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The Myth Of The Eternal Return Or Cosmos And History

Stephen D. O'Leary



The Myth Of The Eternal Return Or Cosmos And History:

The Myth of the Eternal Return, Or Cosmos and History Mircea Eliade, 1965 *The Myth of the Eternal Return* Mircea Eliade, 1954 **Cosmos and History. The Myth of the Eternal Return** Mircea Eliade, 1959 **The Myth of the Eternal Return** Mircea Eliade, 2005 A Princeton classic edition P 4 of cover *The Myth of the Eternal Return* Mircea Eliade, 2021-10-12 First published in English in 1954 this founding work of the history of religions secured the North American reputation of the Romanian migr scholar Mircea Eliade Making reference to an astonishing number of cultures and drawing on scholarship published in no fewer than half a dozen European languages *The Myth of the Eternal Return* illuminates the religious beliefs and rituals of a wide variety of archaic religious cultures While acknowledging that a return to their practices is impossible Eliade passionately insists on the value of understanding their views to enrich the contemporary imagination of what it is to be human This book includes an introduction from Jonathan Z Smith that provides essential context and encourages readers to engage in an informed way with this classic text Cosmos and History Mircea Eliade, Cristian Butnariu, 2012-04-19 Had we not feared to appear overambitious we should have given this book a subtitle Introduction to a Philosophy of History For such after all is the purport of the present essay but with the distinction that instead of proceeding to a speculative analysis of the historical phenomenon it examines the fundamental concepts of archaic societies which although they are conscious of a certain form of history make every effort to disregard it In studying these traditional societies one characteristic has especially struck us it is their revolt against concrete historical time their nostalgia for a periodical return to the mythical time of the beginning of things to the Great Time The meaning and function of what we have called archetypes and repetition disclosed themselves to us only after we had perceived these societies will to refuse concrete time their hostility toward every attempt at autonomous history that is at history not regulated by archetypes These dismissals this opposition are not merely the effect of the conservative tendencies of primitive societies as this book proves In our opinion it is justifiable to read in this depreciation of history that is of events without trans historical models and in this rejection of profane continuous time a certain metaphysical valorisation of human existence But this valorisation is emphatically not that which certain post Hegelian philosophical currents notably Marxism historicism and existentialism have sought to give to it since the discovery of historical man of the man who is insofar as he makes himself within history Cosmos and History Mircea Eliade, 1959 **The myth of the eternal return** Mircea Eliade, 1974

Hermeneutics, Politics, and the History of Religions Christian K. Wedemeyer, Wendy Doniger, 2010 This volume comprises papers presented at a conference marking the 50th anniversary of Joachim Wach s death and the centennial of Mircea Eliade s birth Its purpose is to reconsider both the problematic separate legacies of these two major twentieth century historians of religions and the bearing of these two legacies upon each other Shortly after Wach s death in 1955 Eliade succeeded him as the premiere historian of religions at the University of Chicago As a result the two have been

associated with each other in many people's minds as the successive leaders of the so called Chicago School in the history of religions. In fact as this volume makes clear there never was a monolithic Chicago School. Although Wach reportedly referred to Eliade as the most astute historian of religions of the day the two never met and their approaches to the study of religions differed significantly. Several dominant issues run through the essays collected here: the relationship between the two men's writings and their lives and in Eliade's case the relationship between his political commitments and his writings in fiction, history of religions and autobiography. Both men's contributions to the field continue to provoke controversy and debate and this volume sheds new light on these controversies and what they reveal about these two scholars' legacies.

Practice What You Preach, Preach What You Practice Ronald Barnes, 2016-11-30 What does it mean to be religious? Religious ethical morality is not just a Sunday set aside or a social protocol to conform to peer group expectations nor should religion be used as a refuge of forgiveness for negative actions that do not change. It is important to respect the religion of others even if you do not agree with their teachings. However without a basic knowledge of other religions there is no basis for evaluation other than hearsay and ignorance which are not rational foundations for evaluation. Because the voice of women is diminished by men who devalue the contribution of women or men who attempt to dictate and define what should be the woman's role and contribution. As a result the world lacks the moral input of women who are considered the moral exemplar for humanity even by many male religious leaders.

Arguing the Apocalypse Stephen D. O'Leary, 1998 Armageddon and a map of millennial consciousness

Myths and Nationhood George Schopflin, Geoffrey Hosking, 2013-09-13 Myths are central to the way we live and how we define ourselves. In this pioneering book a group of specialists among them Anthony Smith, Norman Davies, Geoffrey Hosking and George Schopflin look at the general and theoretical nature of myth on a universal basis and examine the specific myths of various nations. With nationhood and ethnicity at the centre of political attention the book is timely in illuminating the deeper underlying issues of nationalism that cause so much conflict throughout the world.

The Myth of Fire in the Poetry of Maksimilian Voloshin (1877-1932) Marianna S. Landa, 2001

Time and History in Valle-Inclán's Historical Novels and Tirano Banderas Peggy Lynne Tucker, 1980

UFOs and Abductions David Michael Jacobs, 2000 Examining the nature of UFO evidence the authors present a primer for scholars, skeptics and others uneasy about investigating the field of UFOs. The volume also brings together three bestselling authors: David M. Jacobs, Budd Hopkins and Pulitzer Prize winner John Mack, widely known for their writings on the controversial alien abduction phenomenon.

The Publishers Weekly, 1972

Theories of Myth Thomas J. Sienkewicz, 1997-08-28 *Theories of Myth* a companion to the author's *World Mythology: An Annotated Guide to Collections and Anthologies*. Scarecrow Press and Salem Press 1996 has been written to serve the needs of college undergraduates, high school students and general readers approaching the study of myth for the first time. Whereas the earlier volume describes the plethora of anthologies, collections and general introductions to myth from around the world, *Theories of Myth* lists the most important English language studies of myth theory which

attempt to answer the questions What is myth How does it function in human society and how is it to be interpreted Here the reader will find the most significant theoretical studies of traditional stories legends tales and sagas from around the world which attempt to address such questions from a variety of perspectives Includes an author editor index and a subject index

The New Encyclopaedia Britannica: Macropaedia : Knowledge in depth, 2003 [The Banished Prince](#) Laurin Porter, 1988 *The American Indian and the Problem of History* Calvin Martin, 1987 North American Indians have traditionally held conceptions of history time and the universe that are vastly different from those of European civilizations How then can Western historians begin to write accurately and without bias about societies who shunned history and who performed in our Western vision and errand of history only through coercion Here eighteen prominent authors wrestle with the phenomenon that in writing about Indian white relations they are perforce trying to mesh two fundamentally different world views In pieces written expressly for this volume the contributors who include a cross section of historians anthropologists professional writers and native Americans cover such diverse topics as cultural pluralism and ethnocentrism native American dancing and ritual the experiences of native American women and attitudes toward the environment In considering the deep and chronic issues of Indian white relations these controversial essays look anew at Indian cultural ideals and restore them to their proper place in American history

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