA OF THE CUNEIFORM SOURCES

11:30 – 12:00   Coffee Break

12:00 – 12:30	EMILY LYLE
	University of Edinburgh, UK
	PURIFYING THE KINGSHIP: THE FIRST SIX REIGNS IN THE
	SHAHNAMEH IN THE LIGHT OF IE COMPARATIVE MODELLING

12:30 – 13:00	SERGEY KULLANDA
	Institute of Oriental Studies, Moscow, Russia
	INDRA, KING OF GODS: YOUTH – WARRIOR – MERCHANT – CHIEF

13:00 – 13:30	ATTILA MÁTÉFFY
	Hacettepe University, Ankara, Turkey
	MOTHERS IN POWER: PHASE TRANSITIONS OF THE TURN TO MYTH.
	THE CASE OF VIOLANT OF HUNGARY, SATANAYA OF THE NART
	EPIC, AND ALAN-QO'A WITH LADY HÖ'ELÜN OF THE SECRET
	HISTORY OF THE MONGOLS

13:30 – 14:00	MARCO FERRARO
	Middle East Technical University, Turkey
	BECOMING GOD IN A SECULAR CENTURY: THE MYTH OF MUSTAFA
	KEMAL ATATÜRK, FATHER OF THE TURKS

14:00 – 15:30   Lunch Break

WEDNESDAY AFTERNOON SESSION: MYTHOLOGY OF POWER
CHAIR: JOSEPH HARRIS

15:30 – 16:00	KLAUS ANTONI
	Eberhard Karls University, Tübingen, Germany
	POLITICAL MYTHOLOGY AND THE LEGITIMATION OF IMPERIAL
	POWER IN MODERN JAPAN: THE CASE OF THE 'JINMU-TENNÔ'
	MYTH

16:00 – 16:30	EMILIA CHALANDON
	Kyoto University, Japan
	KINGSHIP AND FERTILITY: A COMPARISON BETWEEN THE
	JAPANESE OHO-NAMUCHI AND THE NORDIC FREYR

16:30 – 17:00	MARCIN LISIECKI *Nicolaus Copernicus University, Toruń, Poland* THE MYTH AND THE POWER. DIFFICULT FATE OF JAPANESE EMPERORS IN *KOJIKI*
17:00 – 17:30	DAVID WEISS *University of Tübingen, Germany* HOW COMPARATIVE MYTHOLOGY WAS INSTRUMENTALIZED TO JUSTIFY THE COLONIZATION OF KOREA

19:00 – Reception

Pierogarnia Stary Toruń
Most Pauliński 2,
87-100 Toruń

THURSDAY, JUNE 11

THURSDAY MORNING SESSION: SPEECH IN MYTHOLOGY
CHAIR: VÁCLAV BLAŽEK

09:00 – 09:30   LOUISE MILNE
                     University of Edinburgh, UK
                     CHAOS AND NONSENSE IN THE MYTHOLOGY OF DREAMS AND
                     NIGHTMARES

09:30 – 10:00   STEVE FARMER
                     The Cultural Modeling Research Group, California, USA
                     TALKING TO THE GODS: NEUROBIOLOGY, AUDITORY-VISUAL
                     HALLUCINATIONS, AND THE EVOLUTION OF PREMODERN
                     MYTHOLOGIES, RELIGIONS, AND PHILOSOPHIES

10:00 – 10:30   HITOSHI YAMADA
                     Tohoku University, Japan
                     CARANKE: SPEECH DUEL OF THE AINU AS A SOURCE OF POWER

10:30 – 11:00   ONDŘEJ PIVODA
                     Masaryk University, Brno, Czech Republic
                     SHAMAN'S POWER AND SPEECH IN SAKHA EPIC POETRY *OLONKHO*

11:00 – 11:30   Coffee Break

11:30 – 12:00   DAVID B. BUYANER
                     Institut für Iranistik, Freie Universität Berlin, Germany
                     INDO-EUROPEAN ROOTS AND AREAL PARALLELS OF THE IRANIAN
                     OATH

12:00 – 12:30   BORIS OGUIBÉNINE
                     University of Strasbourg, France
                     NEW EQUINE FUNCTIONALITY IN SLAVIC AND INDO-IRANIAN

12:30 – 13:00   YURI KLEINER
                     St. Petersburg State University, Russia
                     THE SPEECHES OF THE ELDER EDDA AND THE GERMANIC PANTHEON

13:00 – 15:00   Lunch Break
Business Lunch for IACM Officers, Directors, and Conference Organizers

THURSDAY AFTERNOON SESSION: SPEECH IN MYTHOLOGY
CHAIR: KAZUO MATSUMURA

15:00 – 15:30   ANUSHA GAVANKAR
                     University of Mumbai, India
                     VĀC – THE GODDESS OF SPEECH (AS SEEN IN THE RIGVEDA)

15:30 – 16:00   JOANNA JUREWICZ
                     University of Warsaw, Poland
                     THE POWER OF SACRED SPEECH IN THE ANCIENT INDIA (ON THE
                     EXAMPLE OF THE *JAIMINĪYOPANIṢAD BRĀHMAṆA*)

16:00 – 16:30   NATALIYA YANCHEVSKAYA
                     Harvard University, USA
                     UNHOLY SPEECH: THE PROTO-UNLANGUAGE OF THE NETHERWORLD

16:30 – 17:00   MICHAEL MEYLAC
                     University of Strasbourg, France
                     REX ADVERSUS POETAM, POETA ADVERSUS REGEM: "SACRED
                     KING" IN CONFLICT WITH PROPHET AND POET

FRIDAY, JUNE 12

FRIDAY MORNING SESSION: MYTHOLOGY AROUND THE WORLD
CHAIR: BORIS OGUIBÉNINE

09:00 – 09:30   ARMEN PETROSYAN
Institute of Archaeology and Ethnography, Yerevan, Armenia
THE INVISIBLE GOD OF THE OTHERWORLD

09:30 – 10:00   YAROSLAV VASSILKOV
Museum of Anthropology and Ethnography, Saint Petersburg, Russia
BIRDS AS SCOUTS ABOVE THE WATERS: AN EXTENDED COMMENTARY
TO ONE OF THE MOTIFS IN THE NEAR EASTERN FLOOD MYTH

10:00 – 10:30   MICHAEL WITZEL
Harvard University, USA
YMIR IN INDIA, CHINA – AND BEYOND

10:30 – 11:00   ELWIRA KACZYŃSKA,
KRZYSZTOF TOMASZ WITCZAK
University of Łódź, Poland
THE GERMANIC MYTHICAL HERO *ASKIS* IN TACITUS' *GERMANIA*
AND OLD NORDIC SOURCES

11:00 – 11:30   Coffee Break

11:30 – 12:00   KIKUKO HIRAFUJI
Kokugakuin University, Tokyo, Japan
TRANSLATION ISSUES IN *KOJIKI*: GOD, DEITY OR SPIRIT?

12:00 – 12:30   VÁCLAV BLAŽEK
Masaryk University, Brno, Czech Republic
THE ROLE OF "APPLE" IN THE INDO-EUROPEAN MYTHOLOGICAL
TRADITION AND IN NEIGHBORING TRADITIONS

12:30 – 13:00	JOHN SHAW
	University of Edinburgh, UK
	THE DAGDA: PARALLELS AND ORIGINS?

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13:00 – 14:30   Lunch Break

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FRIDAY AFTERNOON SESSION: MYTHOLOGY AROUND THE WORLD
CHAIR: MICHAEL WITZEL

14:30 – 15:00	KAZUO MATSUMURA
	Wako University, Tokyo, Japan
	THE VOYAGE OF YOSHITSUNE TO THE ISLAND OF YEZO (ONZOSHI SHIMA WATARI): JAPANESE IMMRAM

15:00 – 15:30	GRACE PAMUNGKAS,
	ROBERT VALE
	Victoria University of Wellington, New Zealand
	A STUDY IN APPLIED MYTHOLOGY: THE INFLUENCES ON AGRICULTURAL PRACTICES RESULTING FROM THE STORY OF SULANJANA

15:30 – 16:00	MARIA MAGDOLNA TATÁR
	Oslo, Norway
	HUNTING GODS IN SIBERIA

16:00 – 16:30	SAROLTA TATÁR
	Peter Pazmany Catholic University of Hungary
	PECHENEG TRADITIONS IN SOPRON COUNTY, HUNGARY

| 16:30 – 17:30 | POSTERS DISCUSSION, GENERAL DISCUSSION & CONCLUDING REMARKS |

<div align="center">

19:30 – Conference Dinner
Jan Olbracht Browar Staromiejski
Szczytna 15, Toruń

SATURDAY, JUNE 13, 11:00 - Torun Walking Tour

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ABSTRACTS

Political Mythology and the Legitimation of Imperial Power in Modern Japan: The Case of the 'Jinmu-tennô' Myth

Klaus Antoni
Eberhard Karls University, Tübingen, Germany

The modern Empire of Japan was established after the Meiji restoration by taking recourse to the historical construct of a mythical-legendary empire which allegedly was founded by a certain "Jinmu-tennô" in the year 660 BC. The story of this foundation is told in the oldest Japanese source books, dating from the early 8th century. After the decline of the imperial state during the Middle Ages, this myth was actively revived by the authorities of the new Empire. Consequently the Meiji Constitution was promulgated on the anniversary of this supposed foundation date (February 11th, 1890), in 1940 the 2.600 anniversary was widely celebrated, and even in present day Japan this date is commemorated as a national holiday. The talk discusses the creation of this "invented tradition" by examining the historical sources – especially Kojiki and Nihon-shoki - and their reception in modern Japan. Since Japan can be regarded as an outstanding case for the political functionalization of myths in the past as well as in the present, the presentation focuses from a systematic point of view on the question of political mythology. One of the basic functions of myths and mythologies is to provide the political sphere with structures of (sacred) legitimacy. And it is particularly the textuality of political mythology which lies at the center of the problem.

Political Leaders in Folklore and in Paleolithic

Yuri Berezkin
Peter the Great Museum of Anthropology and Ethnography,
*St. Petersburg, Russia*

Difficult tasks imposed upon the hero by a powerful person is one of the most widespread folklore themes known everywhere besides Koisan South Africa, Australia and Tierra del Fuego. However, particular kinds of tasks and the nature of the task-giver are variables that are regionally specific. Among all the task-givers three basic types can be selected. The first one is a mythological character like the Thunder, the Sun, a wizard, different sorts of animals, etc. This type is widespread more or less evenly across the world. A more rare type is a family member or neighbor whose social position is not very different from the position of the hero. The most interesting is the third type according to which the task-giver is a political leader, i.e. the head of a unit of a community- or higher political level, i.e. a king or a chief. It is obvious that the image of "a chief" in folklore could not emerge if the very notion of social hierarchy was absent. But the further spread of this notion and the emergence of the stratified societies are independent variables which mutually correlate less than it could be thought.

A legitimate area of the king as a task-giver is Eurasia from Western Europe to Indonesia and Mongolia. Chiefs and kings are also rather common characters in the sub-Saharan African folklore (besides the Koisans). A rarity of such a person in Siberian folklore (besides Southern Siberia) is understandable but its lack in Chinese and Oceanic folklore is amazing because China is one of the main centers of a development of social stratification and Polynesia – Micronesia are model areas of the chiefdoms. Even more intriguing is the pattern of spread of the "chief the task-giver" motif in the New World. It is completely absent in Mesoamerica (besides rare borrowings from the Spanish folklore) and almost absent in South America. Besides several Central Andean cases which also seem to be influenced by the Europeans, only one Bolivian case (Guarasu) remains.

At the same time the "chief the task-giver" is a common figure across the territory between southern British Columbia, southern Plains and the Northeast where real chiefs usually were weak and social stratification only moderately developed. Across the circum Bering Sea area folklore "chiefs" are found much more rarely.

I suggest that the image of folklore "chief" had to exist in continental Eurasia before it was brought to the New World by some late groups of migrants, i.e. not by those who hunted the mastodons in Monte Verde (Southern Chile) 15,000 cal. B.P. but by those who crossed Beringia or Bering Strain in the very Terminal Pleistocene or even in the very beginning of the Holocene. The spread of the "chief

the task-giver" in North America basically coincides with the spread of a dozens of adventure folklore motifs shared by the Indians of the Plains and by people who live between the Caucasus and Mongolia. How much real power had Central Eurasian Paleolithic chiefs is another question that is beyond the scope of folkloristics.
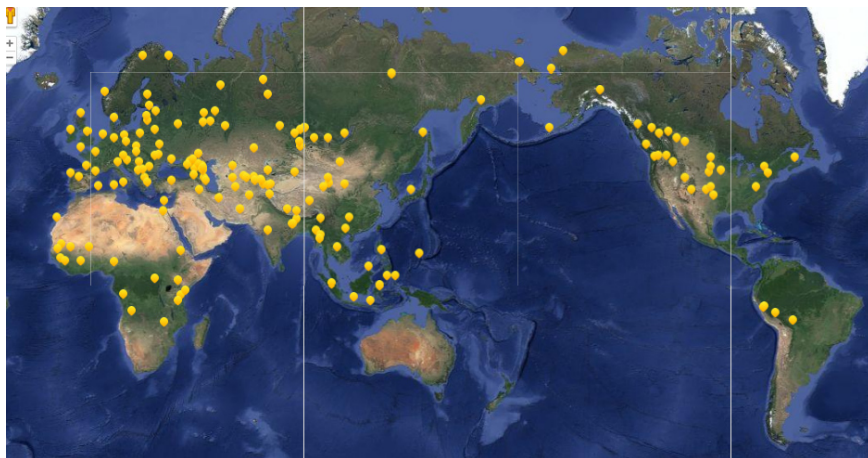
The Role of "Apple" in the Indo-European Mythological Tradition and in Neighboring Traditions

Václav Blažek
Masaryk University, Brno, Czech Republic

In the present contribution the role of "apple" in partial Indo-European mythological traditions, particularly Anatolian, Greek, Celtic, Germanic, is studied from the point of view of both comparative mythology and comparative linguistics. Finally, the results are evaluated in a wider perspective of non-Indo-European mythological traditions, especially the Semitic traditions.

Indo-European Roots and Areal Parallels of the Iranian Oath

DAVID B. BUYANER
Institut für Iranistik, Freie Universität Berlin, Germany

The paper deals with the long discussed issue of the Iranian (Zoroastrian, Ossetic etc.) rites of swearing an oath. A new etymology of the key-word viz. Avestan *saokənta-* is suggested to elucidate possible mythological background of the notion of "eating/drinking an oath" in Iranian, as well as in other traditions of the same cultural area, e.g., Old Turkic. The conventional opinion regarding the Zoroastrian oath as "drinking sulphurous water", as well as an alternative hypothesis by M. Schwartz, are reconsidered and a new approach is suggested, which opens up the possibility of putting the Iranian material into the broader context of Indo-European myths, such as *axis mundi* and the waters of the underworld.

Kingship and Fertility: A Comparison Between the Japanese Oho-Namuchi and the Nordic Freyr

EMILIA CHALANDON
Kyoto University, Japan

One objective of comparative mythology is tracing the geographical movement of myths. Another is a quest into the meaning of a myth or the role of a deity. Concerning Japan, the last might be especially useful: the three official sources of Japanese mythology depict gods and events in a different manner, which could mean that a comprehensive look might result in more information about these gods or cause confusion because of the contradicting character of their features.

A good example is the god Oho-namuchi. Although *Nihonshoki* mentions him only in the lineage of another god, *Fudoki* describes him as "the god who made the land", and in *Kojiki* he appears as the first sovereign of "the land" before it is claimed for the heir of the sun goddess. The last two descriptions make him similar with the Nordic Freyr, "the sovereign deity of increase and prosperity" (Ellis Davidson, 1964). On one hand, Oho-namuchi's multiple marriages and one of his names, Yachihoko (Thousand Spears), could be interpreted as symbolizing fertility, one of the kingship functions in ancient mythology (Frazer, 1890) and a feature of Freyr as well. On the other hand, both gods belong to the third function of Dumézil's tripartite theory.

Under names such as Oho-namuchi ("Master of a Big Name" or "Master of Many Names"), Oho-mononushi ("Master of a Big Thing"), Oho-kuninushi ("Master of a Big Land"), this deity, as evident also from with the suggested comparison with Freyr, depicts a very important function in ancient myth: the close relation between agriculture, procurement of fertility, and kingship.

Indra and (N)indara of the Cuneiform Sources

Vladimir V. Emelianov
St. Petersburg State University, Russia

D. Roiter published in NABU 2013/3, n. 38 his note "An Indo-European God in Gudea Inscription" on the Indo-European god Indra in Sumero-Akkadian bilingual text MS 2814 = CUSAS 17, 29-47, published by C. Wilcke in 2011. Based on the new collation of the god names in Wilcke and W. Gabbay's note in NABU 2012/4, n. 71, he believes that in the Sumerian texts since Gudea time the well-known Indo-Iranian god of thunder and rain Indra are mentioned. His hypothesis consists of the following items:

1. In the Old Babylonian bilingual text devoted to life and deeds of Gudea one can see signs may be read In-da$_2$-ar (II 7'b), along with Nanshe and Gatumdug (in the form Ummadutug). From Sumerian texts, we know that Nanshe was considered to be the wife of Nindara.

2. The contract between Suppiluliuma and Mattiuaza (1380 BC) featured In-dar together with deities Mitraš, Uruwanaš, and Nasatiana (Luckenbill 1921:170). The Mitanni cuneiform writing of Indra In-dar coincides with the writing of the name of God Nindara in bilingual text (In-da$_2$-ar).

3. D. Roiter believed that Indra came to the Sumerian texts in the era of Gutian invasion to Southern Mesopotamia. His argument is that there are Gutian proper names In-da-a and In-da-aš-šu in Ur III texts. The last name he understood as "the son of Indra" (indrasūnu).

4. According to Roiter, Indra turned out to Nindar as a result of the contraction of n (in) indara.

Roiter's hypothesis needs critical re-thinking. First of all, from the god-list An-Anum we know that Sumerian god Nindara identified with the Semitic Moon-god Sin (III: 65), and in bilingual text the equivalent of In-da2-ar also written Su'en (II 9'a). Therefore, Indar and Nindara are two spellings for the same deity. Further, it should be noted that Roiter is wrong in his dating of the cult of Nindara by the time of Gudea. Nindar(a) is well-known from Old Sumerian time to Ur III (XXVI-XXI BC), his main epithet in royal inscriptions is "Nindara,

mighty king, king-hero". His parents are unknown. Nindar married to the goddess Nanshe. He has a younger brother Hendursaga. Enmetena, king of Lagash, names him his called brother (Ent. 27: 10-11). His main function is the only war, Nindara is not mentioned in connection with creative activity.

Indo-Iranian Indra has no good etymology. But the same is with Sumerian Nindara. According to one version, he was "lord of cocks" (dar "a cock"), to the other - "lord of dismemberment / splitting" (the meaning of Sumerian verb dar). Of course, all these etymologies based on the proposal that deity's name is of Sumerian origin. But this name might be borrowed from substrate Margian lexicon in the middle of the III mil. BC., and then appeared in Sumerian in the form of Nindara, and more later in Indo-Iranian as Indra. Sumerian language does not allow two consonants next, it divides them. And the name of Indra would have written in Sumerian with epenthetic vowel / a /: / indara /. As for the initial n-, it might be pronounced in this case to imitate the word nin- "lord".

I think that borrowing of the name Indra went in Sumerian two waves. The first was at the beginning or middle of the III millennium, when there was Nindara. And second, as noted by Roiter, came with Gutians in the time of Gudea, and at that period the name was written In-da. In the Old Babylonian version we see In-da_2-ar, which is the same to In-dar of the Mitanni agreement.

Talking to the Gods: Neurobiology, Auditory-Visual Hallucinations, and the Evolution of Premodern Mythologies, Religions, and Philosophies

STEVE FARMER
The Cultural Modeling Research Group, California, USA

Over the last two decades, my collaborators and I have published a series of studies that argue that joint research in neurobiology, philology, and studies of complex systems allows the construction of the first unified and testable models of the evolution of premodern mythologies, religions, and philosophies — extending from the earliest anthropomorphic views of the world (Farmer 2010) to the collapse of traditional cosmologies in the modern era. The dynamics of those models was suggested by the discovery in the 1990s of emergent mathematical structures in premodern traditions, expressed in beautiful self-similar (or fractal) shapes that became more extreme whenever populations rose and literacy expanded — in modeling terms, altering the scale and topologies of brain-culture networks (Farmer and Henderson 1997; Farmer 1998; Farmer, Henderson, and Witzel 2002; Farmer 2006). Exploring these modeling ideas has led to a number of concrete historical predictions, including one — involving the non-literate

nature of India's first urban society — whose tests have already triggered major reappraisals of Indus civilization and adjacent cultures (Farmer, Sproat, and Witzel 2004).

Our original models focused on evolutionary growths in the relatively "closed" (and often bizarre) world of manuscript traditions, resulting in the familiar hierarchical or correlative forms of so-called scholastic systems. On the model, the main "engine" behind such growths was the repeated application to "authoritative" traditions of small sets of exegetical methods, aimed at reconciling conflicts that piled up in those traditions over long periods. This iterative process resulted in the appearance in all premodern literate societies of exaggerated correlative models of the world that increasingly mirrored the fractal structures of the topographic or analogical "maps" used by the brain to effect such reconciliations. The union of these ideas in historical models quickly explains long-puzzling cross-cultural parallels in the evolution of premodern traditions, including the global appearance of familiar man-the-microcosm motifs (Farmer 1998: 91-6). Using standard models of fractal growth first introduced by Mandelbrot (1982), the model also allows construction of the first computer simulations of the growth and decay of major world traditions (Farmer, Henderson, Witzel, and Robinson 2002).

There were major omissions in our early models. By focusing initially on processes of structural growth, those models ignored important social and experiential sides of premodern myths and religions. The aim of this paper is to enlarge those models by examining the interaction of brains and cultures involved in auditory-visual hallucinations, which played key roles in premodern traditions world-wide by enabling direct communications with ancestors, spirits, and deities.

The paper discusses five origins of hallucinatory states pertinent not only to early myth and religion but to the kinds of exegetical transformations dealt with in our broader models as well. The sources of religious visions often overlap in practice, but they can be distinguished in five classes for analytic purposes:

1. Neuropathologies including schizophrenia and other psychoses long tied (e.g. by William James 1902) to extreme "religious" experiences, e.g. in prophecies and magical ideation;
2. Drug-induced hallucinations, including the kinds of auditory hallucinations especially critical to the construction of early Vedic traditions;
3. Conventional dreaming, generated most prominently in paradoxical or REM sleep, arguably the main channel in most premodern societies for daily communications with gods, demons, and ancestors;
4. Pathological dreaming, including the kinds experienced in "permanent state border control disturbances" (Broughton et al. 1986) like those seen

in narcolepsy, in which subjects remain suspended for long periods precariously between wakefulness and dream sleep; and in similar visions experienced by larger populations on initiating or waking from sleep (hypnagogic or hypnopompic visions respectively) linked to "sleep paralysis"; the importance of the latter in contacting divine forces in traditional cultures is suggested by the fact in Asia, sleep paralysis is still often referred to as "ghost oppression";

5. Behaviorally induced hallucinations triggered by extreme fasting or extended sleep deprivation in solitary initiation ceremonies or communal rituals involving extended chanting, singing, and ecstatic dancing, often combined with drug ingestion.

One implication of recent brain-imaging research is that despite their diverse behavioral origins, all these sources of visions share profound similarities on the neurobiological level. The most important includes distortions in normal transitions between semi-stable or "metastable" brain states critical to all conscious experience. The implication is that similar neural processes lie beneath all visionary experiences, no matter what their origins. And this in turn provides clues as to one cause behind the striking similarities often found in mythological and religious thought in distant civilizations, even in the absence of past or present contact (cf. Farmer 2007, 2010).

After exploring theoretical models of neural "metastability," the paper reviews new brain-imaging studies of the insular and cingulate cortices and linked prefrontal circuits, which appear to play key roles in the aberrant switching of brain states seen in visionary experience.

The paper finally examines ethnographic evidence that throws light on the role cultural expectations play in molding the contents of hallucinations, which figured largely in premodern acculturation processes. This section concludes with a review of the similarly large role played by visions in the exegetical transformations of ideas that lay at the center of our original models.

The paper ends with a few comments of ways that our models can be extended to build probabilistic simulations of future as well as past traditions — and on the role that study of the instabilities of "metastable" brain states found in hallucinations can be expected to play in future research on the physics of consciousness, the ultimate holy grail of brain-culture research.

BECOMING GOD IN A SECULAR CENTURY: THE MYTH OF MUSTAFA KEMAL ATATÜRK, FATHER OF THE TURKS

MARCO FERRARO
Middle East Technical University, Turkey

This paper analyses the myth of Mustafa Kemal Ataturk in contemporary Turkey, identifying the mythological and sacred elements of the memory of Ataturk both at popular and at official level. Ataturk, founder of the Turkish Republic, proclaimed "father of the Turks", a modernizer and a secularist, is in Turkey object of admiration, worship and public displays of affection that are hardly distinguishable from devotionality of religious nature.

The paper, drawing inspiration from a number of theoretical references, reviews different aspects of the sacred Ataturk myth: the forms of popular devotion, including ubiquitous representations of Ataturk on a vast number of consumer objects (analyzed with Durkheim using the concept of totemism); the popular belief in the "social miracle" worked by the Father of the Turks in "giving birth" to the Turkish Republic (seen with Carlyle as a typical heroic myth, and with Barthes in his own sense of "mythology"); and, finally, the survival of Atatürk to his own physical death, in the form of his mystical body continuing to give substance and life to the "body politic" of the Turkish Republic.

'VÂC' – THE GODDESS OF SPEECH (AS SEEN IN THE RIGVEDA)

ANUSHA GAVANKAR
University of Mumbai, India

ahameva svayamidaṃ vadāmi juṣṭaṃ devebhirutamānuṣebhiḥ /
yaṃ kāmaye taṃ-tamugraṃ kṛṇomi tambrahmāṇaṃ tam ṛṣiṃ taṃ sumedhām //

"I, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Rsi, and a Brahman."
(RV 10.125.5)

Background:

Vāc, whose name means speech, is seen as the source of creation. Called the 'mother of Vedas' (SB 5.5.5.12), she has also been addressed by the epithet 'queen of the gods' (RV 8.89.10). She reveals herself through speech and is illustrated by the various characteristics and uses of speech.

Vāc plays a significant role in Vedic literature and refers to sacred speech as that of the Vedas and that of the Brahmins as used in Sacrifice and Ritual. Her noteworthy presence is clearly evident from the hymns that mention her. With her attributes, Vāc endows us with an eternal canvas for research from the perspective of theory and philosophy.

Early Rigveda (books 2 to 7), states that *vāc* is the voice, particularly of the priest, as raised in 'sacrifice'. Her personification is seen only later in RV 8 and RV 10. In RV 10.125.5 – the *Vāc Sukta*, as seen above, she is seen as speaking in the first person – as 'revealing herself'. At some places it is also suggested that she is coeternal with Prajapati and that it is through Vāc, or in pairing with her, that Prajapati creates (SB 10.5.3.4-12).

Although prominent in the Rigveda, she disappears later from Hindu mythology and is known to be associated with the river goddess Sarasvati - as can be seen in the texts of the Yajur Veda and the Brahmanas (sources can be provided).

Observations/ Analysis:

- Being closely and intrinsically associated with creation and ritual, this paper will holistically explore her role in the Rigveda - as 'Creator' and 'Created' - in the myths of creation.
- Critically discuss the status, authority and function of Vāc as the Goddess of Speech (sacred) in the Vedic milieu.
- Understand Vāc's association in light of the theory of the *'sabda-brahman'* (absolute form of sound) and the *'sphota'* theory of creation (in which the world is created through sound).
- And finally, touch upon her disappearance and transformation in later Hindu texts.

Notes:

RV - Sanskrit Vedic hymns, as translated by T.H. Griffith, "The Hymns of the Rigveda" (1896);
SB - The Satapatha Brahmana, as translated by Julius Eggeling, Sacred Books of the East Series [published between 1882 and 1900]
(http://sacred-texts.com)

TRANSLATION ISSUES IN *KOJIKI:* GOD, DEITY OR SPIRIT?

KIKUKO HIRAFUJI
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More than 130 years have passed since *Kojiki*, Japan's oldest historical record, was first translated into a foreign language in the form of Basil Hall Chamberlain's English rendering. Since then, the work has been translated into various languages, including French, German, Italian, Spanish, Chinese, Korean, and Thai, in addition to at least three translations each into English and Italian.

Kojiki, a title that Chamberlain translated as "Records of Ancient Matters," dates to 712 and is written in a mixture of Chinese and Japanese. At times, the Chinese characters are used for their phonetic value and at other times for their semantic value. Such aspects make the work difficult to understand for Japanese and non-Japanese alike. Even so, the list of translations into foreign languages has grown even further since 2000, with new versions appearing in Norwegian, Italian, Spanish, French, German, Czech, and English.

In this presentation, I will address some of the issues that arise when translating *Kojiki*. First, I will present a list of translations of the work and introduce a short history of how and why *Kojiki* has been translated over the years. Second, I will discuss the differences that working with this classic poses for the translator. Third, I will take a closer look at some specific issues, including how to translate the word kami and the names of these entities, how to express the respect with which the emperors are presented, and so on. A consideration of these issues can contribute to how everyone, including we Japanese, understand *Kojiki* itself.

THE POWER OF SACRED SPEECH IN THE ANCIENT INDIA (ON THE EXAMPLE OF THE *JAIMINYOPANISAD BRAHMANA*)

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In the paper I will show how the power of the sacred speech was understood in the *Jaiminīyopaniṣad Brāhmaṇa*, the ancient Indian text (c.a. 8-7 B.C.E.). This text is devoted to the sāman, a ritual song performed by the priest called *udgatṛ* during sacrifice. The *sāman* is interpreted as the source of the world and an indispensable factor of gaining immortality by men, both during life and after death. I will try to reconstruct the rational background of this worldview. It is based on the general assumption, shared by the ancient Indian thinkers, that cognition precedes being, and that there is a strict correspondence between them,

both logical and ontological. This assumption allows the composers of the *Jaiminīyopaniṣad Brāhmaṇa* to elaborate their specific ideas concerning *sāman*. They used cosmogonies of other Brāhmaṇas as a pattern and elaborated them in a fine way in order to explain the crucial role of the *sāman* in creation of the world, life and death, and in the process of gaining immortality. The descriptions of the role of the *sāman* as the factor of immortality can be seen as an important evidence for the research of the history of the belief in rebirth in ancient India.

THE POWER OF THE VISUAL:
THE SUMERIAN GODDESS NINHURSAGA AND HER MODERN IDENTITY

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The Sumerian goddess Ninḫursağa is usually identified as a mother goddess associated with fertility and procreation. The evidence for this identity is based on written references of the later third and early second millennia BCE, and excavated finds from a late third millennium temple dedicated to her at Tell al-Ubaid in southern Mesopotamia. Among the art works found there is an inlaid shell, stone and copper panel with the only scene of cattle milking known from the 3rd millennium BCE. Since several contemporaneous rulers claimed to have been nursed with Ninḫursağa's "special milk", it has been assumed that she is a nurturing goddess associated with cattle and dairying. Curiously, none of the extant third millennium BCE inscriptions mentions cattle, some accounts describe her as enthroned like a mighty serpent or dragon, and others invoke her powerful "battle net" in which the enemies of her favorites are caught. This paper will look at the disconnect between what we know of her ancient identity and its modern construction.

THE SPEECHES OF THE ELDER EDDA AND THE GERMANIC PANTHEON

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The two types of the lays, or 'speeches', of the *Elder Edda*, viz. *kviða* (akin to *kveða* 'to speak) 'a poem' *about* former events (mostly heroic) and *mál* 'speech (proper)', a narrative by a participant or witness of an event, either simultaneous with or subsequent to it (cf. Old English X *maðelode* 'X said' epic formula), reflect

two points of view, from without and from within respectively, or, as in *spá* 'a prophecy' (a variant of *mál*), two kinds of events, future (cf. heroic *Gripispá*) or recurrent, as in the mythological *Völuspá*. In the latter, the reference to speech is through *hljóðr* (~ *kleu-* Skt. *śruta, śravas*, Russian *slovo* 'word' and *slava* 'glory') 'hearing' in the appeal to *regin* 'gods collectively', a synonym of *tívar*, pl. of *tívi* and *Týr* < *Tiuz*, cf. *deiwo-* 'the generic Indo-European name for the gods' (Dumézil), hence, *Dyauh = Zeus = Jupiter*. In the Germanic tradition, most of the functions of *Týr*'s I.-E. counterparts (supremacy, etc.) passed to Odin, while that of the 'thunder god' survived only in the names of Thor (*Þór*, etymologically 'thunder'), the newly created warrior god, and his hammer, *mjöllnir* (cf. Russian *molnija* 'lightning'). The rearrangement of functions in accordance with the new standards, both ideological and poetic, did not affect the original tripartite structure of the pantheon.

INDRA, KING OF GODS: YOUTH – WARRIOR – MERCHANT – CHIEF

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Vedic texts imply that the *kshatriya* social class charged with warring and political power bears traces of the age class of young men. Thus, the Vedic Indra, a king and warrior par excellence, is depicted in the Rigveda as an unageing *(ajuryá)* youth *(yúvan)* and *márya*. These meanings can be traced to a protolanguage etymon marking membership in an age-sex group of young warriors represented by the Maruts who are youths (*yúvānas* and *máryās*) mentioned exclusively as a group (*śárdha, gaṇá* or *vrā́ta*) without any individual characteristics. They were born simultaneously (sākáṁ jajñire [I, 164, 4]; *sākáṁ jātā́ḥ* [V, 55, 3]), they are of the same nest (*sánīḷāḥ* [I, 165, 1; VII, 56, 1], neither senior nor junior and middle (*té ajyeṣṭhā́ ákaniṣṭhāsa udbhídó 'madhyamā́so...* [V, 59, 6]). Their epithet *sāṁtapanā́* [VII, 59, 9] can be interpreted as "those who passed through a common ordeal by fire" being a part of initiation rites.

An interesting mention of Indra as a merchant (*vaṇíj*) in the Atharvaveda (*índram ahám vaṇíjaṁ codayāmi*, "I incite Indra the merchant" – XV 15, 1) that at first sight seems to be contradictory to his image of the war chief is in fact quite in keeping with it. Archaic trade was closely related to warring – suffice it to remember the Vikings.

All these facts imply that Indra was a personification of a young Aryan warlord gradually usurping administrative power and becoming a hereditary king. It can be explained as a result of the evolution of an age-stratified society that under certain circumstances could have evolved into the *varṇa* system, all the more so

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since linguistic analysis is indicative of the existence of age-sex stratification in Proto-Indo-European community.

Purifying the Kingship: The First Six Reigns in the *Shahnameh* in the Light of Indo-European Comparative Modelling

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The methodology of models has emerged as the dominant one for the elucidation of the puzzles concerning the pantheon in the various Indo-European branches. The Dumézil model is that of the triad of the functions of the sacred, physical force and prosperity and fertility and this model is retaining its value within the broader Lyle 4-generation model, which gives distinct places to a set of ten gods. Both these models have emphasized the study of stories and have given attention to the diachronic changes which have to be taken into account when reading narratives found in much later contexts than that in which the Indo-European gods were first imagined.

The kings among the gods have already been explored in terms of the 4-generation model incorporating the functional triad in the Scandinavian, Celtic, Indian and Greek contexts in my book *Ten Gods* (2012) and so there is a firm basis to work on when turning to the Persian *Shahnameh* ("Book of Kings"). This epic poem was composed about 1000 CE and so is very much later than the Gathas and the Avesta which allow glimpses of the Iranian branch of Indo-European religion that lay behind Zoroastrianism. Studying it for mythological evidence is, however, comparable to studying the Icelandic prose *Edda* of the 13th century CE. The application of the 4-generation model relates the first three reigns to the first three generations (the old gods) and the reigns of Jamshid, Zahhak and Feraydun to the fourth generation (the young gods), and also clarifies the divine roles of Salm, Tur and Iraj. It is argued that the Persian narrative has been purposely manipulated and that episodes have been redistributed in order to purify the kingship.

The Myth and the Power. Difficult Fate of Japanese Emperors in *Kojiki*

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The main purpose of this paper is to describe Japanese myths about rulers and emperors, which are written in *Kojiki* (*Record of Ancient Matters*, 712). It should be emphasized that the *Kojiki* contain a fairly accurate description of the procedures and methods of acquisition of political power and its legitimization. For clarity of analysis the essay is divided into two parts. The first is connected with the problem of getting the political power for example:

- the myth of the first ruler;
- conquest of new lands and subjugation of enemies;
- murders and intrigues between pretenders to the throne.

The second part includes the political myth and the myth of richness and the fertile, such as:

- the ruler must ensure the prosperity;
- search of immortality;
- the ruler has special sign of his uniqueness.

Mothers in Power: Phase Transitions of the Turn to Myth. The Case of Violant of Hungary, Satanaya of the Nart Epic, and Alan-Qo'a with Lady Hö'elün of the Secret History of the Mongols

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The planned lecture seeks to enlighten the laws that define the formation of women of significant historical and political importance as mythological characters. The three examples provided shall illustrate the three phases of myth creation process, as well as the mutual interaction between myth and history. The first is Violant of Hungary, daughter of Andrew II of Hungary, who, according to contemporary written reports is said to have had a tremendous political effect on her husband, James I the Conqueror (13th c.). Her memory was preserved due to a Catalan tale in verse *(Historia de la filla del rey d'Hongria)*, and a French

lyrical novel entitled Manekine amongst others. Her personality had such a profound impact on Catalan folk poetry, that she appears as the transformed manifestation of the doe from the Hungarian totemistic origin myth, in the presentation of a certain folk song group *(El caçador i la cervola)*.

The second example is Lady Satanaya "the wise" playing the central role of the Nart Saga. Just like Violant of Hungary, she also is a symbol of fertility and a political actor to whom heroes turn for advice. Her complex mythological figure is a result of a long myth development process.

The two mothers of the mixed genre work called the *Secret History of the Mongols* constituting the third example, Alan-Qo'a and Lady Hö'elün both acquire considerable political influence.

The joint discussion of three geographically distant examples is justified by the fact that in every quoted case the political power of the heroines is provided by their maternity as a social legitimating force besides their outstanding personal abilities. The works of different genres, partly or entirely folkloric, originate mainly from Central Eurasian myths by content, and a number of female mythological functions are combined in the characters of the heroines.

THE VOYAGE OF YOSHITSUNE TO THE ISLAND OF YEZO (ONZOSHI SHIMA WATARI): JAPANESE IMMRAM

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Myths about unknown islands always fascinated island people. The most famous example is the *Odyssey*. The *Voyages of Sindbad* and *Navigatio Sancti Brendani* are other examples. The *Odyssey* was introduced to Japan in the middle of the sixteenth century by the Jesuits and gave birth to a story named the *Nobleman Yuriwaka (Yuriwaka Daijin)*. In the story, Yuriwaka goes on an expedition to conquer demons and returns after many years of ordeals, but no one recognizes him until he subdues a horse belonging to his lord that no one else but he can handle. Some variants of the story describe him as drawing an iron bow (n.1). The name *Yuriwaka* must have come from Ulysses (more likely in the original, *Yurikusa-waka*, which is closer to the Latin form Ulixes).

Probably influenced by this Yuriwaka story, another voyage story, named the *Voyage of Yoshitsune to the Island of Yezo (Onzoshi Shima Watari)*, was created. The hero of the story is Minamoto no Yoshitsune (1159-89), a principal figure in the Genpei War, a civil war between two warrior clans, the Genji and the Heike.

The actual war is more realistically depicted in the Story of Heike (Heike Monogatari). Yoshitsune's tactics and braveness in fights brought victory to the Genji and his popularity among the warriors had no equal. Yoshitsune's elder brother, Yoritomo (1147-99), who was the commander in chief, however, was jealous of his younger brother's popularity. The hostile relation between the two is similar to that of Achilleus and Agamemnon in the *Iliad*. Yoshitsune and his small retinue attempted to escape the attack by Yoritomo's army by fleeing to the north, but in the end they were all killed.

His military accomplishments and his tragic, untimely death have made Yoshitsune one of the most popular legendary figures in Japanese history. Many stories have been created about him. The *Voyage of Yoshitsune to the Island of Yezo (Onzoshi Shima Watari)* is one of them.

Although the exact date of composition is hard to determine, the work is included in a set of twenty-three medieval stories collected and printed around 1700 and now generally termed the *Otogi Zōshi (Companion Stories)*. These stories were thought to have been composed during the latter part of the Kamakura period (1185-1333) and the Muromachi period (1333-1568) (n.2).

In recent years interest in these medieval Japanese stories has increased outside Japan. Many pieces have now been translated into English and academic papers on each piece have been published. But curiously enough, there have been neither translations nor papers focusing on this particular story about Yoshitsune (n.3). In this paper, the story will be explained and then a comparison with other voyage stories will be given.

Notes

1. s.v. "Yuriwaka legend", in *Kodansha Encyclopedia of Japan*, vol. 8, p.358. On the comparison of Yuriwaka Daijin and the Odyssey, see Hibbard 1946 and Araki 1978.
2. s.v. "otogi-zōshi", in *Kodansha Encyclopedia of Japan*, vol. 6, p.130.
3. Otogizôshi: Texts, Translations and Studies with additional information about Muromachi tales: a bibliography compiled by Roberta Strippoli (Stanford) and Michael Watson (Meiji Gakuin). http://www.meijigakuin.ac.jp/~pmjs/biblio/otogi.html

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Rex Adversus Poetam, Poeta Adversus Regem: "Sacred King" in Conflict with Prophet and Poet

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"Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Mt 22: 21). – This radical NT approach rooted in the monotheistic OT where the only real King is the Almighty, proves to be very different from the universal concept of the sacred king as a magical figure whose well-being guarantees the prosperity of the nation (cf. the pharaohs or, until recently, the mikados even considered as gods' children). To justify profane power in the new "Christian empires" by divinizing it, old models of the Ancient world were adopted, partly mixed up, but mostly in full contradiction with the Scriptures. The to-be emperor, king or tsar would receive some divine power through consecration rites including the kingly anointing performed by a pope or a patriarch serving as mediator (cf. 1 Samuel 10: 1). However, such symbiosis of "king and prophet" proves to be unstable and easily degenerates into antagonism, as the idea of prophetic (and poetic) inspiration may be considered even more authoritative than that of consecrated royalty. A prophet who believes to be directly inspired by God, as in the OT, or a poet by a Muse, do not want to meet expectations of an unjust king who treats them as his servants with the obligation to glorify him. This conflict can well be observed in a very conservative monarchy like Russia, strongly determined by the Byzantine tradition also to be inherited by the Soviet empire. In both, poets were traditionally persecuted, and the Orthodox Church clergy remained split into a servile majority and a rebellious minority. The conflict between the Caesar/tsar and the poet, prefigured by Ovide's exile, could be followed throughout the life and work of Alexander Pushkin (1799-1837), or, in the twentieth century, with Ossip Mandelstam, author of both an invective against Stalin and an ode in his honour, who perished in the GULAG, or with the banned poets Akhmatova and Pasternak, or with Joseph Brodsky, another Nobel Prize winner, exiled from Leningrad to a distant Northern village as late as in 1964.

Chaos and Nonsense in the Mythology of Dreams and Nightmares

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The nightmare has been conceived of since the earliest records as a supernatural agency: a demon, a minor god, or a wandering human spirit. The ancient Mesopotamians wrote of the god of nightmares as attacking lone travellers in desert places; the Egyptians invoked the protection of Bes, a monstrous multiple deity, against bad dreams; the Greeks called this demon *ephialtes* (the leaper); the Romans altered this to incubus (one who lies on, or crushes, the dreamer). Early medieval charms and invocations conserve and develop this mythos. An Old English Journey Charm asks for *"God's protection / Against the stab of the pains... / Against the terror of the grim ones /Against the great horror that is hateful to everyone / And against all loath [things] that fare in upon the land. / I sing a victory chant, I bear a victory-stave... /May the mare [night-mare] not mar me"* (*Ic me on þisse gyrde beluce..;* mid-11C, Corpus Christi College MS 41). A hex-charm found in Dutch Pennsylvania in 1935 conserves imagery found in much earlier Germanic materials, designed to repel nocturnal visits from the *Alp* or *Trud* by compelling the creature to complete an infinite or impossible task. The Scandinavian *mara* has an equally long history. This paper explores common imagistic elements in a range of this material, including some non-European sources, focusing particularly on ways in which magical language evokes the thing it is attempting to repel. This can be seen as a response to the central difficulty of nightmare representation as simultaneously located inside and outside the dreamer. Such liminal effects have parallels in other traditions where chaotic supernatural encounters are represented through "inspired" speech, such as speaking in tongues. The imagery and language of this material often reads as garbled or corrupt, but inchoate and "illegible" patterns in charms or curses can be seen as analogous to fantastical visual imagery: "nonsense" in such cases may be mimetic and apotropaic, marking effects of extreme emotion, representing the intrusion of a spirit, or raising a barrier to confound supernatural attack.

Note: Debatable Land, pp. 90-1; Corpus Christi College MS 41, 350-53; Hill 2012: 145-58

New Equine Functionality in Slavic and Indo-Iranian

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My paper investigates a Russian folktale character, the talking horse, endowed with the gift of prophecy and the ability to help a hero fulfill his tasks and win the prize. In folktales this magical horse is usually called *Sivka-Burka Veščaya Kaurka* 'grey-brown-reddish wise/prophetic (horse)'. My paper clarifies the origins and functions of this character by comparing Slavic data with Indo-Iranian mythological materials, in particular, with Avestan horse-racing terminology and with Vedic evidence on horses and on poets who offer sacrifices accompanied by laudatory songs.

A Study in Applied Mythology:
The Influences on Agricultural Practices Resulting from the Story of Sulanjana

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Through their ancient way in explaining and acting to protect the phenomenon of ecosystems, the ancestors of the Sundanese maintained a sustainable practice of agriculture that has been handed down to their descendants who are living in the modern era. Their methods are still celebrated in daily rituals which generate an attitude to grow rice with respect, hence preventing the usage of chemical fertilizers and pesticides, combined with taboos, such as a restriction on selling rice. These practices, based on myth, have engendered the continuing self-sufficient lifestyle of these traditional communities.

A *Pantun* is an oral narrative that is typical to the Sundanese tradition (Noorduyn & Teeuw, 2006; Rosidi, 1984; Zanten, 1984). It is usually narrated or recited by a singer in the night festival following a rite of passage or during agricultural celebrations such as planting and harvesting. The singer might also play a zither or be accompanied by a small group of musicians who play small and large zithers, a flute, and a two-stringed fiddle. This paper observes the roots and functions of sacred phrases in one pantun entitled Wawacan Sulanjana (The Story of Sulanjana) which contains myths about the origin of rice and the legend of a heavenly prince called Sulanjana.
One particular part of this story shows respect to Naga Anta, the snake deity who is the guardian of the rice goddess Dewi Sri. In the story, this goddess and symbol

of fertility was born from one of three tear drops of the Naga. The other two drops were born as Kala Buwat the wild boar and Budug Basu the pig (Hidding, 1929, p. 10). The respect accorded to Dewi Sri still guides the handling of the rice crop at every stage in the Sundanese community of Kampung Naga, right up to when the rice is eaten and it is still believed by the Sundanese that the sight of a snake in the rice field is a sign of good harvest for the season. Preventing harms from pests, has to be done by reciting mantras from The Story of Sulanjana rather than killing those animals. The application of the myth to all practices associated with the rice crop ensures sustainable production and management of the food supply of this community (Pamungkas and Vale, 2013).

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THE INVISIBLE GOD OF OTHERWORLD: ARMENIA, GREECE AND BEYOND

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Angeł is an early Armenian god, identified with the Mesopotamian underworld and war god Nergal in the translation of Bible (2 *Kings* XVII.30). A district to the south-west of Greater Armenia, in the headwaters of the Tigris River, was called Angeł-tun 'Home/house of Angeł'. The homonymous chief town of the district (Greek. Ἰγγηληνή, Lat. Ingilena), once a capital city, was the treasury and burial place of early Armenian kings. Turkʻ Angełeay 'Gift Angeł-ian' or 'Gift of Angeł', is a mythological giant whose image is reminiscent of Polyphemus (he took rocks the size of hills and threw them at ships of enemies). Turkʻ was deformed, tall, monstrous, and 'fierce glanced' *(džnahayeacʻ)*: "they called him *Angełeay* because of his great ugliness" (Khorenatsi II.8). Thus, *Angełeay* is interpreted as *an-geł* 'not beautiful, having no/bad look', literally: 'unsightly' (privative *an-* + *geł* 'beauty; look', derived from Indo-European **wel-* 'to see'), with the suffix *-eay*.

There is a basic notion that death is unforeseeable. Moreover, the relation of our and other worlds is characterized by mutual invisibility of their inhabitants. Invisibility is associated with the shortages of vision and appearance: blindness, one-eyedness, cross-eyedness and unsightliness are also common characteristics of otherworld deities (cf. Hades' possession of a cap that imbued its wearer with invisibility and the one-eyed image of cyclops Polyphemus, Greek counterpart of Turkʻ Angełeay). In the Assyrian version of the myth, Nergal remains invisible for the vizier of the otherworld goddess; moreover, he is cross-eyed, lame and bald, i.e., somewhat comparable with Turkʻ Angełeay. Therefore, Angeł should be etymologized in accordance with Khorenatsi's interpretation of Turkʻ Angełeay, as *an-gel*, Indo-European *ņ-wel-* 'having no look; unsightly; invisible; unseen'. This corresponds well with the Greek Hades: Ἀΐδης, literally: 'the Unseen' < *ņ-wid-*.

Angeł, probably, once was a great and powerful god. During the historical epochs, Angeł, as the other native Armenian gods, would have been syncretized with the deities of similar characteristics of local and neighboring traditions. Angeł's functional counterpart Nergal, rendered by the ideogram ᴰU.GUR, was the supreme god of Ḫayasa, early kingdom to the west of the Armenian Highland attested to in the Hittite sources of the 14th-13th centuries BC (KUB XXVI 39 IV.26). Likewise, in Urartu – first kingdom expanded almost over the whole of the Armenian Highland in the 9th-7th centuries BC – the supreme god Ḫaldi, who "lived" behind the artificial "gates" in the rock, was conceived to be invisible (M. Salvini).

ᴰU.GUR/Nergal and Ḫaldi have significant common characteristics: they both were war gods; Nergal was identified with the West Semitic and Mesopotamian Arian fire gods: Rašap and Agni, while Ḫaldi was portrayed in fire, which evidence that he was conceived as a fire god. Furthermore, in Armenia, Ḫaldi was identified with Mithra/Mihr, who, unlike his Iranian namesake, was syncretized with the Greek Hephaestus as the fire god.

Thus, one may infer that Angeł was the Armenian counterpart of the Ḫayasaean ᴰU.GUR and Urartian Ḫaldi. Notably, Hades was a hypostasis of Zeus, the other Zeus, subterranean Zeus (Ζεὺς χθόνιος, Ζεὺς καταχθόνιος). The sovereignty over the other world was one of the functions of the supreme god and Angeł may be conceived as latter's otherworldly hypostasis.

According to Yuri Kleiner, the name of the Germanic supreme god Wotan/Odin etymologically is connected with Hades *(*ņ-wid-)*; also, they have some common attributes (hood, cloak, horse etc.). If so, the Armenian, Greek and Germanic data allude to an early Indo-European "invisible" god, ruler of otherworld (I would adduce also the one-eyedness of Odin as a shortage of appearance, characteristic for Turkʻ Angełeay's Greek counterpart Polyphemus, and the blindness and peaked cup/hood of the angels of death in Armenian folklore).

Angeł is comparable with Greek ἄγγελος 'messenger' with no accepted etymology. On the other hand, Angeł is comparable with Ind. Aṅgiras, the mythic sage to whom many Vedic hymns are attributed, who has also been compared with ἄγγελος. The fire god Agni is referred to as Aṅgiras or as a descendant of Aṅgiras (cf. the identification of Angeł's counterparts Nergal and Ḫaldi with the fire gods). He has homonymous followers or descendants, fire priests and divine singers, who, accompanying Indra or without him, defeated Vala. Angeł, like Aṅgiras, could have a class of homonymous followers/ messengers, so ἄγγελος and Aṅgiras might theoretically be borrowed from Armenian.

SHAMAN'S POWER AND SPEECH IN SAKHA EPIC POETRY *OLONKHO*

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My paper deals with the study of *olonkho*, traditional genre of epic poetry of Sakha people. *Olonkho* tradition is still very little explored and poorly known outside Russia, but has a paramount importance for the studies of comparative mythology in the area of Siberia and Central Asia. My paper consists of two parts. The first part focuses on the description and image of Sakha mythology and shamanism in *olonkho*, deals with images of the shaman's role in traditional Sakha society, the connection of shaman's rituals and songs with environment or relationships between shamans and non-human inhabitants of mythical universe's three worlds. The second part deals with description and analysis of some examples of sacred speech, associated with shamanism, presented on the materials of *Olonkho Nyurgun Bootur the Impetuous*. These examples contain several types of sacred speech as blessing, prayer or incantation and later are systematized. It presents several examples of sacred speech with characteristic stylistic elements, including initial exclamations and interjections, typical for Sakha epic poetry. At the end is topic contextualized with shamanism and mythological systems of Siberia and Central Asia.

THE DAGDA: PARALLELS AND ORIGINS?

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Among the pre-christian gods of Ireland the Dagda is one of the most colourful, and enigmatic: his roles range from the martial to the burlesque. He is described as 'the most prominent of the older chthonic gods' and is regarded as an

important - if not central - member of the 'Celtic Pantheon'. Despite the interest he has generated, comparative work on his origins has been limited to the traditions of Western Europe. This paper attempts to widen the inquiry, first by summarizing his roles in the Irish sources, followed by an examination of the appellatives (22 in all, including *Eochaid, Ruadh Rofhessa, Ollathair*) attached to his name. From the opposite extremity of the Indo-European world, the obvious comparisons with the Tvaṣṭṛ, the 'Fashioner/Carpenter God' of the Rig Veda, along with associated mythological stories, are then critically examined; an Irish-Vedic parallel in the genealogies within the respective pantheons is proposed; and the possible implications are explored for a reconstructed Indo-European pantheon.

Hunting Gods in Siberia

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Hunting was of utmost importance for the survival of archaic societies, both for the habitants in forests and those on the steppes. Although this activity had and still has the same purpose in these economies, the hunted animals, the weapons and methods as well as the mythical personages of the traditions are quite different in the forests and on the steppes. However, during history, ethnic groups migrated from one region to another, keeping and re-forming not only their weapons and methods but also the stories about their gods, the protectors of the hunt. This gives an opportunity for scholars to analyze the past of these peoples and the contacts between them.

In this paper I intend to elaborate the differences and contacts between two types of hunting gods, known in the Siberian tradition:

1. The celestial hero
2. The hunting bear.

It is possible to collect information about the past of their believers not only from the stories and from their cult but from the etymologies of their local names as well. These materials give us the possibility to find a pattern in these traditions and identify some of the historical contacts between Mongolian, Buryat, Tungus, Yakut, Uralic and Yeniseian peoples.

Pecheneg Traditions in Sopron County, Hungary

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Several villages in Sopron County (Northeastern Hungary) have a tradition of being descended from the Pechenegs, a Turkic-speaking nomadic people that immigrated into Hungary in the Middle Ages. We have focused on medieval sources regarding the Pechenegs along Hungary's western frontier. As part of this research, we have also collected modern ethnographic material regarding Pecheneg traditions in rural Sopron. In our paper, we will look at the testimony of modern-day Hungarians, who consider themselves or their ancestors Pecheneg. This work is the continuation of the paper that we presented at the last mythology conference in Tuebingen. These traditions have so far never been collected and are unpublished. We can thus present new data of Hungarian folklore.

Birds as Scouts above the Waters: An Extended Commentary to One of the Motifs in the Near Eastern Flood Myth

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This paper provides an extended commentary to a motif that was only briefly reviewed in the author's paper read at the IACM Yerevan conference in 2014. Some new Indian texts will be analyzed and some historical evidence bearing on the methods of navigation in the Pacific and Indian Oceans will be taken into account, with the aim to answer the question: Is it possible that the motif of birds as scouts together with the relevant navigational practice was borrowed by the Near Easterners from their trade partners in the East, the Indians?

Myth and Power: How Comparative Mythology was Instrumentalized to Justify the Colonization of Korea

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From ancient times, myths have been used to legitimize rulers' political authority. The Japanese colonization of Korea (1910-1945) presents a striking example of how this pattern is still used in modern times. In order to justify colonial rule, Japanese scholars turned to the myths contained in the ancient national chronicles from the early eighth century that had already provided the model to reinstate the emperor as an absolute ruler in the Meiji Restoration (1868). Korea, it was argued, had always been a part of the Japanese empire. It was only due to a historical accident that the two cultures had developed in different directions. The "re-unification" under the rule of the Japanese emperor was seen by these scholars as the restoration of the natural order. This theory – the so-called "Theory of common ancestry of Japanese and Koreans" – held that Susanoo, one of the central deities in the Japanese myths, was actually identical with Tan'gun, the mythical founder of the oldest Korean state. This identification was derived from some rather superficial similarities between the Japanese and Korean myths. Since Susanoo was depicted as younger brother of the sun goddess Amaterasu, the progenitress of the imperial family, in the Japanese sources, this theory explained why Japanese and Koreans belonged to one family. It also justified Japanese rule over Korea since the myths show Susanoo as an immature and unruly deity who cannot look after himself. This matched well with the Japanese perception of Korea as an undeveloped country in need of Japanese guidance. This paper will analyze the scholarly discourse surrounding the identification of Susanoo and Tan'gun, but also place it in a historical context by tracing the roots of the Japanese practice of identifying foreign with native deities and shedding light on the further development of these ideas after the end of the war.

The Germanic Mythical Hero *Askis in Tacitus' Germania and Old Nordic Sources

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The work by Publius Cornelius Tacitus entitled *De origine et situ Germanorum* is an inexhaustible source of knowledge about ancient Germanic peoples, their culture, beliefs and even their mythology. The proposed paper compares Tacitus' information on the actions of Germanic *Askis*, identified with Greek-Roman Ulysses (*Germ.* 3, 2-3) and the Germanic myth of the creation of man (Germ. 2,2) with corresponding mentions from the Old Norse tradition (*Voluspa*, stanzas 17-18; Snorri Sturluson, *Edda. Gylfaginning*). The authors conclude that interpreting the stanzas 17-18 of the Old Norse *Voluspa* as a myth of the creation of man (widely accepted so far and supported by the authority of the 13th century Icelandic writer Snorri Sturluson) is groundless. The Old Norse text mentions only an accidental interference of three Gods: Odin, Hoenir and Lodur in the life of particular human beings. The Gods, strolling by the seashore find Ask and Embla lying unconscious and they bring them to life, giving them spirit, sense, blood and skin colour. The passage is most probably a description of one of the adventures of the mythical Germanic wanderer *Askis*, the founder of the town of *Asciburgium* on the left bank of the Rhine (today Moers-Asberg, near Düsseldorf), according to Tacitus' informants.

The original Germanic myth of the creation of mankind is described in Tacitus' work. The report of it is fully credible because it contains both elements directly attributable to the Indo-European tradition (Germanic *Mannus* as Indo-European *MonHus*, the forefather of all mankind) as well as elements related to Proto-Germanic origins e.g. the eponymous ancestors of *Ingvaeones* and *Herminones*, whose existence is corroborated by later mythological data (e.g. Gmc. *Ingwaz / *Ingwōn*, whence OE. *Ing,* ON. *Ingwi;* Gmc. *Ermenaz*, whence OSax. *Irmin*).

Ymir in India, China – and Beyond

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In this presentation I will employ, to some extent, the new theory of historical *and* comparative mythology that leads to increasingly earlier reconstructions of mythological systems, as laid out in my recent book (OUP 2012). The premise is that earlier forms of myths, especially those of Eurasia and the Americas, can be

compared and successfully reconstructed, resulting in a unique story line from the beginning of the world to its end. Here I will use the myths of Ymir, Puruṣa and Pangu as an example.

The myth about a primordial giant forms part of the creation myths, or as we should rather say, *emergence* myths. That of the giant is found from Iceland to Northern India, Southern China, and beyond. It stands somewhat apart among the more common myths of a primordial Nothing, Chaos, Darkness or Water. In these myths, <u>the primordial giant was in existence before the world emerged: he was somehow killed and carved up, and his various body parts became the origin of heaven and earth and even of humans</u>. It constitutes what Dumézil called a *bizarrerie*, a feature that does not make much sense in the narrative surrounding it is found in, but as it turns out, it is one that goes back to a much older layer of myths.

CARANKE: SPEECH DUEL OF THE AINU AS A SOURCE OF POWER

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As the Polish-born anthropologist Malinowski put it, myth was "not an intellectual explanation or an artistic imagery, but a pragmatic charter of primitive faith and moral wisdom" among the Trobriand Islanders in Melanesia, where he conducted one of the earliest scientific fieldworks (Malinowski 1926: 23). When we read George Grey's classical work, *Polynesian Mythology*, we are impressed by the author's enormous efforts to learn the language of the Maori. The motivation for the attempt lay exactly in the mentioned features of mythology: this enlightened Governor of New Zealand became aware that Maori chiefs expressed their dissatisfaction against the colonizers by quoting "fragments of ancient poems or proverbs" or "allusions which rested on an ancient system of mythology" (Grey 1855: vii).

The same was true of *caranke* (pronounced [tʃáranke]) of the Ainu in northern Japan. This was a kind of duel by means of reciting one's intentions with poetic words in highly rhetorical way, often citing mythological or legendary traditions. There were two classes of *caranke*, the one between individuals and the other between villages. Competent *caranke* duelers were respected due to their ability to perform it in an efficient way, and well-known duels were referred to by later generations (Kindaichi 1936). As "one of the weapons of the Ainu" (Slawik 1955: 28), *caranke* can be seen as a source of power and authority in the traditional Ainu society. In many aspects similar to *caranke* is the so-called "song duel" of the Eskimo, except that the latter was more profane in character (Eckert &

Newmark 1980). Despite this difference, the present author argues that *caranke* forms one of the variations of "narrative duels" in a broader sense, once prosperous among the northern peoples, as a similar practice was also reported from the Aleut (König 1929: 94), who connect the Ainu and the Eskimo geographically.

UNHOLY SPEECH: THE PROTO-UNLANGUAGE OF THE NETHERWORLD

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Various Indo-European traditions characterize speech of demons and netherworld-dwellers as distorted, strange, and different from the speech of the living and celestial beings.

My paper offers a comparative analysis of how Slavic and Indo-Iranian mythological traditions and folklore depict speech of unholy beings, including demons, spirits, and the dead. I will compare textual and visual data from Slavic, Indian, Iranian, and other Indo–European sources and make an attempt to reconstruct possible origins of such outlooks.

POSTERS

Genealogy in Service of Power: Politics of Lineage in Pallava Inscriptions

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The paper presents an attempt at analysis of genealogical portions of Pallava inscriptions. The Pallava dynasty ruled over significant part of South India between fourth and ninth centuries CE. Royal inscriptions written in Prakrits, Sanskrit and Tamil present an important source for historical research on the period of their rule. Linguistic diversity of preserved royal records gives the researcher a valuable opportunity of an analysis of political implication of the use of a particular language, the difference in purpose of the language being seen most prominently in bilingual, Sanskrit-Tamil inscriptions. Analysis of the genealogical portions of inscriptions focuses on the question of language used to describe the genealogy, but also on the question of the part of the text in which genealogy is described. Author brings attention to the fact that two kinds of genealogical data are conveyed in Pallava inscriptions: historical genealogy and mythical genealogy. What is more, both of these are distinguished by the place they hold in the text, the mythical being presented in the introductory praśasti portion, and the historical, usually, in later portion of the text. Mythical lineages are further compared to other mythical lineages present in popular works of Sanskrit literature. This broad perspective gives the opportunity to analyze several possible interpretations of passages of mythical genealogies through comparisons with mythical lineages of solar and lunar dynasties, prominently seen not only in Sanskrit epics of *Mahābhārata* and *Rāmāyaṇa*, but also in dramas and poems composed at later dates.

Women in Euripides's Ion - Gendered Power, Gendered Speech

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Euripides' Ion is a special case in extant Greek tragedy in that it completely lacks powerful male characters: the father-god Apollo is almost suspiciously absent, the eponymous character is but a youth (and his young age is underscored many times in the course of the play) who, for the most part, believes himself to be

nothing more then a temple servant. The other three men are respectively: an Olympian god in a remarkably modest role of a delivery man, a slave of Kreusa who - unsurprisingly - is not only called her household possession but also fails miserably in his greatest task and a bumbling, dim-witted foreigner who became king of Athens only by marrying an epikleros and lets himself be tricked into raising another's child.

It is with the female characters that the power resides in Ion. Kreusa inherits the claim to the throne of Athens and passes it to her son - but (most significantly) she manages to make Apollo's so carefully crafted plan go astray. Pythia is the ultimate authority in Delphi and Athena - appearing ex machina - settles the play's intrigues and untangles its knots once and for all.

This paper will show the subversive interplay of gendered speech and power in one of Euripides' less-studied extant plays. While the focus will lay on the received text, a diachronic inquiry will broaden the scope to include both Euripides' precursors and the later texts dependent on his work (such as Leconte de Lisle's Apollonide).

THE REPRESENTATION OF LEGITIMACY IN SASSANID COINS (KAVAD I AND ZAMASP ERAS)

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In each era, the social, cultural and political aspects, and their changes have a prominent role on the creation of the Governmental artworks that tries to act as a public media to shows their power and legitimacy trends. This study wishes to survey the symbols of Sassanid coins and the role of this visual media from the power and legitimacy point of view during Kavad I and Zamasp eras, as a challenging period of Sassanid dynasty. We try to show, how Sassanid kings has been used artworks, especially coins, because of their spreads to transfer their legitimacy messages, thus they used it as the most principal media to show the power and its changes to publics. The result shows the changes during first reign of Kavad I and after his deposing by clergies due to supporting the Mazdakites doctrine, raise of Zamasp to the throne and the second reign of Kavad I that they used various icons and symbols which have rooted in Zoroastrian beliefs to show their power and legitimacy in according to condition changes. The emphasis of Kavad I on astrologic signs as the symbol of charisma and in contrast, the representation of Zamasp, the successor of Kavad I after deposing, in the form of receiving diadem as a sign of his superior and power, and the reuse of traditional symbols of legitimacy by Kavad I in the combination of diadem as the

representation of his legitimacy after his second reign are some documents of visual changes of this challenging period.

Women in Power – with References from Indian Mythology

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Mythology is replete with instances where political power rested with the Kings and their chiefs, and occasionally with certain Queens as the head of the kingdom or mythical nation. However, what is interesting is to note how certain women were powerful, without holding any designated positions of power. Without being Queens or heads of the kingdom, the power they wielded changed the political future of the said nation or the destiny of many a hero in the mythic tales. Using examples from Indian Mythology, this paper will highlight the cases of how certain women in Indian mythology were power centres without holding positions of power as well as how some of them were powerful without seeming to be so. Instances of how some used their positions for good, while some for not so good objectives and the subsequent repercussions. The paper will highlight how in due course of time some of them went on to become archetypal characters and have left their impressions on many a folktale and other local lore. Some notable examples will be Satyavati and Draupadi from the epic Mahabharata and Kaikeyi from the epic Ramayana. Some other examples will also be delved in.