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Answer to Salman Rushdie's Satanic Verses Yunus Khan,1995

The Myth of Quetzalcoatl Alfredo López Austin,2015-11-07 The Myth of Quetzalcoatl is a translation of Alfredo López Austin's 1973 book *Hombre Dios Religión y política en el mundo nahuatl*. Despite its pervasive and lasting influence on the study of Mesoamerican history, religion in general and the Quetzalcoatl myth in particular, this work has not been available in English until now. The importance of *Hombre Dios* and its status as a classic arise from its interdisciplinary approach, creative use of a wide range of source material, and unsurpassed treatment of its subject: the nature and content of religious beliefs and rituals among the native populations of Mesoamerica and the manner in which they fused with and helped sanctify political authority and rulership in both the pre and post conquest periods. Working from a wide variety of previously neglected documentary sources, incorporating myth, archaeology, and the ethnography of contemporary Native Americans, including non-Nahua peoples, López Austin traces the figure of Quetzalcoatl as a Man-God from pre-conquest times. While Russell Davidson's translator's note, David Carrasco's foreword, and López Austin's introduction place the work within the context of modern scholarship, López Austin's original work on Quetzalcoatl is a pivotal work in the field of anthropology, and this long-overdue English translation will be of significance to historians, anthropologists, linguists, and serious readers interested in Mesoamerica.

The Outline of Knowledge: History of the world James Albert Richards,1924 **The Outline of Knowledge: History of the world, by A. D. Innes** James Albert Richards,1924 **Houghton Mifflin History-social Science**,2007 Teach students the skills they need for long-lasting social studies success *Education Department Directory* Natal (South Africa). Education Department,1910

From History to Myth Mary A. Cicora,1992 The book places Wagner's *Tannhäuser* within the German literary tradition. Separate chapters of the book are devoted to discussions of the medieval sources and the analogous works by Ludwig Tieck, E. T. A. Hoffmann, and Heinrich Heine. These studies, which converge on Wagner's opera, not only highlight various aspects or facets of Wagner's *Tannhäuser* but at the same time show the transmission of the *Tannhäuser* and song-contest legends into the nineteenth century and how Wagner combined them.

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