

this agonistic cosmos, Glendiot men, engaging in ritual pleasure, word play, theatrical gambling, violence, and other transgressions against boundaries, constitute a society of tricksters, ritual drinkers, or "jokers."

Although this material lends itself to psychoanalytic analysis, one can question its employment as the central ordering paradigm of Glendiot culture. No society consists solely of tricksters. Herzfeld's analysis decomplicates the everyday life from which shepherds separate themselves by agonistic performance. He omits social relations that exist outside the theater of public spaces, and occur in households, female domains, or in the work cycles of herding. An analysis of the dialectic between performance and nonperformance experience would enrich this text.

Glendiot shepherds engage in reciprocal trading of herds to create interclan alliances. Stealing is integral to the life cycle of shepherds, a rite of passage and raw material for narrative constructions of male identity. It occurs as evidence of lordship, political resistance, pitting the "kleft" against police and state. Sheep theft is treated by contradictions, some of which Herzfeld obscures. Despite anti-authoritarian ideologies, sheep thieves in Glendi depend on patron/client relations with conservative politicians for protection from legal sanctions. Thus, they ally with the repressing natives of the metropole who are advocates of a strong hegemonic Greek state. This alignment is in contradiction with the traditional Cretan pattern of progressive politics based on the same ethics of social harmony, rebellion, and regional autonomy that dominate Glendi's folk history. Herzfeld never reconciles the divergence between politically conservative patron/client relations and the long-standing traditions of Cretan political resistance. These contradictions converged in a meeting organized by left-wing parties whose sudden borders from Glendi and adjacent villages protested thieving by large "protected" herders. Herzfeld describes the latter as edging small herders out of the pastoral economy. Their thieving, contrary to Herzfeld's model, did not result in alliances and seems devoid of ritual ethics. Herzfeld attributes the de ritualization of sheep theft solely to younger commercialized raiders who are condemned by "traditionalists" of the 40-year-old culture. Since he previously identifies increasing herd size with older cohorts, we assume that these traditionalists include Cretan large herders who were accused of de ritualized thieving. Herzfeld leaves unclear their relation to the commercialized raiders.

Herzfeld's descriptions lack a historical exploration of the de ritualization and individualization of agonistic and performative practices. The privatized individual performances of revenge killings in Crete and Macedonia indicate increasing delegitimation of customary law and are not locally seen as expressions of poetic individualism. Synchronic analysis of patron/client relations presupposes the ahistorical notion of consensual families, thereby reifying these as fixed character traits of Glendiot values. The identification of Glendiot culture as an ongoing theatrical improvisation results in his description as "reason ridden" and pervaded with uncertainty. Is this tension structurally inherent in the cultural discourses of performance or the result of historical processes that the culture registers in performance practices?

Tales of Sex and Violence: Folklore, Sacrifice, and Danger in the Jaiminīya Brāhmaṇa. Wendy Dwyer O'Flaherty. Chicago: University of Chicago Press, 1985. 160 pp. \$16.95 (cloth).

ANIRBANANA BHACHAR
Yeshiva University

In her latest book O'Flaherty does more than, in mythology, to paraphrase Crete, much of it forgotten, neglected, rejected, or concealed. Those who are just lovers of intricate tales will find another 27 to add to the many; many she has transcribed from the *Śaṅkhāra* (1973) through *Devata, Śāstra and Other Realities* (1984).

In the pundits' pecking order the Purāṇas command a few, the Brāhmaṇas a high esteem— but they have a problem with the stories of this particular one. Traditional Hindu scholars and their Western allies, the indological founding fathers (Müller, Devel, Cardinal Whitney) thought that the Brāhmaṇas were arid, serious, lethally manipulative, managerial, and deadly to read. All these men took a dim view of the legendary women in the text. O'Flaherty aims at breaking this spell.

The book's immediate link to anthropological interest is O'Flaherty's secure positioning of the text within folklore and within the sacro-ritual performative. Inasmuch as folklore has seeped into indological writing, that has become text for anthropologists, via hermeneutics, Gadamer, deconstruction, Derrida, and all such helpful vogue. The book confirms the demise of the institutional over-tilting of

Tales Of Sex And Violence Folklore Sacrifice And Danger In The Jaiminiya Brahmana

David B. Gray



Tales Of Sex And Violence Folklore Sacrifice And Danger In The Jaiminiya Brahmana:

Tales of Sex and Violence Wendy Doniger O'Flaherty, Wendy Doniger, 1987-01-01 **Terror in the Mind of God, Fourth Edition** Mark Juergensmeyer, 2017-03-28 Completely revised and updated this new edition of Terror in the Mind of God incorporates the events of September 11 2001 into Mark Juergensmeyer's landmark study of religious terrorism Juergensmeyer explores the 1993 World Trade Center explosion Hamas suicide bombings the Tokyo subway nerve gas attack and the killing of abortion clinic doctors in the United States His personal interviews with 1993 World Trade Center bomber Mahmud Abouhalima Christian Right activist Mike Bray Hamas leaders Sheik Yassin and Abdul Aziz Rantisi and Sikh political leader Simranjit Singh Mann among others take us into the mindset of those who perpetrate and support violence in the name of religion Provided by publisher **Vedic Voices** David M. Knipe, 2015 For countless generations families have lived in isolated communities in the Godavari Delta of coastal Andhra Pradesh learning and reciting their legacy of Vedas performing daily offerings and occasional sacrifices They are the virtually unrecognized survivors of a 3 700 year old heritage the last in India who perform the ancient animal and soma sacrifices according to Vedic tradition In Vedic Voices David M Knipe offers for the first time an opportunity for them to speak about their lives ancestral lineages personal choices as pandits wives children and ways of coping with an avalanche of changes in modern India He presents a study of four generations of ten families from those born at the outset of the twentieth century down to their great grandsons who are just beginning at the age of seven the task of memorizing their Veda the Taittiriya Samhita a feat that will require eight to twelve years of daily recitations After successful examinations these young men will reside with the Veda family girls they married as children years before take their places in the oral transmission of a three thousand year Vedic heritage teach the Taittiriya collection of texts to their own sons and undertake with their wives the major and minor sacrifices performed by their ancestors for some three millennia Coastal Andhra famed for bountiful rice and coconut plantations has received scant attention from historians of religion and anthropologists despite a wealth of cultural traditions Vedic Voices describes in captivating prose the geography cultural history pilgrimage traditions and celebrated persons of the region Here unfolds a remarkable story of Vedic pandits and their wives one scarcely known in India and not at all to the outside world **Death and the Afterlife** Jacob Neusner, 2010-04-01 Why does one die How should one die What happens after death How do resurrection and reincarnation fit within various religious traditions These are the four fundamental questions posed in Death and the Afterlife The answers from acknowledged authorities give insights into the beliefs and traditions of these faiths and will help readers understand the similarities and differences among them In this volume Charles Hallisey presents the viewpoint of Buddhism Jacob Neusner offers the perspective of Judaism Jonathan Brockopp writes from the standpoint of Islam Bruce Chilton discusses Christianity and Brian K Smith writes on Hinduism **The Cambridge World History of Sexualities: Volume 2, Systems of Thought and Belief** Merry E. Wiesner-Hanks, Mathew Kuefler, 2024-04-30 Volume II focuses

on systems of thought and belief in the history of world sexualities ranging from early humans to contemporary approaches. Comprising eighteen chapters, this volume opens with a chapter on the evolutionary legacy and then delves into the sexualities of ancient Egypt, the Near East, Greece, and Rome, continuing with pre-modern South Asia, China, and Japan, Africa, the Americas, and Oceania. Chapters include an examination of sexuality in the religious traditions of Buddhism, Judaism, Christianity, and Islam, and also look at more recent approaches including scientific sex, sexuality in socialism and Marxism, and the intersections between sexuality, feminism, and post-colonialism.

Near-Death Experience in Ancient Civilizations Gregory Shushan, 2025-02-04. Reveals the powerful influence of near-death experiences (NDEs) on the formation of religious beliefs, mystical literature, and ritual practices. Focuses on the afterlife beliefs of five ancient world regions: Old and Middle Kingdom Egypt, Sumer and Old Babylonian Mesopotamia, Vedic India, pre-Buddhist China, and Maya and Aztec Mesoamerica. Shows how the similarities among afterlife beliefs and their correspondences with NDEs reveal that they both stem from universal truths. Taking readers on a thought-provoking journey into our ancestors' beliefs about death, dying, and the afterlife. Gregory Shushan, Ph.D., reveals the powerful influence of near-death experiences (NDEs) on religious beliefs and ritual practices throughout human history. Focusing on five ancient world regions in Egypt, Mesopotamia, India, China, and Mesoamerica, Shushan expertly explores each civilization's afterlife beliefs. He explains how each of these civilizations developed independently of one another, yet there is a series of similarities among afterlife beliefs too consistent and specific to be mere coincidence. This leads to the profound implication that afterlife beliefs are not entirely invented by cultures; they also stem from universal truths derived from NDEs. Drawing on anthropology, psychology, and philosophy, the author explores how each civilization interpreted NDEs and how afterlife beliefs develop over time. He also explores the metaphysical implications of his discoveries, including what an actual afterlife would look like. Revealing that NDEs have occurred throughout human history, Shushan shows how they continue to influence our understanding of what lies beyond death to this day.

Women in India Sita Anantha Raman, 2009-06-08. Are Indian women powerful mother goddesses or domestic handmaidens trailing behind men in literacy, wages, opportunities, and rights? Have they been agents of their own destinies or voiceless victims of patriarchy? Behind these colorful oversimplifications lies the reality of many feminine personas belonging to various classes, ethnicities, religions, and castes. This two-volume set looks at Indian history from ancient to modern times, revealing precisely why ideas of gender rights were not static across eras or regions. Raman's work is a reflection on the various ways in which women in a non-Western culture have developed and expressed their own feminist agenda. Are Indian women powerful mother goddesses or domestic handmaidens trailing behind men in literacy, wages, opportunities, and rights? Have they been agents of their own destinies or voiceless victims of patriarchy? Behind these colorful oversimplifications lies the reality of many feminine personas belonging to various classes, ethnicities, religions, and castes. This two-volume set looks at Indian history from ancient to modern times, revealing precisely why ideas of gender rights were not static across eras or

regions Raman's work is a reflection on the various ways in which women in a non western culture have developed and expressed their own feminist agenda Individual chapters highlight the enduring legacies of many important male and female figures illustrating how each played a key role in modifying the substance of women's lives Political movements are examined as well such as the nationalist reform movement of 1947 in which the ideal of Indian womanhood became central to the nation and the push for independence Also included is a survey of women in contemporary India and the role they played in the resurgence of militant Hindu nationalism Aside from being an engaging and readable narrative of Indian history this set integrates women's issues roles and achievements into the general study of the times providing a clear presentation of the social cultural religious political and economic realities that have helped shape the identity of Indian women **The Self**

Possessed Frederick M. Smith, 2006-12-05 The Self Possessed is a multifaceted diachronic study reconsidering the very nature of religion in South Asia the culmination of years of intensive research Frederick M Smith proposes that positive oracular or ecstatic possession is the most common form of spiritual expression in India and that it has been linguistically distinguished from negative disease producing possession for thousands of years In South Asia possession has always been broader and more diverse than in the West where it has been almost entirely characterized as demonic At best spirit possession has been regarded as a medically treatable psychological ailment and at worst as a condition that requires exorcism or punishment In South and East Asia ecstatic or oracular possession has been widely practiced throughout history occupying a position of respect in early and recent Hinduism and in certain forms of Buddhism Smith analyzes Indic literature from all ages the earliest Vedic texts the Mahabharata Buddhist Jain Yogic Ayurvedic and Tantric texts Hindu devotional literature Sanskrit drama and narrative literature and more than a hundred ethnographies He identifies several forms of possession including festival initiatory oracular and devotional and demonstrates their multivocality within a wide range of sects and religious identities Possession is common among both men and women and is practiced by members of all social and caste strata Smith theorizes on notions of embodiment disembodiment selfhood personal identity and other key issues through the prism of possession redefining the relationship between Sanskrit and vernacular culture and between elite and popular religion Smith's study is also comparative introducing considerable material from Tibet classical China modern America and elsewhere Brilliant and persuasive The Self Possessed provides careful new translations of rare material and is the most comprehensive study in any language on this subject *Encyclopedia of Global Religion* Mark

Juergensmeyer, Wade Clark Roof, 2011-10-18 The multi volume Encyclopedia of Global Religion provides a comprehensive overview of the globalization of religious culture and society around the world in both its historical and contemporary aspects The encyclopedia includes topics related to the diaspora of cultures and dispersions of peoples the transitional aspects of religious ideas and practices the cultural diversity of religious traditions and the responses of religion both negative and positive to multicultural society The volumes include essays on the contemporary religious society of every country in the

world The contributors to the encyclopedia are leading authorities on these topics from around the world The editors Mark Juergensmeyer and Wade Clark Roof are sociologists of religion at the University of California Santa Barbara *Other Peoples' Myths* Wendy Doniger,1995-11 *Other People s Myths* celebrates the universal art of storytelling and the rich diversity of stories that people live by Drawing on Biblical parables Greek myths Hindu epics and the modern mythologies of Woody Allen and soap operas Wendy Doniger O Flaherty encourages us to feel anew the force of myth and tradition in our lives and in the lives of other cultures She shows how the stories of mythology whether of Greek gods Chinese sages or Polish rabbis enable all cultures to define themselves She raises critical questions about the way we interpret mythical stories especially the way different cultures make use of central texts and traditions And she offers a sophisticated way of looking at the roles myths play in all cultures **Sexual Diversity in Asia, c. 600 - 1950** Raquel A.G. Reyes,William G.

Clarence-Smith,2012-07-26 Non reproductive sex practices in Asia have historically been a source of fascination prurient or otherwise for Westerners who being either Catholic or Protestant were often struck by what they perceived as the widespread promiscuity and licentiousness of native inhabitants Graphic descriptions and pious denunciations of sodomy bestiality transvestitism and incest abound in Western travel narratives missionary accounts and ethnographies But what constituted indigenous sexual morality and how was this influenced by Hinduism Buddhism Confucianism Islam and Christianity over time and place What sex practices were tolerated or even encouraged by society community and religious ritual and what acts were considered undesirable transgressive and worthy of punishment *Sexual Diversity in Asia c 600 1950* is the first book to foreground same sex acts and pleasure seeking in the histories of India China Japan the Philippines Thailand and Indonesia Drawing on a range of indigenous and foreign sources the contributors all renowned experts in their fields shed light on indigenous notions of gender and the body social hierarchies fundamental ideas concerning morality and immorality and episodes of seduction The book illuminates in striking case studies attitudes toward non procreative sex acts and representations and experiences of same sex pleasure seeking in the histories of Asia This path breaking book is an important contribution to the study of gender and sexuality in Asian cultures and will also interest students and scholars of world history **The Māṇḍūkya Upaniṣad and the Āgama Śāstra** Thomas E. Wood,1992-01-01 sketches ethical thought in Mahayana Buddhiist texts The book contains

God of Desire Catherine Benton,2006-06-01 Presents Kamadeva the Hindu god of desire in tales art and ritual Also covers Kamadeva s appearance in Buddhist lore **The Jyotiṣṭoma Ritual** H.W. Bodewitz,2023-07-31 **Folktales from India Penguin Premium Classic Edition** A.K. Ramanujan,2023-03-20

Folklore pervades childhoods families and communities and is the language of the illiterate Even in large modern cities folklore proverbs lullabies folk medicine folktales is only a suburb away a cousin or a grandmother away Wherever people live folklore grows India is a country of many languages religions sects and cultures It is a land of many myths and countless stories Translated from twenty two Indian languages these one hundred and ten tales cover most of the regions of India and

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Tantra it is one of the earliest and most influential of the yogini tantras a genre of tantric Buddhist scripture that emphasizes female deities particularly the often fiercely depicted yoginis and akinis **Folk and Fairy Tales** D. L. Ashliman, 2004-05-30 Just about everyone is familiar with folk and fairy tales Children learn about them from parents teachers and other adults while researchers study these tales at colleges and universities At the same time folk and fairy tales are inseparable from everyday life and popular culture Movies music art and literature offer imaginative retellings and interpretations of fairy and folk tales But despite the pervasiveness of this folklore type most people have only a vague understanding of these tales This reference is a convenient introduction to folk and fairy tales for students and general readers Written by a leading authority this handbook offers a broad examination of folk and fairy tales as a folklore type It looks at tales from around the world and from diverse cultures The volume defines and classifies folk and fairy tales and analyzes a number of examples It studies the varied manifestations of fairy and folk tales in literature and culture and reviews critical and scholarly approaches to this folklore genre The volume also includes a glossary and extensive list of works for further reading **Terror in the Mind of God** Mark Juergensmeyer, 2003-09 Completely revised and updated this new edition incorporates the events of September 11 2001 into Mark Juergensmeyer's landmark study of religious terrorism

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