

Images and Stories of the Origins of the World and of Humankind

Edited by
Julia A. B. Hegewald and Marion Gymnich



Reality and Hermeneutics

Mohr Siebeck

Reality and Hermeneutics

Bonn Studies in the New Humanities

Editors

Elke Brendel · Philip Freytag · Markus Gabriel · Marion Gymnich
Birgit Ulrike Münch · Rainer Schäfer

Advisory Board

Jocelyn Benoist (Paris) · Alice Crary (New York)
Günter Figal (Freiburg i.Br.) · Jean Grondin (Montreal)
Monika Kaup (Washington) · Tobias Keiling (Warwick)
Paul Kottman (New York) · Irmgard Männlein-Robert (Tübingen)
Jürgen Müller (Dresden) · Takahiro Nakajima (Tokio)
Jessica Riskin (Stanford) · Xudong Zhang (New York)

7



Images and Stories of the Origins of the World and of Humankind

Edited by

Julia A. B. Hegewald and Marion Gymnich

Mohr Siebeck



The series *Reality and Hermeneutics* is supported by the *Faculty of Arts and Humanities, University of Bonn*, in cooperation with *The Institute for Philosophy and the New Humanities, New School for Social Research, New York*, and the *East Asian Academy for the New Liberal Arts, University of Tokyo*.

ISBN 978-3-16-162736-1 / eISBN 978-3-16-162737-8

DOI 10.1628/978-3-16-162737-8

ISSN 2751-708X / eISSN 2751-7098 (Reality and Hermeneutics)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <https://dnb.dnb.de>.

© 2024 Mohr Siebeck Tübingen, Germany. www.mohrsiebeck.com

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was typeset online in Bodelshausen using Minion typeface, printed on non-aging paper by Holland Digital Printing.

Umschlagabbildung: Sleeping Viṣṇu Nārāyaṇa, floating on the world ocean supported on the coils of a snake. Budhanilkantha, Nepal © Julia A. B. Hegewald

Printed in the Netherlands.

To
Werner, Enno and Ulf
with greatest gratitude
for rescuing my home from the deluge
and allowing new life to start again
in July 2021

To
Andrea, Ike and Wiebke
with heartfelt thanks
for many years of friendship
and discussing origins and prospects for the future

Table of Contents

Preface	IX
 <i>Julia A. B. Hegewald and Marion Gymnich</i>	
Chapter 1: Introduction: Images and Stories of the Origins of the World and of Humankind in Traditional and Modern Contexts	1
 <i>Julia A. B. Hegewald</i>	
Chapter 2: Prevalent Themes and Motifs in Traditional Creation Mythology	13
 <i>Robert J. Del Bontà</i>	
Chapter 3: Cyclic Indic Creations	63
 <i>Satyanad Kichenassamy</i>	
Chapter 4: An Indian Critique of the Notion of Absolute Beginning	91
 <i>Sandra Jasmin Schlage</i>	
Chapter 5: The Impact of Naṭarāja's Drum: Visualisation of Naṭarāja's Role as Creator Through the Architecture and Iconographic Programme of the Naṭarāja Temple in Chidambaram	115
 <i>Julia A. B. Hegewald</i>	
Chapter 6: Reflections of the Origins of the World in the Water Architecture of South Asia	149
 <i>Gerrit Lange</i>	
Chapter 7: Creating a Landscape through Myths: The Journey of Naiṇi or Nāginā Devī, a Nine-fold Western Himalayan Hindu Goddess	189
 <i>Claudia Wenzel</i>	
Chapter 8: Visual Modes of Chinese Cosmogonies	215
 <i>Hannah Weber</i>	
Chapter 9: Creation in the <i>Kojiki</i> and <i>Nihongi</i> and Hesiod's <i>Theogony</i> : <i>Yin</i> and <i>Yang</i> and Divine Parentage	247
 <i>Ralf Krumeich</i>	
Chapter 10: Succession of Divine Generations and Multiple Creations of Human Beings: Conceptions and Images of the Origins of the World and Humankind in Ancient Greece	265

Fritz Graf

- Chapter 11: From Ovid to Gregory of Nazianzus:
A Hermetic Creation Story and its Tradition 305

Samantha Reilly

- Chapter 12: Creatio-Ex-Mud: The Shape of Clay Creation
in the Ancient Near East 317

Julio César Cárdenas Arenas

- Chapter 13: Narratives of Monotheistic Creation between Islamic Philosophy
(*Falsafah*) and Ibn Taymīyah 337

Christine Schirrmacher

- Chapter 14: The Creation of the World and the Creation of Man:
Apologetic Argument for the Equality of Women in Feminist Qur'ānic Exegesis 355

Daniel Grana-Behrens

- Chapter 15: The Cultural Foundations of the Sixteenth-Century *Popol Vuh*
'Preamble' Addressing the Origin of the World and Humankind, and their
Relation to the Classic Period of the Maya (300–1000 CE) 377

Athira Mohan

- Chapter 16: Creation Myth as a Decolonising Strategy:
Reading Selected Retellings of Indian and Canadian Indigenous Myths of Creation .. 413

Marion Gymnich/Klaus Scheunemann

- Chapter 17: Humanity and its Others: (Post-Darwinist) Stories of the
Origins of Humankind 433

Stefan Lampadius

- Chapter 18: Evolving Origins and the Artificial Human in Science Fiction 453

Constanze Wessel

- Chapter 19: Creation Myths as Part of Fantasy World-Building:
The Case of Tolkien's Powers of Arda in *The Silmarillion* 475

- Notes on Contributors 503

- Index 509

Preface

This collection of scholarly writings, portraying traditional myths, modern and contemporary narratives as well as artistic and architectural depictions of the origins of the world and of humanity, is the product of an international conference. Entitled “Images and Stories of the Origin(s) of the World and of Humankind,” the two-day conference was organised jointly by the Department of Asian and Islamic Art History and the Department of English, American and Celtic Studies at the University of Bonn and held digitally in November 2022.

Creation stories are among the oldest narratives known in most parts of the world. Similarly, many cultures have preserved depictions of this mythical event. Whilst not scientifically accurate from the point of view of modern physics or evolution theory, these stories and images of the beginnings of the universe and of life on Earth are nevertheless profoundly true ways of perceiving reality for traditional people. Many of these stories serve to define the relationship which humans have with the divine, as well as the position, rights, and obligations of human beings on the planet. Today, images of the origin of Earth may resonate in new ways with people becoming increasingly aware of the consequences of climate change and the increased introduction of artificial intelligence. The aim of the presentations and discussions was to examine how the origin of the world and of humankind are portrayed in texts as well as in art and architecture. Furthermore, recurrent motifs and patterns found across different cultural and religious contexts as well as exceptions to these culturally widespread models were identified.

During this international conference, specialists from diverse fields with differing regional, cultural, religious and disciplinary expertise came together. This included scholars from the areas of South Asian history of art and architecture, anthropology and languages, from Chinese art history and languages, from comparative religious studies focussing on Japanese material, from European Classical art history, Islamic studies, South and North American anthropology, art and literature and from English literary studies. Unfortunately, two scholars were unable to submit their contribution for publication and thus the areas of traditional Egyptian creation myths and illustrations of the process of creation from Buddhist Thai manuscripts are not represented in this volume. On the other side, a further chapter on South Asian material and one on contemporary literature were added to the original group and supplement these nicely.

Reflecting the standard practices of their respective fields, the scholars have adopted various spellings of specialist terms in their chapters. In order to pay tribute to the individuality of the texts and the conventions of distinct disciplines, the

chapters have been adapted to the Mohr Siebeck house style but have not been strictly standardised in other respects. However, as this edition combines chapters employing Sanskrit and Hindi terminology, the symbol “ṛ” has been used for the transliteration of the Sanskrit letter “ऋ [ri]” in order to differentiate it from Hindi retroflex “ṛ.” Opinions expressed by the authors in their individual chapters are their own personal views and do not necessarily reflect the thoughts of the editors. The publication concludes with a compendium of short biographical notes of all contributors.

The editors would like to take the opportunity to thank a number of people who were vital in organising and conducting the conference as well as during the process of editing the contributions for publication. First of all, we would of course like to express our gratitude to the presenters who actively participated in the conference by sharing their material and interpretations and by contributing to the animated debates. In alphabetical order, these were (besides ourselves) Julio César Cárdenas Arenas, Daniel Grana-Behrens, Satyanad Kichenassamy, Ralf Krumeich, Stefan Lampadius, Gerrit Lange, Athira Mohan, Ludwig Morenz, Fritz Graf, Samantha Reilly, Sandra Jasmin Schlage, Christine Schirrmacher, Saran Suebsantiwongse, Hannah Weber and Claudia Wenzel. We are especially grateful to those fifteen speakers who submitted their reworked and extended versions of their contributions for publication. We are also obliged to Robert del Bontà and Constanze Wessel for submitting further chapters to this volume, and to Klaus Scheunemann, who joined Marion Gymnich in co-writing a contribution. We would also like to express our gratitude to the very perceptive and engaged audience on the two days of the conference, who actively joined the lively debates. Further acknowledgements should be paid to the Internationales Zentrum für Philosophie NRW (International Centre for Philosophy, North-Rhine Westphalia) at the University of Bonn and its team. Here particular appreciation is due to Markus Gabriel, the speaker of the centre, and to Philip Freytag, the coordinator of the network initiative “Wirklichkeit/Fiktion” for kindly supporting the publication process. Generous financial support, for which we are very grateful, was provided by the Transdisciplinary Research Area ‘Past Worlds and Modern Questions - Cultures Across Time and Space’ (TRA Present Pasts) at the University of Bonn, funded as part of the Excellence Strategy of the federal and state governments. For support with the publication, enormous gratitude is due to Sabine Haessler, who painstakingly checked all of the chapters repeatedly when they were submitted and who was a wonderful support during the entire period of editing this volume. We would also like to thank the team of Mohr Siebeck Publishers for their support during the publication process.

Chapter 1

Introduction

Images and Stories of the Origins of the World and of Humankind in Traditional and Modern Contexts

JULIA A. B. HEGEWALD/MARION GYMNIICH

1. Introduction

There are countless traditional and modern images and stories of the origins of the world and its human and non-human inhabitants. Today, natural sciences seek to provide accounts of the origins of the planet we live on as well as of the manifold life forms that exist on it or that existed at some point in the past. These scientific narratives force us to think in terms of vast time scales that challenge our imagination. This is true for attempts to understand human evolution and even more so for the geological time scale. Even science has to rely on hypotheses, but there is no doubt that momentous events in the distant past, such as the impact of meteorites or the emergence of the first life forms can be categorised as ‘real,’ no matter how hard it is for the human mind to grasp these.

Modern scientific narratives of evolution continue a long tradition of stories and images that are evidence of a preoccupation with the question of how human beings and the planet they live on came into existence. In fact, creation myths can be found in “virtually all cultures.”¹ Myths are more than ordinary stories; they are “narrative projection[s] of a given cultural group’s sense of its sacred past and its significant relationship with the deeper powers of the surrounding world and universe.”² As instruments of making sense of the world, creation narratives have been preserved in holy texts as well as in sacred architecture and art, but they have also been transmitted orally, in rituals and performances. Since the nineteenth century, secular, fictional and non-fictional creation stories, inspired by new developments in the natural sciences, have become increasingly popular and have widened the range of origin stories. While these secular stories at first sight appear to challenge ancient cosmogonic myths, they may turn out to have much in common with the older stories in some respects. Even though science fiction featuring

¹ Leeming, David/Margaret Leeming, *A Dictionary of Creation Myths* (New York/Oxford: Oxford University Press 1995 [1994]), vii.

² *Ibid.*, vii.

artificial human beings seems to question that the creation of life is a divine prerogative, this type of narrative tends to reiterate the anthropocentric notions informing, for instance, the biblical creation story. In addition, sacred and secular creation stories alike tend to give rise to a sense of wonder, which may also account for the lasting popularity of this type of story.

Comparative approaches to creation myths have traditionally loomed large in disciplines like anthropology, ethnography, and theology. Several chapters in this volume also adopt a comparative approach while being aware that even striking parallels cannot necessarily be attributed to direct influence. Moreover, despite the existence of recurring images and motifs across different cultures, there is also ample evidence that “each creation myth reveals the priorities and concerns of a given culture.”³ In other words, creation myths, like all other narratives, are embedded in the reality experienced by individuals and communities that created, modified, and retold these stories. Creation myths tend to be “clothed in the elements of real life experience”⁴ in manifold ways. Their link to everyday reality may, for instance, become tangible in the imagery that is employed to express the process of creation. The idea of the creator as a potter who shapes human beings from clay, for example, arguably makes it easier to imagine the process of creation. Similarly, the significance of water in many creation stories pays tribute to the dual, ambivalent role of this element, which is necessary for rendering land fertile, but which may also cause large-scale devastation.

2. Beginnings in Different Cultures: The Chapters in this Volume

This edited volume comprises eighteen chapters dealing with various narratives and depictions of creation myths found all around the world. The contributions in this volume seek to portray creation stories belonging to individual cultures, ranging from ancient myths to the present day as well as stories about possible future origins. They also provide a glimpse of the manifold functions that creation myths fulfil in communities.

Following this joint Introduction, Chapter 2, entitled “Prevalent Themes and Motifs in Traditional Creation Mythology” by Julia A. B. Hegewald represents a broad-spectrum analysis of common topics and recurrent motifs in traditional world mythology, focussing on the creation of the universe and of mankind. This overview shows the many connections and recurring motifs found often across vast distances and time periods that indicate that cultures from all around the world at different stages in their development independently established at times remarkably similar associations when thinking about their origins. However, the

³ Ibid., viii.

⁴ David Leeming, “Creation Myths,” in: Charlie T. McCormick/Kim Kennedy White (eds), *Folklore: An Encyclopedia of Beliefs, Customs, Tales, Music, and Art*, 2nd ed., vol. 1: A–D (Santa Barbara, Calif. et al.: ABC–Clio 2011), 324.

contribution also points out variants of popular stories as well as unusual themes and images which express more local or culturally specific approaches.

The subsequent chapters have largely been arranged according to their regional focus. The first section deals with examples from South Asia and the second with material from China, Japan and the Classical European World. This is followed by a group of contributions dealing with ancient Near Eastern and Islamic approaches to the topic and then by a section examining creation in the myths and depictions of the Americas. The final group of chapters examines various modern literary approaches to the topic of creation.

2.1 South Asian Myths of Origin

The first section contains five contributions focussing on South Asian, largely Indian creation myths and their visualisations. The first chapter by Robert J. Del Bontà, entitled “Cyclic Indic Creations,” examines the topic of cyclic time, a concept which is shared by all indigenous South Asian religions and which plays an important role throughout their creation stories. Del Bontà commences by discussing early Hindu myths of origin from the *R̥g Veda*, dating from about the second millennium BCE, and those coming from a Vaiṣṇava religious context. The latter revolve around the god Viṣṇu in his various iconographic forms and his ten manifestations, his *avatāras*. Many of these early stories suggest an aquatic origin for creation. This is followed by an overview of Śaiva myths of creation, in which the topic of recurrent creations and destructions resurfaces. Although Buddhist thought does not share the idea of a creator divinity, the concept of cycles of creation, which are followed by phases of destruction, are common to Buddhist religious narratives as well. Even though the Jainas believe that time generally is eternal, in that area of the cosmos where humans live, time is believed to operate in a cycle of phases of enhancement and decline as well. Del Bontà shows that particularly the life account of the first of the twenty-four enlightened saintly teachers, the Jina R̥ṣabha, can be read as a Jaina creation story. This chapter forms the broadest approach to the topic of Indian cosmogonic myths in the present volume and many of the topics and motifs discussed by Del Bontà resurface in the following contributions in this section, where they are discussed in more detail.

This is the case with Chapter 4 by Satyanad Kichenassamy. In his contribution, “An Indian Critique of the Notion of Absolute Beginning,” he goes into more depth with one of the Śaiva creation stories and their depictions in the form of the *liṅgodbhavamūrti*. This iconographic image shows Śiva in the form of his abstract phallic symbol, the *liṅga*. In the story, the *liṅga* is described as a flaming pillar, which has no beginning and no end. The author discusses the original myth in Tamil and its absorption by Sanskrit culture throughout India. By doing so, Kichenassamy shows first how the concepts of beginning and origin are handled in a South Asian context. Subsequently, he provides background information on the problem of the origin of the world in Indian texts and summarises the core

legend, which originated in Tiruvannamalai (Tiruvaṇṇāmalai) in Tamil Nadu, South India. The myth basically describes the rivalry between the three main male Hindu gods Viṣṇu and Brahmā as well as Śiva's alleged victory over them and his identification as the ultimate creator. Moreover, the chapter investigates some of the discursive features of the legend, especially those relevant to the relation between gender and the denial of one's own origin. In the following, Kichenassamy describes how the legend was imported into Indian philosophical literature. The last section comments on the relationship of the legend with the sciences and points out links to other cultures.

Chapter 5 by Sandra Jasmin Schlage returns to the topics of cosmic cycles and the dance of Śiva, already briefly mentioned by Del Bontà. Entitled "The Impact of Naṭarāja's Drum: Visualisation of Naṭarāja's Role as Creator through the Architecture and Iconographic Programme of the Naṭarāja Temple in Chidambaram," the contribution introduces the theme of the cosmic dance of this Hindu god, which creates and upholds the universe. Schlage shows that in actual fact, it is the beating sound of Śiva's hourglass-shaped drum (*ḍamaru*) which generates the universe. In the following, she goes beyond this well-known image and relates it to the place where this mythical dance is said to have been performed: the Naṭarāja Temple at Chidambaram in Tamil Nadu. Schlage emphasises the cyclical nature which is indicated by this dance and explores the historical development of the Naṭarāja cult at Chidambaram from the eleventh to the thirteenth centuries. Subsequently, the special significance of Naṭarāja icons and their creative powers according to the Tamil Śaivasiddhānta philosophy are discussed. This is followed by a translation of these ideas into the layout of the temple complex at Chidambaram in the twelfth and thirteenth centuries, which resembles a *maṇḍala*, a diagram of the cosmos. Schlage shows that the creation symbolism is inherent in the layout as well as in the iconographic scheme of the temple, particularly in its sculptural programme and the positioning of its gateway towers (*gopuras*). This argument is further supported by similar imagery in Tamil temples elsewhere. Through this, the author is able to draw new conclusions with respect to Naṭarāja's role as creator of the universe.

The subsequent chapter by Julia A. B. Hegewald shows that not only temples but also water architecture can visualise the process as well as the outcome of the making of the world. Entitled "Reflections of the Origins of the World in the Water Architecture of South Asia," this chapter draws our attention to the fact that creation is a long and drawn-out process. In a South Asian context, but also elsewhere, it frequently involves fixing an initial floating piece of earth or the establishment of a stable centre in some other form. From this, creation can emanate, usually first upwards in the form of a pillar, an *axis mundi*, propping apart heaven and earth, and then into the directions of space and the multiplicity of creation. This can be seen in many water structures throughout India, Sri Lanka and Nepal, mainly in the form of large reservoirs or lakes, in tanks or deep stepped basins (*kuṇḍas*). In these, centrally placed lotus platforms, pillars with or without

crowning emblems, pavilions and temple structures as well as large numbers of small shrines surrounding water monuments relate to these different consecutive stages of water-based cosmogonies. Whilst the connection between water monuments and creation literature is closest in a Hindu religious context, also Buddhist, Jaina and Sikh structures appear to embody various stages of creation. In an Islamic context, there are fewer immediate literary connections and the similarities in form appear to have more to do with a repertoire of architectural forms shared in the wider area of South Asia than with underlying collective religious ideas.

The fifth and last contribution in this section, Chapter 7 by Gerrit Lange, bears the title “Creating a Landscape through Myths: The Journey of Nainī or Nāginī Devī, a Nine-fold Western Himalayan Hindu Goddess.” This contribution continues to stress the prominent position which water holds in myths of origin. In this instance, however, the emphasis is more on snakes, which in South Asia are tightly connected with the element of water. The myth discussed here tells of nine serpent-shaped Nainī or Nāginī goddesses, sisters who are believed to rule over the lower Pindar valley of the Garhwal Himalaya region of Uttarakhand in the very north of India. These form the centre of an evolved cult of veneration. The myth explains not only the original creation of the cosmos but also that of its microcosmic equivalent, the Pindar Valley. Part of this local cosmos are the sacred natural places, such as rocks, plants and above all its water sources, and their close interrelation. All the snake divinities are intimately connected with fresh water springs. The significance of these stories becomes obvious when they are not simply told and written down but danced and ritually re-enacted at regular intervals. Each serpent deity rules as a mother goddess over one part and village of the valley. During the ritual re-enactment, which is only repeated two or three times a century, the goddesses are represented by five-metre tall bamboo poles, dressed in *sārīs*, which are carried by young men in procession through the valley. This illustrates the original fashioning of the world, the creation of this particular sacred landscape as well as their sporadic recreation.

2.2 *Myths of Creation in China, Japan and the Classical European World*

With this section, consisting of four chapters, we move east from India and commence with contributions focusing on Chinese and Japanese material. Chapter 8, entitled “Visual Modes of Chinese Cosmogonies” by Claudia Wenzel shows that for a long time, China was not thought to have any creation myths at all. However, following a closer examination, such elements can be detected in Chinese tradition as well. For instance, there is the narrative of the cosmic giant Pangu, who separates heaven and earth and whose body is later carved up to provide the physical material for creation. It is even harder to find visual depictions of such cosmogonic forces. Yet, as the author shows, there are representations of creation on Han pictorial stones from the context of burial and ancestor cults. Although not all of the representations are absolutely clear, their cosmogonic significance

appears certain. Examining these images, Wenzel groups them into three main categories. Representations falling within the first set belong to the figural or iconic mode. This, for instance, contains images of Fuxi und Nüwa, a hybrid couple, which is depicted as half-human and half-serpent. Further examples show Taiyi and Laozi. Again other cosmogonic forces have not been provided with personified shape and follow an abstract, aniconic or diagrammatical mode. These are largely diagrams and sacred charts. The last category comprises the imagery of Chinese landscape painting which, as Wenzel argues, represents a special case of cosmogonic imagery. In the conclusion, she shows that because the landscape depictions reflect the sacred structure of the universe, they, too, can be read as cosmogonic imagery.

With the subsequent chapter by Hannah Weber, we continue our eastward journey to Japan. Her contribution is entitled “Creation in the *Kojiki* and *Nihongi* and Hesiod’s *Theogony*: *Yin* and *Yang* and Divine Parentage.” As the title indicates, her chapter does not only focus on Japan but is a comparison of divine parentage in the two famous Japanese Shintō texts, the *Kojiki* and the *Nihongi*, dating from the early eighth century CE, with Hesiod’s *Theogony*, a cosmogonic poem composed in Greece in the early centuries BCE. Despite the great temporal, regional and cultural divergence, the three texts reveal fascinating parallels as well as some differences in detail. In all of the literary works, we find descriptions of a sky father and an earth mother, representing the dualisms of heaven and earth, father and mother. In the Japanese context, the original twin couple of Izanagi and Izanami, who are personifications of *yin* and *yang*, fix the original floating cosmic piece of earth by forcing a spear into it. This turns into a pillar, the *axis mundi*, centring the primordial land. In the following, they give birth to the other islands of Japan and to the entire universe. Similarly, also in Hesiod’s *Theogony*, Gaia and Eros, the original gods, are born from cosmic chaos. Gaia, the earth, then separates by herself from the heavens, and brings forth Uranos, the sky. As the divine mother, she also gives birth to the gods and all the elements. The introduction of the separate myths is followed by an in-depth comparison of the traditions. Whilst in this chapter the emphasis is still more on the Japanese cosmogonic myths, the following two chapters focus on the Greek tradition.

Chapter 10, “Succession of Divine Generations and Multiple Creations of Human Beings: Conceptions and Images of the Origins of the World and Humankind in Ancient Greece” has been contributed by Ralf Krumeich. He focusses on early Greek cosmogonies. In contrast to monotheistic faiths, which propose only a single creator, ancient Greek religions recognise a succession of three generations of anthropomorphic deities, all engaged in contributing to a full theophany. These divinities range from Gaia and Uranos – already encountered in the previous chapter –, via Kronos and the Titans to Zeus and the Olympian gods. The latter are based on Mount Olympus, in many ways behave like mortals and are morally fallible. Although these myths were written down for the first time around 700 BCE by Homer and Hesiod, they were never collected and arranged in one

single sacred scripture. Instead, a variety of alternative versions coexist. Despite this multiplicity of narratives, Krumeich summarises the fundamental characteristics and recurrent themes of early Greek cosmogonic myths, such as the anxiety of being deposed by one's own offspring. It is especially fascinating that by discussing a number of art works in detail, he illustrates that these topics were obviously very attractive to Greek artists from the Archaic period till late antiquity, who depicted cosmogonic scenes on painted vases and fashioned relief panels and statues erected in public places and temples. What is likewise fascinating with regards to Greek anthropogony is that in ancient Greek mythology, humans are believed to have existed from the very beginnings and initially to have dwelled amongst the gods in heaven. Only from the fifth to fourth centuries BCE did Plato introduce the concept of the divine craftsman and architect, a single demiurge fashioning the world and humans made of clay.

The final chapter in this section, entitled "From Ovid to Gregory of Nazianzus: A Hermetic Creation Story and Its Tradition" by Fritz Graf continues with the discussion of classical literature, but focusses on later cosmogonic texts. Nevertheless, the author commences by stressing the central position of Hesiod's epic poem *Theogony*, dating from the seventh century BCE, for all later Roman and Greek creation myths. In his chapter, however, he examines the most prominent later cosmogonic narrations from the Eastern Mediterranean. Through this, Graf illustrates how intensely pre- and early Christian communities speculated about the creation of the world. First, he summarises the *diakrisis* cosmogony composed by Ovid around the turn of the millennium. In this, following the chaos of pre-creation, an unnamed creator, a god, first fashions the universe, which is ethically good and ordered, followed by animals and humans, who are in many ways imperfect and weak. Graf generally divides cosmogonic myths into type A narratives, which feature a divine demiurge, as outlined in the *diakrisis*, and type B myths, which illustrate creation as an autonomous process or random coincidence. A later example of a type A myth is the *Poimandres*, which forms part of the *Corpus Hermeticum*, composed in Egypt in the early second century CE. In these, it is not Poimandres himself, but the Greek god Hermes (originally the Egyptian Thoth), who takes on the role of the creator of the universe. As such, this text is a blend of Greek and Egyptian thought. In contrast to this, in Plato's *Timaios*, a divine craftsman uses a model and fashions the world with his own hands. Graf also discusses a text fragment by an unnamed author, dating from the fifth century CE. In this, Zeus is the creating demiurge, helped by his son Hermes, who yields a golden wand. The final example is the poem "Praise of Virginity" by Gregory of Nazianzus, dated to the fourth century CE. Here it is Christ who creates the world and who is raised to the same level as god as creator. This shows that cosmogonies involving a creator god continued for long after the original early antique poetic compositions and also influenced areas far afield.

2.3 Ancient Near Eastern and Islamic Cosmogonies

The three chapters compiled in the following section deal with Near Eastern and Islamic traditions. We commence with the discussion of some of the earliest preserved myths of origin from Near Eastern cultures, dating back to the time from around 3000 BCE to the first century BCE. Chapter 12 by Samantha Reilly is entitled “Creatio-Ex-Mud: The Shape of Clay Creation in the Ancient Near East.” Whilst in most contributions so far, the fashioning of the world and of gods figured most strongly, this chapter focusses exclusively on the making of human-kind. In Ancient Near Eastern mythologies, human beings are fashioned hollow out of wet kneadable clay. Reilly analyses three myths. She commences with a discussion of the ancient Sumerian tale of Enki and Ninmah and their engagement in creation. This is followed by an examination of the slightly later story of Atrahasis, which evidently had a marked influence on following myths of creation out of mud. The clay-creation of humans and animals in *Genesis* in the Hebrew Bible, from Israel, is even later. Through a detailed discussion and juxtaposition of these three texts, Reilly shows that even though dynasties, faith systems and different versions of creation texts came and went, clay as the source of creation remained a constant in the myths of origin of the wider region of the Ancient Near East. Reilly also touches on the theoretical concepts of carnality, concavity and aesthetics in the production of life from clay.

With the following contribution by Julio César Cárdenas Arenas we take a big leap and move to the area of Turkey and the Levant during the thirteenth to fourteenth centuries. His chapter, entitled “Narratives of Monotheistic Creation between Islamic Philosophy (*Falsafah*) and Ibn Taymīyah” engages with a variety of different viewpoints expressed by a number of renowned Islamic philosophers on creation. It becomes clear that Muslim theologians often modified and adjusted Greek notions of creation. In the following, the chapter focusses in particular on an in-depth discussion of a hitherto untranslated Arabic treatise, written by the judge and Islamic scholar Ibn Taymīyah, known as the *Treatise on the Creation of the World* (*Masa’lah ḥudūth al-‘ālam*). It is fascinating that this text discusses both creation from nothing as well as from something, meaning by Allah (al-A‘lā). In many ways, it rejects Neoplatonic Greek thought. Furthermore, it engages with three main alternative narratives. It commences with the orthodox Islamic narrative of creation, based on the *Qur’ān*, which presents the creator as the first cause. Furthermore, it engages with heterodox theological as well as with heterodox philosophical narratives, which were developed though logical arguments, influenced by Greek philosophical thought from outside the *Qur’ān*. Ibn Taymīyah postulates a theological and philosophical system which questions earlier Muslim intellectuals and their acceptance and reworking of Greek philosophies and ontologies. He suggests dismissing non-Islamic ideas and concepts and to focus instead on a very literal reading of the *Qur’an* as the central source on the creation of the world.

The final chapter in this section by Christine Schirmacher takes us to debates about the origins in the modern and contemporary Islamic world. Chapter 14 is entitled “The Creation of the World and the Creation of Man: Apologetic Argument for the Equality of Women in Feminist Qur’ānic Exegesis.” This chapter again focusses more on the creation of humans – and the consequential position of women in Muslim society – than on the making of the world, as narrated in the *Qur’ān*. It is fascinating to observe that for progressive feminist interpreters the qur’ānic passages prove the fundamental equality of men and women and essentially forbid the legal discrimination of the latter, whilst for traditionalists the same text provides the basis for the suppression of female citizens and their status of reduced rights. The difference between the two standpoints is not only significant for feminist exegetes fighting for equal rights for women but for anybody interested in some aspect of societal order and structuring. As the creation story describes the beginning of mankind, it sets the general tone for all other interactions and regulations in Islamic societies. An important role in the progressive exegesis of the *Qur’ān’s* creation narratives is nowadays played by female scholars, offering alternative readings which aim at improving the life of women. Although they play an increasingly important role in the debates, their voice has so far not significantly changed the reality of women’s life in Islamic societies.

2.4 Creation Stories from the Americas

With the next block, consisting of two contributions, we move to the Americas. In Chapter 15, “The Cultural Foundations of the Sixteenth-Century *Popol Vuh* ‘Preamble’ Addressing the Origin of the World and Humankind, and their Relation to the Classic Period of the Maya (300–1000 CE),” Daniel Grana-Behrens examines a section of the *Popol Vuh*, a bilingual Mesoamerican manuscript that juxtaposes texts in K’iche and their Spanish translations and that is based on an earlier text written only three decades after the Spanish conquest, that is in the middle of the sixteenth century. What renders the *Popol Vuh* particularly intriguing is that there are only few traces of Christian influence in the manuscript and that it reflects concepts of creation that echo the Classical Period (300–1000 CE) and even the time before that. The creation story in the *Popol Vuh* features several divine creators and three imperfect attempts at creating human beings before the fourth, successful one, giving rise to humans whose bodies are shaped from maize and water. The *Popol Vuh* stresses four fundamental principles related to history, origin, space (specifically the creation of the cosmos by measurement) and duality with respect to creators/ancestors. These set Indigenous, K’iche knowledge apart from Western epistemology and specifically from Christian ideas that inform the *Theologia Indorum*. Indigenous concepts can, for instance, be seen in the notion of origin as germination, which is closely associated with the image of the maize plant, or in the pairs of opposites representing the foundational idea of duality that can be seen on many Mesoamerican artefacts.

The contribution by Athira Mohan compares several Indigenous South Asian and North American creation stories in terms of their revisionist and political potential in Chapter 16, which is entitled “Creation Myth as a Decolonising Strategy: Reading Selected Retellings of Indian and Canadian Indigenous Myths of Creation.” She argues that creation myths may prove to be highly effective tools for challenging those perceptions of the world that have been shaped by (external or internal) colonial power structures. In other words, revisiting and retelling creation myths, and folk literature in general, today can play a crucial part in a process of reworlding, of reclaiming the world from an Indigenous perspective. Mohan exemplifies these ideas by drawing, for instance, upon Canadian Inuit creation myths, which tend to emphasise a principle of equality among all living beings on Earth and thus contradict the hierarchical notions embedded in Christian creation stories. She claims that Indian Indigenous folk tales may likewise challenge the hegemony of both Christian and Hindu accounts of creation. Contemporary texts that retell, for example, ancient creation myths of the Gond tribe in India, which are rooted in animistic notions of the world, and that simultaneously pay tribute to the unique forms of art of this tribe may play a vital role in the process of strengthening local cultural identities and contesting knowledge regimes that have been imposed on Indigenous communities by external and internal colonialisms.

2.5 Modern Anglophone Literary Narratives of Origin

The origins of the world and of humankind continue to fascinate people today. Since the nineteenth century, Anglophone literature has demonstrated this ongoing interest especially in the following three genres: prehistoric fiction, science fiction and fantasy. The three chapters in this section illustrate that these three genres may respond in unique ways to questions that have preoccupied humanity for centuries. While fantasy frequently draws upon actual myths as models for its world-building, science fiction and prehistoric fiction are more likely to privilege science as a source of inspiration, be it in the domain of evolutionary theory or artificial intelligence.

In the first chapter of this section, which is entitled “Humanity and its Others: (Post-Darwinist) Stories of the Origins of Humankind,” Marion Gymnich and Klaus Scheunemann discuss the genre of prehistoric fiction, which emerged in the late nineteenth century as a fictional response to the theory of evolution and which encompasses shorter narrative texts as well as novels by authors such as H. G. Wells, Jack London, William Golding, and Jean M. Auel. These texts often imagine what encounters between different evolutionary branches of humankind might have looked like and typically suggest that our most immediate ancestors, the Cro-Magnon people, were superior to other branches. The idea of the superiority of Cro-Magnon humans in terms of their physique and/or their cognitive capacities can be observed in early examples of prehistoric fiction by Wells and London (from the late nineteenth century and the first decades of the twentieth

Index

- A Short History of the World* 438 f., 451
A Story of the Stone Age 434, 439, 451
Abrahamic 17, 52, 419, 426, 433
Acropolis 277, 279
activism 415
Adam 36, 49, 266, 295, 297, 324, 334, 367 f.,
433–435, 439 f., 442, 449–451, 457 f., 467,
469 f.
Adam and Eve 296, 433 f., 450 f., 470
adholoka 77
adivasis 424 f., 432
Africa 19, 47, 50, 357, 444
African 16, 49, 82, 87, 366, 418, 430
afterlife 176, 182
Ages of Man 266, 285, 290, 297
Agni 42, 160, 202
Ainur 12, 476–482, 484–487, 492 f., 500 f.
Akkad 318
Akkadian 34, 317, 326
Alaska 23
al-Fārābī 338 f.
Al-Ġazālī 338, 340
Allah 8, 17, 19, 43, 52, 158, 171, 341–344,
350, 369
allegorical 93, 449, 477
allegory 12, 18, 93
altar 388, 397, 400
Amazonian 201
America 23, 36, 41 f., 49, 382 f., 401, 406,
409, 416 f., 431
Americas 3, 9, 19, 23, 381, 404
Amritsar 167, 169
Amṛt Sarovar 167, 169
amṛta 68, 162, 167, 190, 206, 208
Amun 21, 44
Ananta 25, 64, 91, 97, 154
anantaśayana 64 f., 72, 75
ancestors 5, 9 f., 29, 54, 196, 217 f., 229, 251,
258, 262, 281, 385, 387, 392, 394, 397,
401, 403, 422, 437–440, 442, 446 f., 449,
455, 460
ancestral knowledge 442
ancestral memory 439
Ancient Near East 8, 17, 61, 220, 267, 301,
317–320, 322, 324–327, 329 f., 333, 335 f.
aṅḍa 160
android 461 f., 472
angels 12, 350, 482 f., 485
Angkor 40
Anglophone 10 f., 434, 453, 455, 473
aniconic 6, 119, 218, 231
animalistic 11, 438, 446
animals 7 f., 23, 35, 38, 40, 47, 52 f., 66, 75,
86, 94, 152, 161 f., 170, 211, 217, 226 f., 232,
239, 284 f., 307, 311, 324, 331, 348, 350,
384, 395, 402, 421, 427 f., 430, 436, 438 f.,
443, 448, 457, 459, 461 f., 465, 467, 471 f.,
490
animism 425
animistic 10, 426
Anishinaabe 420
annihilation 47, 185, 297
anthropogony 7, 45, 48, 306 f., 309, 311
Aphrodite 254, 260, 266, 269 f., 281, 286,
299, 454
apocalypse 453, 455 f., 458, 461, 464, 466,
472
apocalyptic 460 f., 464–466, 468 f., 471
Apollo 272, 314
apologetic 9, 330, 355, 367 f., 371
Apostle Paul 25
Apsu 19, 40, 319, 321, 323, 325
aquatic 3, 23, 67, 69, 161, 163, 187, 430
Arab 337 f., 342, 350, 352, 357 f., 362
Arabia 362
Arabic 8, 15, 17, 337 f., 341 f., 344, 347, 350,
352, 357, 359 f., 362–365, 369 f., 372 f.
Arabs 338, 350

- archaeological 180, 205, 216, 238, 244,
434 f., 439, 443
archaeologist 319, 436
Archaic 7, 267, 274, 277, 290, 301
architect 7, 36 f., 85, 167, 285, 310
Argonautika 308
Aristotelian 342, 346, 352
Aristotle 105, 109, 253, 337 f., 341–343, 346–
349, 351
Arizona 23, 35, 388, 411, 443, 451
ark 52, 66, 154, 291, 327
Armenia 50
artificial 2, 10 f., 51, 166, 286, 453–461, 464,
466 f., 469–472
artificial human 2, 11, 51, 453–462, 464,
466, 468, 471 f.
artificial intelligence 10
Ash Wednesday 55
Asia Minor 252, 279
Asimov, Isaac 11, 460 f., 473
Aśoka 170
Assyria 318, 330, 335
Assyrian 321 f., 326, 329
astronomical 219, 315, 388
asuras 68, 162
Athena 274–278, 280, 285 f., 288–290,
292 f., 295–297, 299–302
Athens 267, 272, 277, 279, 284, 286, 299–
301, 303
Atlas 31
ātman 64
Atrahasis 8, 317–319, 322–328, 331–334, 336
Atum-Re 20, 42, 50
Atwood, Margaret 11, 453, 464–470, 472–
474
Auel, Jean M. 10 f., 434–437, 440–445,
449 f.
Augustus 281, 291, 300, 303, 307
Australia 19, 47, 50, 211
Australian 16, 201
Austrian 378
autonomous 7, 16, 35, 163
autonomy 425
avasarpinī 76, 86, 156
avatāra 3, 53, 55, 63, 67–69, 86, 118, 161,
175, 196, 463
Awonawilona 42
axe 37, 119, 200, 224
axis 4, 6, 31, 45, 68, 127, 130, 162, 170, 174,
176 f., 181, 185, 250, 400
axis mundi 4, 6, 31, 45, 127, 162, 170, 174,
181, 250
Ayla 440–444
baboon 438
baby 41, 66, 98, 269, 422 f., 429, 447 f., 465
Babylon 34, 318, 322, 325 f.
Babylonian 19, 34, 52, 54 f., 172, 268, 284,
320–323, 326, 330, 333–336, 430
Badami 23, 38 f., 46, 161
Baha'i 52
Balaju 28, 156
Bali 105
bamboo 5, 191, 209, 216, 223, 231, 244
bamboo pole 5
banian 98
Bawa, Geoffrey 167
beard 216, 229, 401, 448, 489
bearded 268, 489
beast 35, 48, 227, 439
Bedouins 350
beer 49
Before Adam 439
Bhaktapur 55, 173 f.
bhakti 122, 208
Bharata 77, 80, 83, 85, 132, 134, 136, 146
Bhil 425
bhogabhūmi 77, 79, 87
Bhū 161, 175
Bhutanese 55 f.
bhuvah 96, 171
Bible 12, 17 f., 36, 49, 52, 57, 60, 82, 318, 324,
335 f., 426, 454, 457, 474, 480, 483, 485,
500
biblical 2, 11 f., 23, 25, 35, 52 f., 79, 312 f., 361,
434, 454, 457, 459, 464–467, 470, 477
binary 367, 427, 434, 443, 462, 495
bioengineered 466, 471 f.
bioethical 11, 454, 464
bioinformatics 464
biological 40, 338, 360, 364, 369 f., 444,
456, 458, 460, 464, 472
biology 108, 470
biosphere 461, 464, 466, 470 f.
bioterrorism 467
bird 23, 38, 53, 97 f., 218 f., 226, 284 f., 307,
311, 423, 427, 430, 495

- birth 6, 20, 40–42, 45, 48, 50 f., 79, 96,
 98–100, 107 f., 112, 159, 189, 193, 204, 206,
 209, 216, 245, 251–254, 257, 260 f., 268 f.,
 274, 276, 290, 297, 310, 319, 321, 323, 329,
 331, 340, 351, 368, 387, 392, 394, 397, 404,
 422, 429, 444, 460, 471, 475, 484, 500
 bisexual 20, 29
 black 49, 75, 223, 226 f., 234, 244, 379, 403,
 429 f.
 blindness 103
 blood 36, 49, 210, 251, 254 f., 260, 269, 321,
 323, 325, 385, 390, 403, 410, 438, 484,
 486 f.
 blood-bond 487
 bloodline 253
 blue 64, 87, 104, 219, 226 f., 239, 243, 427
 boar 22–24, 63, 68, 71, 97 f., 160 f.
 boat 52 f., 66 f., 166, 291, 447
 Bodhisattva 163, 167, 205, 238
 body 5, 9, 11, 19, 25, 29, 34, 41, 48, 58, 75 f.,
 96, 102, 124, 132, 138, 142, 159 f., 162 f.,
 170, 175, 179, 184, 193, 209–211, 216–219,
 223, 229, 236, 243, 252, 256 f., 259–261,
 281, 293 f., 307, 311, 317, 320 f., 324–331,
 333, 335, 338, 345 f., 350, 368, 392, 397,
 402, 423, 447, 454, 457, 462–464, 468,
 478, 483, 486, 488, 492
 bone 49, 285, 388, 397, 438
Book of Changes 223, 234
 born 6, 18 f., 21, 30, 40 f., 43, 48, 50, 54,
 64, 77–80, 82, 85, 92, 97 f., 106, 159 f.,
 178, 185, 210 f., 248, 253, 259, 269 f., 274,
 276 f., 292, 313, 323, 387, 395, 419, 422,
 427, 440, 462 f., 472, 484, 488
 Borneo 23
 boulder 154, 251 f., 259, 262
 Brahmā 4, 18, 25, 27, 29, 51, 64, 66 f., 69, 72,
 75, 91, 95–98, 100–104, 106 f., 115, 119 f.,
 123, 132, 136, 138, 145, 154, 159, 163, 175,
 184, 190
brahman 21, 34, 42, 48, 50
Brāhmaṇas 34 f., 38, 41, 43, 66, 70, 75, 96 f.,
 110, 150, 159, 180, 185
Brāhmanaspati 37
brahmāṇḍa 159
 Brahmanization 207
 Brahmin 48, 76, 150, 193, 207, 211, 425
 brain 441 f., 467, 491
 branch 10 f., 31, 170 f., 177, 239, 251, 434,
 437, 440, 442, 445, 449 f., 495
 brass 153, 176
 Brasseur de Bourbourg 377 f., 380 f., 405
Brave New World 11, 459 f., 468, 472 f.
 bricks 105, 131, 293, 319, 323, 329, 331
 bridge 167, 177–179
 bronze 45, 121, 124–126, 153, 217, 228, 246,
 274, 279, 288 f., 291
 brother 42, 193, 196, 250 f., 258, 285 f., 323,
 486
 brothers 25, 254, 323, 330
 Buddha 17, 75, 89, 157, 175, 209, 213, 228 f.,
 236, 246
 Buddhism 37, 60, 63, 75, 85, 87, 127, 151,
 157–159, 188, 228, 231, 236, 249, 251, 421
 Buddhist 3, 5, 14, 18, 31, 56 f., 59, 64, 75,
 82, 86, 88, 138 f., 146, 149 f., 157 f., 160,
 162 f., 165, 167, 170 f., 175, 182, 184 f., 187 f.,
 206, 209, 216, 228 f., 234, 236, 238, 245 f.,
 248–250
 Buddhists 14, 17, 63, 75, 151, 157, 205
 Budhanilkantha 155 f.
 burial 5, 219, 236, 296, 319 f., 394
 butter 208, 210
 butterfly 292 f., 297
 Byzantine 308, 314
 Caesar 281
caitya 163
cakra 119, 136, 156
cakravartin 85, 174
 calendar 220, 223, 382, 388, 390, 399, 460
 California 15, 22 f., 29, 31, 35, 40, 48, 59–61,
 76, 88, 153, 165, 186, 188, 218, 245, 382,
 411, 456, 474
 Cambodia 40, 154
 Canada 414, 423
 Canadian 10, 413, 419
cārbāgh 169, 176
 cardinal 30, 42, 116, 118, 127, 130, 135, 139,
 142, 145, 176–178, 219, 226 f., 400
 cardinal points 176–178, 400
 Carl Scherzer 378, 381
 carnality 8, 318, 320 f., 329–332, 55
 carpenter 37
 caste 76, 82 f., 190, 424 f., 460
 Catholic 17

- cave 23, 38–40, 43, 46, 86, 119 f., 161, 236, 400, 403, 429, 439 f.
- cavern 43, 242
- Celtic 476, 478, 486, 500
- centre 4 f., 21, 31, 34, 57, 72, 75, 77, 121, 127, 130, 136, 138–140, 145, 154, 156, 158 f., 162–167, 170 f., 173–177, 182, 184 f., 193, 195, 206, 226, 325, 339, 363, 365, 388, 397, 400 f., 416, 420, 422, 471
- ceremony 170, 193, 250, 457
- chanting 44
- chaos 6 f., 18–20, 22 f., 28, 34, 54 f., 58, 151, 153 f., 159, 172, 184, 211, 215 f., 228, 268, 306–309, 312, 327, 426–429, 471, 492
- Chaos 253, 268, 299
- chariot 55
- chart 232, 239
- Chidambaram 4, 115–118, 121–123, 127–131, 133 f., 137, 139 f., 142, 144–146, 217
- child 16, 48, 54, 66, 92, 96, 99, 109, 200, 250, 254, 323, 396, 435, 440, 478
- childbirth 54, 275
- children 30, 41 f., 48 f., 94, 175, 203, 209, 211, 251, 253 f., 258–260, 262, 269, 274, 296, 319, 368, 396, 422, 429, 438 f., 444–447, 471, 478, 485, 491, 493
- China 3, 5, 27, 37, 41, 158, 215–221, 223 f., 228, 231 f., 238, 244–246, 248
- Chinese 5, 20 f., 30, 34–37, 40, 49, 57, 171, 215–221, 223, 226, 228, 231 f., 234, 236, 239 f., 244–246, 248–251, 256, 263, 418, 476, 486 f., 500
- Chobar Gorge 163
- chocolate 402
- Choctaw Indians 53
- Christ 7, 25, 54, 313, 396, 492
- Christian 7, 9 f., 12, 17, 22, 36, 44, 47, 49, 51, 55, 69, 119, 215, 266, 295–297, 302, 306, 313, 315, 347, 352, 366–368, 370, 373, 381, 385, 387, 394, 404, 409, 454, 477, 480 f., 495, 497, 499 f., 502
- Christianity 15, 47, 265, 311, 313, 315, 368, 381, 385 f., 426, 486
- Christians 17, 25, 314, 350–352
- churn 206, 429
- churning 38, 68, 86, 162, 167, 169, 182, 185, 207 f., 250, 428
- Cinderella 418 f.
- circle 77, 124, 126, 130, 135, 178, 221, 224, 234, 312, 363, 458
- circling 221
- circumambulation 140, 250 f.
- Cittānta Caiva 92–95
- civilization 66, 93, 108, 220, 223, 226, 265, 268, 277, 297, 320, 332, 413, 420, 468, 486 f.
- civilized 462
- Clan 11, 435–437, 440–445, 450
- Classical European World 3, 5
- clay 2, 7 f., 34, 36, 45, 49, 79, 105, 210, 284–286, 288 f., 293, 297 f., 310, 317–336, 394, 402, 405, 428, 430, 457
- clay token 319
- climate 250, 312, 382, 466, 471
- clod of earth 160, 175
- cloud 75, 185, 205, 210, 239, 495
- codex 312, 380, 383 f., 387
- Codex Madrid* 399
- coffin 219 f.
- Cōḷa 45, 116, 119, 121, 123 f., 127–131, 133 f., 137–146
- Cold War 461
- Colombian 42
- Colombo 167
- colonial 10, 205, 356 f., 380, 399, 415, 424 f., 432
- colonialism 10, 414–417, 420, 424
- coloniality 416 f., 423
- colonisation 357, 416, 424, 428 f.
- colonised societies 415 f., 429
- coloniser 415, 425
- colonizing 320, 463
- colony 415, 461
- Columbian 36, 401, 406
- column 91 f., 97 f., 100–102, 105 f., 108 f., 176, 221, 286, 378
- compass 36, 154, 221
- concavity 8, 318, 330, 332, 335
- conch 68, 136, 199
- conflict 12, 29, 107, 262, 363, 439, 460, 468, 490
- Confucian 215, 238, 248
- conquest 9, 384
- cook 79
- copper 37, 208
- cord 323, 386, 397
- corn 384, 390, 396, 403, 495

- Corpus Hermeticum 7, 44, 308 f., 312, 314 f.
 cosmic age 153
 cosmic egg 21, 159 f., 427, 471
 cosmic entity 34 f., 41, 48, 169
 cosmic man 34, 48, 162, 179 f.
 cosmic mountain 162, 170
 cosmic parents 30
 cosmic pillar 31
 cosmic sleep 25, 154, 162
 cosmic sound 150
 cosmic waters 19, 22–25, 30, 41 f., 45, 160, 162, 165, 173–175, 180 f., 184
 cosmographical 149 f.
 cosmography 21, 64, 157, 162, 232
 cosmological 140, 144, 184, 217–219, 221, 226–228, 231 f., 234, 244, 246, 250, 256, 268, 298, 337–339
 cosmology 72, 85, 97, 116 f., 139, 145, 150, 152, 157, 173, 208, 217, 219, 231, 238, 257, 306, 312, 314
 cow 64, 68, 96, 175, 285
 coyote 38
 craftsman 7, 36 f., 44, 285 f., 293, 296 f., 309–311
 Crane 465–469, 471
 Crakers 465–469, 471
 Cranach, Lucas 433
creatio ex deo 25, 48, 175
creatio ex nihilo 13, 16, 58
creatio-ex-mud 220, 317 f.
 creation from nothing 8, 15–17, 21 f., 25, 58, 337 f., 347, 350
 creationism 461, 470
 creator 2–4, 6–9, 11 f., 15, 18, 22 f., 25, 27, 29, 31, 33–38, 41–43, 45, 50, 55, 66 f., 75, 79, 84, 115, 117, 124, 127, 130, 132, 136, 139, 145, 149 f., 154, 156–159, 162, 171, 190, 210, 217, 223, 227, 229, 231, 244, 250, 255, 258, 260, 266, 285 f., 293–296, 298, 306–308, 310–314, 328, 333, 338–348, 351 f., 370 f., 384 f., 387, 395, 401, 414, 420–423, 426–429, 454, 457–459, 461, 464, 468 f., 472, 476, 478–482, 485–487, 499 f.
 creator god 7, 12, 18, 23, 25, 27, 35–38, 41–43, 50, 75, 136, 149 f., 154, 156, 158 f., 190, 215, 266, 286, 293–296, 306–308, 310, 312, 315, 454, 457, 468, 476
 creator pair 387
 Creb 441, 444
 cremation 123, 144, 167, 184
 crisis 45, 54
 Cro-Magnon 10, 435, 437, 439–442, 444, 450
 crow 427
 Crow Indians 23
 crown 125, 136, 229
 cyberspace 463
 cycle 3 f., 43, 51 f., 54, 58, 63 f., 72, 75–78, 85 f., 91, 115 f., 118–121, 123 f., 144, 151, 158, 185, 206, 258 f., 390, 392, 396, 471
 cyclic 3, 14, 45, 51–54, 58, 63, 76, 97 f., 107, 118, 152, 156–158
 cyclical 4, 51, 384
 Cyclopes 269, 296

 Daedalus 19, 61, 152, 188, 454
 dance 4, 31 f., 45, 55, 72, 86, 115, 118, 123 f., 128, 132, 135 f., 138–140, 142–145, 150, 191, 199, 217, 239, 384, 489
 dance drama 132, 135 f., 138, 145
 dancer 68, 115, 118, 132, 135 f., 138, 140, 142, 144, 189, 217
 dancing 45, 72, 108, 115, 121–124, 127, 132, 136, 138–140, 142, 144 f., 489 f.
dao 218, 228 f.
 Daoism 227, 229, 231, 242, 251
 Daoist 215, 227–229, 231 f., 234, 239, 245
 dark 21, 140, 153, 256, 268, 416, 429, 462, 495, 498
 darkness 18, 41, 53, 58, 153 f., 159, 184, 306, 309 f., 312, 423, 457, 480, 497–499
 Darwin, Charles 434, 459
 Darwinist 10, 433, 465
 daughter 40, 80, 182, 200, 262, 269, 274, 330, 350, 401, 418, 423, 489, 493 f.
 day 2, 21, 30 f., 36, 52, 54, 57, 92, 97, 104, 127, 150, 153, 170, 180, 199, 203, 286, 291, 324, 358, 367, 382 f., 390, 396, 399, 409, 414, 416, 425, 427, 430, 434, 443 f.
 dead 27, 67, 259 f., 322, 392, 394, 397, 401, 446, 457, 463, 467 f.
 death 45, 77, 123, 144, 167, 196, 216, 226, 252, 254, 259 f., 262, 274, 319, 344 f., 350, 380, 392, 394, 396, 401, 427, 446 f., 458, 466, 471
 Debussy 105
 decolonial 415, 417
 decolonization 414–417, 424 f., 429

- decolonizing 414 f., 417, 420, 424, 427, 429
 decolonizing strategies 414 f., 417
 deep history 434, 442
 Delphi 272, 277, 298
 deluge 52 f., 66, 153, 185, 291, 465–467, 470
 demiurge 7, 15, 22, 25, 28 f., 37, 45, 154, 156,
 160, 172, 185, 285, 296, 307, 310 f., 313, 315
 dependency 479
 dependent 12, 238, 362, 405, 422, 476, 479,
 484, 488
 destroyed 51–53, 72, 79, 86, 105, 153, 158,
 291, 464, 485
 destroyer 45, 115, 179, 420, 489
 destruction 3, 45, 51, 53 f., 63 f., 72, 75, 86,
 115, 119, 124, 126, 144, 152, 384, 422, 428,
 458, 461, 464, 472
 destructive 51, 53, 123 f., 144, 157, 185, 465,
 467
 Deukalion 284, 291–293, 298, 301
dharma 55, 208
 diagram 4, 6, 21, 34, 76 f., 130, 154, 178,
 231 f., 234
 diagrammatical 6, 218, 244
 diakrisis 7, 306–308, 311 f., 314
 Diaspora 11, 463 f., 473
 Dick, Philip K. 11, 461 f., 472
 died 79, 261, 285, 290, 392
 digital 11, 462 f.
 digital human 462 f.
 Dionysos 267, 286, 300, 311
 directionality 170, 177, 179, 182, 184
 directions 4, 31, 42, 106, 109, 116, 127, 130 f.,
 139, 142, 145, 162, 170, 175, 177, 195 f., 219,
 226 f., 359, 400
 dirt 23, 189, 204, 260, 317, 320, 429
 discrimination 9, 358–360, 365
 dismembered 34, 179, 216, 260, 428
 dismemberment 34, 180, 260, 396, 424
 dissolution 51 f., 76, 86, 95, 153, 157
 diver 23, 36, 161, 185
 divine craftsman 297
 divine parentage 6, 247
 diving 23, 25
 divorce 29, 255, 258–260, 357 f., 362
 DNA 435, 437, 445, 451, 464, 470
Do Androids Dream of Electric Sheep? 11,
 461, 473
 Domingo de Vico 381, 404
 Dominican 378, 380 f., 404
 Dominican friar 378, 381
 Dominican Ximénez 380
 dough 36, 49
 dragon 21, 34, 178 f., 205, 219, 226, 228, 239,
 241–243, 483
 drama 55, 138, 287, 457
dramatis personae 93, 100, 107, 109
drāviḍa 128
 dravidian 128, 426
 dream 254, 438, 460, 488
 drum 4, 45, 72, 116, 125, 127, 191, 211, 217,
 236
 dual 2, 42, 182, 250, 401, 427
 dualism 101, 247, 255 f., 261, 263
 dualist 454, 463
 dualistic 21, 387
 duality 9, 22, 28 f., 42, 178, 185, 387, 401 f.,
 405, 427
 Durgā 23, 119, 123, 132, 134–136, 138, 142,
 206–208
 dust 36, 49, 295, 324
 Dyāvapṛthivī 42
 dystopian 11, 453, 458–460, 465, 470

 eagle 286, 424, 495
 earth goddess 24, 30, 42, 161, 259
 earth mother 29
 earth-diver 22, 160, 185
 earthquake 440
 east 5, 115 f., 118, 121, 127–130, 132–135, 139,
 142, 156, 166, 172, 176, 181, 219, 226, 324,
 388, 400, 498
 East Asia 27, 35, 139, 146
 ecocatastrophe 467
 ecocritical 464, 470, 472
 ecocriticism 464, 470
 ecofeminist 466
 eco-friendly 465
 ecological 464, 466 f., 469
 economic 206, 415 f., 460
 economy 319 f., 326 f., 332, 334, 453, 460
 ecosystem 414, 461
Edda 27, 38, 50, 189, 214
 Eden 324
 education 106, 112, 249, 358–360, 363, 414
 educational opportunities 357
 Egan, Greg 11, 463

- egg 20, 22 f., 29, 34 f., 41 f., 44, 57, 64, 96, 102, 159 f., 162, 169, 178, 180, 184 f., 281, 422, 427, 430, 471
- eggshell 471
- Egypt 7, 13, 41, 49, 51, 60, 172, 188, 211, 284, 308, 318, 357
- Egyptian 7, 13, 18–23, 29, 31, 35 f., 42–44, 47, 49–51, 57, 162, 172, 284, 308, 312, 315, 357, 430, 486
- Egyptianizing 308
- elephant 68, 79, 85, 95, 102, 125, 438
- Eliade, Mircea 14, 16, 45, 54, 152 f.
- elixir 68, 162, 167, 169, 190
- elixir of immortality 68, 162, 190
- elve 482, 494, 499
- emanate 4, 23, 34, 170, 185, 339
- embodied 91, 191, 212, 325, 486, 493
- embodiment 199, 209, 330, 463, 481
- embryo 41, 48, 160
- emperor 170, 217, 223, 227 f., 248 f.
- emptiness 18, 25, 332
- enactment 190, 192
- engendered 216, 223, 231, 487
- Enki 8, 317–328, 330–335
- Enki and Ninmah* 327 f., 331, 333 f.
- Enlil 30, 320, 323
- entity 20
- Enūma Eliš* 18, 34, 44, 54
- environment 50, 54, 63, 177, 189 f., 201, 212, 404, 419, 435, 437, 442 f., 446, 455, 459, 463, 468, 498
- environmental 318, 453, 466
- environmentalism 464
- epiphany 101 f., 444, 462
- epistemological 103, 108, 342, 351 f., 404 f., 417, 423, 461
- epistemology 9, 107, 341, 351
- equal rights 9, 358–360, 368, 373, 443
- Eran 161
- Eros 6, 108, 111, 253, 257, 268, 290
- ethical 307, 370, 453, 470
- ethics 263, 461
- ethnographic film 193, 196, 199, 202, 213 f.
- Etruscan 293 f.
- Euphrates 55, 318, 324
- Eurasia 19, 35
- Eurasian 41
- Eurocentric 415, 417–419
- Europe 69, 88, 98, 416, 437, 440
- European 3, 5, 23, 69, 88, 357, 378, 404, 407, 415, 417, 419
- evil 34, 55, 72, 76, 179, 266, 287, 290, 313, 324, 402, 419 f., 439, 498 f.
- evolution 1, 93, 102, 107, 150, 216, 218, 224, 228, 231, 244, 309, 371, 434, 436 f., 439, 442, 449 f., 453–455, 460–462, 467, 470, 472
- evolutionary 10, 12, 15, 371, 434, 441, 443, 449, 453, 455, 458–461, 464, 467, 470–472
- evolutionary theory 10, 12
- ex nihilo* 17, 20 f., 43, 215 f., 338, 347, 419, 426, 478
- ex nihilo nihil fit* 20, 347
- excavate 322
- excavation 180, 228
- exegetes 9, 362 f., 366, 370–374
- exotic 418
- extinct 434, 437, 440, 444, 449, 465, 467
- extinction 52, 97, 297, 426, 440, 442 f., 448, 450, 466
- extinguish 205, 266, 291, 320
- fairy tale 14, 417–419
- fantasy 10 f., 107, 112, 455, 475 f., 500 f.
- father 6, 20, 29 f., 42, 80 f., 84, 86, 95, 99, 103, 108, 158, 160, 171, 175, 196, 208, 247, 250, 252, 254 f., 258–260, 269, 281, 291, 298, 312 f., 368, 387, 395, 401, 403, 423, 441, 465, 478, 484, 487, 498
- female 9, 20 f., 25, 28 f., 36, 38, 40, 48, 52, 64, 77, 94, 96, 98, 101, 108, 115, 118, 120, 132, 135 f., 142, 144 f., 158, 204 f., 218, 221, 223, 234, 236, 256 f., 281, 286, 364, 374, 402, 421 f., 430, 442 f., 458, 471, 488–491, 494–496, 499
- feminism 355
- feminist 9, 355–366, 368, 370–374, 433, 443 f., 462
- fertility 22, 31, 142, 144 f., 319, 330, 392, 448, 488, 494, 496
- festival 53–55, 166, 171, 177, 207
- fiction 10 f., 14, 51, 107, 434–437, 443, 449 f., 454–457, 459 f., 462, 464, 466 f., 469, 472
- fictional 1, 10, 12, 434, 437, 453, 455, 472, 475–478, 497, 500
- figural 6, 31, 174, 218
- film 193, 199, 357

- Finland 25, 40
 Finnish 21, 476, 478
 fire 53, 72, 79, 86, 91 f., 97, 105, 127, 158, 184,
 190, 193, 202, 205, 209, 223, 234, 252,
 260, 266, 285–287, 293, 299, 307 f., 310,
 330, 438 f., 458
 Fire People 439
 fish 53, 63, 66, 68 f., 161, 307, 311, 430
 fishes up 25
 fishing rod 25
 fixing 4, 30, 55, 118, 158 f., 170, 175 f., 179,
 181, 185, 192, 209, 266, 324, 400 f., 472
 flames 72, 124
 flesh 49, 254, 260, 285, 317, 319, 323, 329–
 331, 385, 435, 489
 float 25, 53, 66, 76, 154, 166, 228, 250
 floating 4, 6, 22, 26, 30, 51, 64, 66 f., 76, 155,
 159, 161, 170, 175 f., 185, 442
 flood 19, 22 f., 49, 51–53, 66 f., 69, 154, 158,
 251, 291, 298, 318, 322, 335, 465 f., 469 f.,
 473
 flour 36
 flower 25, 66, 100, 134, 136, 138, 171, 176,
 182 f., 206, 332, 392, 401, 446, 496
 foam 162, 269, 430
 folk 10, 249, 251, 312, 413, 417–419, 421,
 424–426, 430, 437 f.
 Folk 439
 folk tale 10, 417–419, 424
 folklore 413–415, 417, 420, 423, 425 f.
 folklorist 418 f.
 food 36, 76, 79, 193, 200, 212, 324, 382, 403,
 424, 428, 448, 465
 foot 42, 48, 124, 126 f., 132, 178, 219, 321,
 331, 446, 489
 footprint 331
 forest 122, 201, 254, 425, 436, 440, 446–
 448
 fortune-telling 384
 France 93, 112
 France 236, 245, 418
 Francisco Ximénez 378
Frankenstein 453, 457–460, 466, 472, 474
 freedom 103 f., 356, 371, 415, 469, 482, 493
 French 99, 106, 232, 308, 337, 378, 417 f.,
 431
 fresh water 5, 19, 190, 205 f.
 Friday prayer 368
 fruit 79, 86, 324, 333, 446
 fundamentalism 106, 109
 funeral 231
 funerary 182, 220, 401
 Fuxi 6, 35, 40, 218–226, 231, 234, 257
 Fuxi-Nüwa 219 f.
 Gaia 6, 30, 253–259, 267–269, 274, 277, 285
 Galatea 454
 Gaṇapati 95, 109
 Gaṅgā 125, 152, 204, 208
 Gangaikondacholapuram 140
gāṅgājal 208
garbhagr̥ha 43, 160
 Garden of Eden 79, 469
 Garhwal 5, 67, 190, 196, 201, 204 f., 208,
 213 f.
 Garhwali 199, 209
 Garuḍa 173, 208
 Geb 42
 gem 86, 293 f.
 gender 4, 80, 92–94, 97 f., 100, 107 f., 142,
 209, 214, 250, 262, 331, 355, 357–376, 416,
 419, 421, 433 f., 443, 451, 464, 481, 484,
 486–488, 491 f., 494, 500
 gendered 95, 414, 463, 484, 486
 gene 11, 444 f., 449
Genesis 8, 11 f., 18 f., 44, 52, 61, 104, 152, 154,
 161, 172, 188, 190, 213, 291, 295 f., 307, 312,
 317 f., 323–328, 331 f., 334, 336, 366 f.,
 426, 433, 454, 464, 466–468, 470–472,
 480, 493
 genetic 11, 434 f., 444, 465, 468
 germ 41, 57, 153, 159 f.
 German 31, 41, 218, 385, 418
 Germanic 27, 476, 478, 502
 Germany 32, 55, 418
ghāt 151, 156, 181, 185
 ghost 75, 211, 251, 323
 giant 5, 20, 27, 31, 34, 48, 50, 180, 185, 216,
 224 f., 227, 243, 254, 260, 268 f., 277, 436,
 467, 471
 giantess 490
 Gibson, William 11, 462 f.
 Gigantomachy 277, 279 f., 290, 297
Gilgamesh 52, 318, 322, 335
 girl 31, 79 f., 108, 193, 196, 206 f., 211, 295,
 357, 418, 440–443, 446, 489
 goddess 5, 12, 19 f., 30, 34, 42, 44, 68, 119,
 125, 132, 135 f., 152, 154, 156, 161, 182, 190–

- 193, 195 f., 199 f., 202, 204, 206–209, 212, 221, 226, 232, 248 f., 251, 256, 259 f., 269, 275, 277, 281, 288, 292, 321, 323, 327, 331, 454, 478, 485, 496
- gold 67, 80, 82, 84, 97, 105, 246, 428
- golden 7, 41 f., 96, 122, 128, 153, 159 f., 178, 281, 286, 290, 312, 489, 495
- Golden Age 153, 187, 266, 274, 290, 298, 456
- golden egg 159
- Golden Temple 167, 169
- Golding, William 10 f., 434, 437, 445–450
- Gond 10, 425 f., 428 f., 431
- Gondi 425–429
- goose 72, 161, 430 f.
- gopura* 4, 116–118, 123, 128–137, 139, 142, 145
- gorilla 438
- Goya 296
- grass 190, 199, 202, 211, 216
- Greco-Roman 454
- Greece 6, 50, 60, 108, 111, 248, 263, 265, 267, 272, 288, 293, 298, 300–302, 500
- Greek 6–8, 11, 18, 20 f., 31, 34, 36 f., 44, 47, 50, 247 f., 253, 255, 257, 261–263, 265–269, 272, 274, 277, 279, 281, 284–287, 290–292, 296, 298–301, 303, 305 f., 308–310, 312–315, 336–338, 341 f., 346 f., 349–352, 476, 478, 481, 488, 493, 495
- Greeks 348, 351
- green 75, 239, 403, 489, 491, 495
- Gregory of Nazianzus 7, 37, 44, 59, 305, 312–315
- Grimnismāl* 27
- grisly 438 f.
- ground plan 180–183, 238
- Guatemala 18 f., 31, 38, 43, 47, 377 f., 380–382, 384 f., 390–393, 395 f., 402, 404, 406, 409–411
- Guayabero Indians 36
- Gylfaginning* 189 f., 214
- Hades 254, 259, 269, 274
- Haida 423
- half-human 6, 218
- Han 5, 215–218, 220, 223 f., 226–228, 232, 236, 245 f.
- handscroll 239 f., 242
- Harihara 27 f., 156
- harvest 319
- Hashem 317, 324 f., 327 f., 331, 333 f.
- Hassan, Riffat 356, 361, 366–368, 375
- Hawaiian 49
- Hayagriva 67 f.
- heat 41, 64, 86
- heaven 4–7, 16, 18–22, 28–31, 35, 37 f., 40–45, 55, 68, 75–77, 86, 96, 103, 127, 149 f., 159, 162, 170–172, 175–179, 182, 185, 205, 217, 221, 223 f., 227, 232, 234, 247, 253, 255–257, 259–263, 313, 320, 324, 343, 345, 350 f., 387, 403, 482 f., 495
- Hebrew 8, 15, 23, 35 f., 43, 47, 52, 190, 324, 337, 347, 352
- Hebrew Bible* 8, 15, 36, 43, 47, 52, 324
- Helena 281
- Helios 269, 290, 314
- Hellenistic 268, 277, 291, 298, 305, 307
- hells 77
- henotheism 50
- Hephaistos 37, 274, 285 f., 293, 297, 454
- Hera 266, 269, 298
- Herakles 277, 286, 296
- Hermes 7, 286, 290, 308 f., 312, 315
- Hermetica* 308 f., 312, 315
- Hermopolis 315
- Hero Twins 377, 401, 406
- heroe 206, 209, 211, 216, 220, 281, 291, 298, 420
- Hesiod 6 f., 18, 30, 34, 36, 42, 107 f., 112, 247, 252 f., 255, 262–264, 266–269, 272, 274, 277, 279, 284–287, 290 f., 296, 301, 303, 305 f., 313 f.
- Hesová, Zora 355 f.
- heterodox 8, 337 f., 341 f., 344, 346, 348, 351 f.
- heterosexual 281
- hieroglyphic 380, 383 f., 388, 392, 394, 397
- hill 21 f., 44, 162 f., 170, 178, 185, 274, 492, 498
- Himalaya 5, 190, 196, 205, 212–214
- Himalayan 5, 189 f., 196, 201, 203 f., 206, 208 f., 213 f.
- Himanchal Pradesh 206
- Hindi 156, 187, 190 f., 193, 196, 201, 203, 208
- Hindi film 196
- Hindu 3–5, 10, 14, 17, 19 f., 22, 25, 34, 37 f., 42 f., 45, 51–53, 55, 58–61, 64, 67, 70–72, 74–76, 78, 86, 88, 93, 98, 112, 115, 118, 120, 124, 127, 132, 139, 145 f., 149–151, 153 f.,

- 157, 159–163, 165–167, 169, 172 f., 175, 178, 182, 185 f., 188–190, 196, 201, 207, 209, 213, 250, 424, 429
- Hinduism 36 f., 53, 60 f., 63 f., 85, 87 f., 115, 127, 145, 150 f., 159, 161 f., 171, 179, 182, 184, 188, 428 f.
- Hindus 14, 63, 86, 153, 158, 167, 184, 205, 350, 425, 429, 432
- hiranyagarbha* 41, 64, 97, 103, 159 f.
- Hittite 252, 263, 267 f.
- Homer 6, 253, 266 f., 269, 272, 274, 279, 281, 284, 286, 299
- Homo sapiens 11, 453, 455, 467 f.
- homosexual 281
- honour killings 368
- Hopi 36, 44 f., 49
- hourglass 4, 125 f., 180
- human evolution 434
- human rights 356, 361, 374
- humanlike 456
- humanoid 256, 454, 456, 458, 465 f., 470, 472
- husband 64, 67, 250, 262, 371 f., 418, 489–491, 496 f., 499
- Huxley, Aldous 11, 459 f., 472
- hybrid 6, 218, 221, 223, 238, 459, 462, 471
- hybridity 463
- I Ching* 28
- Ibn Rushd 338, 340
- Ibn Sīnā 338 f., 341 f.
- Ibn Taymiyah 8, 22, 337 f., 340–353
- Iceland 50
- iconic 6, 218, 228 f., 231, 244, 414
- idealism 97, 10, 190, 327, 416, 463
- ideological 415, 291, 415, 460
- idolaters 350, 352
- idolatrous 350
- idolatry 350
- illusion 66, 91, 94, 126
- Illúvatar 12, 476–487, 491, 493, 499
- immorality 156, 153, 167, 239, 272, 281, 284, 286, 311, 314, 101 f., 228 f., 248–250, 253, 258, 262, 293, 297, 416
- imperialism 414–416, 424
- imperialist 415, 417, 424
- Inca 18, 49 f.
- incarnations 55, 63, 66, 153, 161, 456, 463
- incubated 41, 3–5, 10, 14, 17 f., 21, 29, 35, 41, 43, 48, 63, 65–67, 69–71, 73 f., 88, 91, 95 f., 105–107, 109 f., 113, 115–118, 120–122, 125–129, 131, 133–135, 137, 139, 141, 143, 146 f., 150 f., 154, 156 f., 163, 165–167, 170 f., 173, 176, 182, 185, 187, 190, 216, 414, 424–426, 429–432, 3, 9 f., 21, 27, 38, 48, 151, 228, 249, 251, 383 f., 409, 413 f., 416–420, 422–426, 428, 430–432, 443, 476, 500, 17, 38, 418
- Indo-Iranian 31, 40, 49, 58, 61, 160, 186
- Indo-Islamic 167
- Indonesia 41, 50, 118, 147
- Indra 31, 37, 68, 81, 170–172, 175, 177–179
- infant 221, 269, 296, 298, 448
- inferior 220, 366, 415
- inferiority 368, 414 f., 434
- inheritance 358, 362, 494
- intercourse 40, 107 f., 269
- Inuit 10, 420–422, 428, 431
- invasion 377 f.
- iron 37 f., 153
- Iron Age 266, 291
- ironic 461
- irony 423, 468 f.
- irrigation 152, 200, 203, 205, 210, 15, 17, 19, 22, 29, 43, 47, 59, 150 f., 158, 171, 185, 350, 355–364, 367, 369–371, 375 f., 486, 3, 5, 8 f., 13–15, 17, 22, 47, 49, 51, 58 f., 150 f., 158, 167, 171, 173, 176, 178, 180, 182, 185–187, 337–339, 341–347, 351–353, 355–364, 366–376
- Islamic feminism 355
- Islamist 358 f., 363–365, 6, 22, 30, 38, 40, 50, 53, 77, 162 f., 166 f., 169, 177, 250 f., 269, 447, 8, 248, 263, 318, 324 f., 337
- Izanagi 6, 29 f., 38, 40, 48, 250–252, 256–263
- Izanami 6, 29 f., 38, 40, 48, 211, 250–252, 256–263
- jackal 428
- Jacob 476, 479–481, 484–486, 488, 493–496, 501
- jade 403
- Jaina 3, 5, 14, 76–78, 80, 82 f., 85–88, 149 f., 153, 156 f., 162, 165, 167, 170, 173, 180, 184 f., 187, 399
- Jainas 3, 14, 64, 76, 86, 151, 156 f.

- Jainism 37, 60, 63, 76, 85, 127, 151, 156, 159, 171, 188
 Jambūdvīpa 77 f., 86 f.
 Janus 307
 Japan 3, 5 f., 21, 31, 38, 40, 50, 142, 146, 158, 211, 248–252, 257 f., 260, 263
 Japanese 5 f., 22, 25, 29 f., 34, 45, 48, 211, 247–253, 255, 257, 262
 Jerusalem 54, 337
 Jesus 25, 350, 396
 jewel 86
 jewellery 136, 138
 Jewish 14–16, 19, 35, 42, 44, 47, 57–61, 150, 172, 186, 188, 211 f., 297, 347, 352, 368, 373
 Jews 17, 47
 Jimmy 465, 468, 470 f.
 Jina 3, 77–79, 85, 156, 173
 Judaic 22, 51
 Judaism 17, 47, 59, 265, 486
 Judeo-Christian 454
 judgement 101, 367
 judicial 405
 Jupiter 495
 jurisprudence 362

 Kailāsa 43, 127, 130
kāla 77, 153
Kalevala 21, 25, 40
 Kali Yuga 153
 Kalki 153
kalpa 51 f., 101, 153 f.
Kalpasūtra 78–80, 82–84, 87
kalpavṛkṣa 68, 79, 87
kami 249, 251, 262
 Kāpālika 138
karaṇas 132 f., 135 f., 139–142, 144 f.
 Karnataka 23, 38 f., 46, 153, 161, 167 f., 171, 173, 176, 180, 187
 Kārttikai Tīpam 97
 Kashmir 205 f.
 Kathmandu 27 f., 55, 156, 158, 163 f., 173 f., 182–184, 187 f., 205
 Kathmandu Valley 27, 55, 158, 163 f., 174, 182, 184, 187 f., 205
 Kham Magar 18, 49
 Khnum 284
 K'iche 9, 19, 377 f., 380 f., 383–385, 387 f., 390, 395, 34, 189, 210 f., 260, 323, 404–406, 410, 439, 447 f., 462, 466
 killing 178, 190, 210, 421, 448
 kiln-fired clay 319
 kinship 190 f., 427
 knead 35 f., 220, 323, 428
 kneadable 8, 49
Kogoshui 248
Kojiki 6, 38, 211, 247–250, 252, 256 f., 262, 264
 Korean 249
 Korkus 430
kosmos 307, 310, 313, 315
 Kronos 6, 30254, 257–259, 262, 267, 269, 271–274, 285, 290, 296, 298, 302
 Kṛṣṇa 66, 95, 163, 167 f., 174 f., 196, 203, 206
kṣatriyas 76, 82
 Kṣīra Sāgara 64
 Kubrick, Stanley 449
 Kumaoni 208 f.
 Kumbakonam 139, 142, 181
kuṇḍa 4, 151, 156, 177, 185
 Kūrma 68, 72, 86, 154, 161 f., 182, 208, 214

 Lakṣmī 66, 68, 182
 landscape 5 f., 201, 204, 212, 218, 239, 242, 244
 landscape painting 6, 218, 239, 242, 244
 language 95, 98, 182, 193, 208, 211, 306, 318–320, 326, 330, 337 f., 341, 344, 351 f., 378, 381, 384, 401, 413, 415, 423 f., 426, 429, 441, 447, 459, 463, 469, 471
 Lao-tzu 21
 Laozi 6, 21, 224, 227–231, 245
 Latin 16, 20, 25, 93, 268, 305 f., 308, 315, 337, 347, 378, 416 f., 431
 law 15, 41, 47, 55, 79, 81, 84, 156, 159, 211, 329, 346, 357 f., 362 f., 365, 368, 438, 459
Laws of Manu 41, 48, 50 f., 159 f., 178
 legal 9, 329, 338, 358–362, 364–366, 369 f., 373 f., 491
 legal equality 364, 369
 Lenin 106
 leporello-style book 382
 Levant 8
 Leviathan 35
 liberal 355 f., 361
 liberation 18, 77, 91, 94, 97, 107, 109, 124, 126, 176, 184 f., 269, 355
 liberation theology 355
 life-crisis ritual 45

- life-giving 41, 152, 157, 427 f.
 light 14, 18, 21, 41, 44, 59, 91, 97, 99, 104,
 109, 126, 157, 187, 228, 231, 242, 256, 258,
 268, 296, 298, 307, 309 f., 313, 368 f., 378,
 386, 422 f., 426 f., 431, 448, 458, 492, 495,
 499
 lightning 205
 Liku 446–448
 lineage 95, 216, 220, 248, 250, 262, 284
 linear 51 f., 54, 97 f., 107, 130, 142, 153, 436
liṅga 3, 31, 55, 72, 74, 91, 93, 98, 102 f., 112,
 119, 121, 173, 180 f.
liṅgodbhava 93, 98, 112
liṅgodbhavamūrti 3, 31, 92
 lion 132, 440
 literature 4 f., 7, 10 f., 13 f., 16, 38, 52, 76, 91,
 93 f., 96, 98, 101, 108 f., 127, 149 f., 160 f.,
 170 f., 182, 184, 215 f., 253, 305, 357, 377,
 413, 415, 417, 424–426, 434, 443, 454–
 456, 472, 475 f.
Logos 44, 310 f., 314
 Lok 201, 206, 213 f., 445–448
 London, Jack 10, 434, 439 f., 442, 449
 lotus 4, 22, 25, 27, 42, 66, 154, 161, 163, 165,
 170 f., 175–177, 182 f., 229, 428
 lotus stalk 42, 171, 175
 love 108, 268 f., 281, 287, 333, 422, 428, 471,
 485, 487–489, 495
 loves 484, 489
 Lúthien 494

Maccabees 16, 347
 machine 460–462, 472
 macrocosm 177, 34, 54
 mad scientist 459, 466
MaddAdam 11, 453
 MaddAddam 464–473
madhyaloka 77
 Madurai 130, 166, 176
Mahābhārata 53, 161, 190 f., 202, 205 f.,
 208 f., 213 f.
mahāprālaya 153
mahāpuruṣa 174
 Mahāvīra 78, 167
 Maheśvara 102
 Maiar 482 f., 493, 496, 500
 maize 9, 36, 203, 382, 385, 392, 394, 396 f.,
 404
 male 4, 19–21, 25, 28 f., 31, 38, 40, 48, 52,
 93 f., 96, 98, 100 f., 119, 140, 144, 154, 218,
 221, 223, 227, 234, 236, 256 f., 266, 268,
 281, 295, 357 f., 362, 364, 368, 374, 402,
 414, 421 f., 443, 466, 471, 484, 487 f.,
 490 f., 494 f.
 male-dominated 358, 362
 Mam 396
 Mamallapuram 119 f., 154 f.
 Mami 323, 325, 327 f., 331
 mammoth 438
mānastambha 173
manavantara 52, 153
 MaNawal Jesus Krista 396
maṇḍala 4, 34, 130, 132, 135, 145, 154, 178,
 182–184
 Mañjuśrī 163
mantra 43, 191
 Manu 48, 52 f., 66 f., 69, 154, 159
 manual 35, 37 f., 41, 76, 82, 124, 132, 145,
 322
 Manwë 482–484, 486–488, 492, 495 f.,
 498 f.
 Māori 18, 41, 43, 49
 Marduk 34
 marital 488
 marriage 30, 79 f., 82, 98, 248, 250 f., 255,
 257 f., 358, 362, 376
 marry 79, 191, 196, 209, 211, 250 f., 418
 masculine 91, 95, 97 f., 100, 108, 154, 256,
 367 f., 427, 490 f., 494 f., 497
 materiality 310, 313, 325, 330
matryoshka 102 f.
 Matsya 53, 66 f., 69, 72
 Matsya 161
 MaXimón 396
 Maya 9, 19, 377 f., 380–385, 388, 390, 392,
 394, 396 f., 399–411, 486
māya 66
 Mayan 31, 36, 38, Mayan 381, 395, 403,
 408, 411
 Maypoles 31
 measurements 293, 387
 measuring 37–39, 58, 98, 107, 109, 172, 185,
 221, 236, 387, 397, 404
 measurings 386
 medieval 116, 232, 337, 339, 341 f., 351, 366,
 370, 373

- Mediterranean 7, 105, 267, 277, 296, 301, 306, 319, 336, 342
 Mekone 266, 285
 Melkor 482, 485–487, 489–492, 496, 498 f.
 memory 67, 82, 84, 211, 266, 272, 327, 384, 392, 394, 423, 439, 441–443
 Menander 293, 314, 316
 Menon 476, 479–481, 484–486, 488, 493–496, 501
 Meru 127
 Mesoamerica 36, 377, 382 f., 387 f., 396 f., 401, 403, 407–411
 Mesoamerican 9, 382–384, 396 f., 400, 406–410
 Mesopotamia 36, 248, 263, 318–320, 322 f., 326, 328 f., 331, 333–336
 Mesopotamian 15, 17–20, 23, 34–36, 40, 42, 44, 49, 52, 57, 60 f., 172, 188, 267, 291, 319 f., 330, 336, 487
 Messalla 308
 messenger 38, 345, 350 f., 427, 482
 Messiah 350
 metal 105, 173, 177, 234
Metamorphoses 291, 293, 305 f., 316, 455, 474
 metaphor 18, 97 f., 102, 108, 209, 310, 385, 426
 metaphysical 349
 Mexico 380, 383 f., 389 f., 392, 395, 397–399, 401, 403, 405–409
 Michelangelo 266, 303, 433 f.
 microcosms 231
 Middle Ages 347, 352
 Middle East 318, 356 f.
 Middle-earth 11, 476, 485 f., 492–494
 milk 182, 208
 milky ocean 38, ocean 162, 182
 Milton, John 433, 457
 Mimāṃsā 149
 Mīnākṣi-Sundareśvara Temple 130
 Minerva 292 f.
 Ming 227, 231, 234, 239, 246
 misogyny 368
 missionary 215, 384
 mode 6, 54, 94, 128, 135, 212, 218, 229, 231, 244, 334, 417, 419, 445, 464, 481
mokṣa 77, 176
 Mongolian 38
 monism 383
 monistic 15, 54, 405
 monogamy 357
 monotheistic 6, 8, 15, 25, 265, 327, 337, 342, 363, 370
 monster 21, 34, 75, 185, 274, 397, 449, 456, 489
 moon 18, 37, 48, 57, 68, 76, 86, 104, 125, 173, 216, 218 f., 226, 228, 251, 290, 306, 312, 383, 409, 424, 427, 449
 Moon-Watcher 449
 moral 93, 266, 279, 306, 312, 364, 434, 448, 475, 488, 493, 500
 morality 153, 249, 414, 461
 mother 5 f., 19, 22, 29 f., 42, 57, 99, 108, 152, 171, 175, 191, 195, 197, 211, 247, 250, 254 f., 258–261, 263, 269, 274, 281, 321, 323, 387, 395, 403, 422, 429, 440, 487
 mother earth 20, 22, 29 f., 40, 254, 422
 mother goddess 5, 42, 57, 261, 321
 mother-father 387
 motherhood 191, 360, 494
 mould 324, 428
 moulded 328, 331
 Mount Carmel 439
 Mount Kailāsa 128, 130, 140
 Mount Mandara 68, 162
 Mount Meru 43, 158, 162 f.
 Mount Vaitāḍhya 86
 mountain 21 f., 31, 40, 43, 52 f., 68, 75, 127, 162, 169–171, 175, 178 f., 185, 196, 201, 204–206, 210, 216 f., 232, 239, 242, 251, 254, 260 f., 268, 392, 397, 403, 492, 495
 movement 132, 135 f., 140, 142, 324, 357 f., 415, 446 f.
 movie 449
 Mṛtyulok 191, 193, 196
 mud 8, 21, 23, 36, 45, 47, 49 f., 160, 162, 220, 293, 317, 319 f., 322 f., 328–331, 333, 335, 384, 394 f., 404, 428, 440
mudrā 119, 125 f., 229
mufti 358
 Muhammad 341, 346
 multiplicity 4, 7, 22, 93, 158, 176, 178, 181 f., 184, 339 f., 348, 471
 mummy 397
 Mundas 430
 murder 437, 448
mūrti 115, 118
 Murukan 31, 40, 52, 61, 98, 119

- music 2, 12, 79, 100, 113, 142, 146, 223, 477–479, 481, 499–501
musical 105, 135, 138
musician 92, 132, 138
Muslim 8f., 13, 337–352, 355–357, 361–364, 367f., 370f., 374–376
Muslims 346, 348, 351, 356, 361
mystics 341f., 349, 351
- Nābhi 81, 85
nāg 190, 193, 196, 199, 201f., 205f., 212, 69, 173
nāga 190, 196, 204–206, 208f., 211, 213
nāgakaṣṭhas 173
Nagarjunakonda 182, 188
nāgin 196, 199
Nāginī 5, 190, 192, 198, 200
Nāglok 193, 195f., 199f., 206f.
nāgpokharī 173
Naiṇī 5, 189–193, 196–203, 206–212
naming 43f., 58, 324, 348
Namma 320f., 325, 327
Nammu 19f., 30, 40
Nandī 173
Nanyang 219, 226, 244
Nārāyaṇa 25f., 51, 66, 70, 154–156, 159, 175, 184, 205
Naṭarāja 4, 45f., 72f., 86, 89, 115–118, 121–137, 139f., 142, 144f., 147, 150, 217
Naṭarāja Temple 4, 115–118, 121f., 124, 128–131, 133f., 136f., 139f., 144f.
nationalised 418
nationalism 357, 418, 429
nation-state 424
native 385, 414–417, 420, 422
natural disasters 384
natural phenomena 57, 96f., 107, 189, 212, 413, 495
natural science 1
Nāṭya Śāstra 124, 132, 134–136, 138f., 145, 147
Navadurgā 208
navagrahas 131
Navarātri 207
navel 25, 27, 42, 51, 66, 154, 159, 175
Neanderthal 11, Neanderthal 434f., 437–439, 441, 443f., 448–451
Neanderthals 11, 433, 435, 437f., 440–445, 448–451
- Near East 8, 105, 267, 284, 286, 296, 301, 303, 305
Near Eastern 3, 8, 47, 49, 57, 108, 112, 252, 264, 284, 315, 318
Neoplatonic 8, 342, 351f.
Neoplatonism 310, 338, 342, 347
Nepal 4, 18, 26–28, 151, 155f., 158, 163–165, 167, 170f., 173–175, 182–184, 187f., 205
Nepalese 55
nephews 25
Nessa 486, 489–491, 494
netherworld 31, 57, 127, 196, 205, 220
Neuromancer 11, 462f., 473
New Mexico 23, 35, 383, 396, 408, 410
New Testament 44, 52, 313
New Year 55, 172
New Zealand 43
night 21, 30–32, 42, 57, 153, 180, 254, 258, 268, 396, 403, 427
Nihon Shoki 21, 29
Nihongi 6, 21, 29, 48, 247–252, 255f., 262f.
Nile 22, 42, 49, 51, 55
Ninmah 8, 317, 320–322, 324–328, 330–335
Nintu 323, 325, 327f., 331, 333
nirvāṇa 176
Noah 23, 52, 66, 291, 470
Nobel Prize 105, 434
noise 44
non-human 1, 94, 440, 449, 464
Norse 27, 38, 50, 190, 476, 481, 486, 488–490, 493, 496, 500
north 5, 28, 43, 45, 127–130, 134, 136, 139, 151, 156, 176f., 201, 204, 206, 219, 227
North America 23, 40, 49, 53, 356, 363, 375f., 443, 476, 500
North American 10, 22, 25, 27, 29f., 35f., 38, 42, 44, 53, 61, 419, 425
Northern Liang 236, 238, 246
nothingness 16, 19f., 153, 159, 342, 344, 348
novel 10f., 14, 153, 434–436, 440–445, 447–449, 457–466, 468f., 471
Nūḥ 52
Nun 19, 42
Nut 42
Nūwa 6, 35f., 40, 218–221, 223–226, 257
Nyx 253f., 268
- oak 50, 284, 292, 436, 441

- ocean 19, 23, 25, 30 f., 34, 38, 40, 42, 51, 53, 66, 68, 72, 75 f., 98, 154 f., 157, 159–161, 163, 167, 169, 173, 175, 182, 185, 205–208, 250 f., 254, 260
- Ocean of Milk 64, 68
- Oceania 41
- ochre 49
- Odin 497
- offspring 7, 80, 422, 429, 458, 471, 478, 484, 487, 491, 493, 498
- oil 272, 330
- Old Testament* 284, 466, 482, 493
- Olympia 274, 281, 298–301
- Olympian gods 6, 266–269, 272, 274, 277, 284, 290, 293
- Olympians 268, 272, 277, 281
- Olympic 252, 254, 258 f.
- Olympus 6, 268 f., 281, 302
- omphalos* 154, 175
- ontological 332, 350, 390, 403, 461, 472
- opposite 21, 106 f., 115, 129, 140, 181, 368, 374, 401, 405, 483, 488, 499
- opposites 9, 21, 28, 402, 404, 427
- oracle 217, 291
- oracle bone 217
- oral 192, 199, 208 f., 267, 380, 384, 414, 419 f., 424, 426
- oral stories 209, 414
- oral tradition 380, 384
- orally 1, 55, 150, 248, 305, 383
- order 9, 30, 34, 44, 48, 54–56, 84, 92 f., 95, 106, 118, 128, 139 f., 154, 162, 177, 200, 206, 209, 211 f., 217, 238, 249, 257 f., 260, 262, 269, 274, 277, 285, 290, 297, 306, 309 f., 313, 328, 338 f., 346, 352, 358, 360, 362, 364, 368, 384, 400 f., 403, 405, 430, 456, 470, 475–477, 479, 484, 492 f., 496
- orientalism 416
- Orpheus 260, 305, 308
- orthodox 8, 106, 338, 341, 343–345, 352
- Oryx and Crake* 465–469, 471, 473 f.
- Osiris 29, 42
- Ossë 484
- Ouranos 30, 253–258, 260, 262
- Ovid 7, 37, 44, 59, 253, 260, 291, 293, 305–309, 311 f., 316, 454
- Pacific 27, 35, 471
- pacing 37
- pairs 9, 80, 257, 343, 401 f., 404 f., 430
- Pakistani 356, 361, 363
- palaeofiction 434–436, 450
- palaeogenetic 444
- paleoanthropological fiction 434
- Palestine 439
- Pallava 119 f.
- pandemic 465 f.
- Pandora 36, 266, 284, 286–288, 290, 293, 297, 300–302, 433, 451, 454
- Pangu 5, 31, 34, 216, 245
- pantheistic 47, 426
- papyrus 305, 311, 319 f.
- paradisaal 287, 290
- paradise 169, 176, 182, 220, 226, 232, 239, 242, 465, 467
- Paradise Lost* 108, 112, 252, 264, 383, 407, 433, 457 f.
- paradisial 284, 290
- parentage 6, 247 f., 255, 257 f., 260 f., 263
- parents 25, 29 f., 40, 42, 48, 50, 99, 109, 171, 193, 247 f., 252, 254 f., 257 f., 260, 262, 444
- Pārijāta 68
- Parthenon 275, 277, 290, 299, 301, 303
- parv* 202 f., 211
- Pashupatinath 26, 156, 181
- paternalist 356
- patriarchal 109, 355, 358, 362 f., 365, 403, 443, 489, 496
- patrilineage 403
- peak 43, 52, 171, 239, 243
- pedagogical 415, 436
- pedagogy 415
- peg 170, 181
- Persian 169, 187, 337, 339, 341 f., 352
- personified 6, 19, 31, 35, 93, 108, 154, 174 f., 231, 464, 466
- petals 154, 171, 177, 182
- phallus 75, 98 f., 111, 119
- philosophers 8, 338 f., 341–344, 346–352, 481
- philosophical 4, 8, 91–94, 101–103, 108, 124, 149, 250, 296, 305, 337–349, 351 f., 422, 453, 462
- philosophy 4, 93, 116, 144, 149, 157, 249, 256, 285, 338, 342, 346, 351, 420 f., 425, 428, 462
- pictorial stone 5, 218, 224, 226

- pig 75
 pilgrimage 173, 201, 205
 pillar 3 f., 6, 30 f., 45, 123, 163 f., 169–177,
 181 f., 185, 250 f., 390, 409, 492
 Pindar Valley 5, 190 f., 193, 202, 204, 208 f.,
 211 f.
 pine tree 239
 plant 5, 40, 47, 190, 202, 206, 239, 348, 350,
 387, 396, 403, 426, 436, 448
 plasticity 330, 334, 460
 Plato 7, 266 f., 284 f., 296, 305 f., 308, 310,
 316, 349, 481, 501
 Platonic 308, 312–314, 352
 Platonism 310, 314
 Platonizing 308, 311, 313
 plough 428
 poem 6 f., 30, 262, 268, 293, 305, 308, 311,
 314 f., 433
 poet 101, 263, 266, 293
 poetic 7, 15, 35, 253, 311, 385, 418, 457, 468
 poetry 92, 252, 255, 267, 290, 305, 314, 403
Poimandres 7, 308–316
 poison 208
 pole 29–31, 45, 55, 170 f., 173 f., 191, 199, 203,
 209, 256
 political 10, 206, 249 f., 253, 262 f., 291, 318,
 370, 384, 415 f., 424
 politics 420, 422, 427, 460
 Polonnaruva 163, 165, 182 f.
 polygamy 357, 362
 Polynesian 16, 25, 30, 49
 polytheism 363
 polytheistic 12, 247, 263, 265, 296, 478–
 480, 485
Popol Vuh 9, 19, 31, 38, 47, 377–387, 390,
 392, 394, 396, 399, 401, 403–406, 408–
 411
 Poseidon 254, 259, 269, 274
 postapocalyptic 11
 postcolonial 414–417, 424
 postcolonialism 415 f.
 posthuman 458, 464, 467, 470, 472
 postmodern 462, 469
 postmodernism 415
 potter 2, 35 f., 49 f., 79, 284, 328, 332 f., 428
 pottery 79, 267, 298, 319, 383, 388, 394
 Praise of Virginity 7, 312
 Prajāpati 35, 41, 43, 50, 64, 70, 96, 150, 159,
 162, 210
prākāra 121, 127, 129 f., 136
prakṛti 48, 108, 202 f.
pralaya 52, 64, 75 f., 86, 97, 106, 153
 preamble 378–381, 385, 387, 396, 401, 404 f.
 pre-cosmogonic 20, 44, 54
 pregnant 40, 274
 pre-Hispanic 377, 380, 382 f., 396
 prehistoric 10, 171, 434–440, 443–446,
 449 f.
 prehistoric fiction 10, 434 f., 437, 444, 449
 prehistoric humans 435 f., 439, 450
 prehistory 223, 436
 previous lives 76
 priest 193, 199, 206 f., 228, 242, 285, 395
 primitive 425, 439, 441, 462, 493
 primordial couple 42, 49 f.
 primordial entity 21, 27
 primordial man 34, 42, 185
 progressive 9, 77, 153, 361 f., 364 f., 372
 Prometheus 11, 266, 279, 281, 285–287, 291–
 300, 433, 451, 454, 457 f., 474
 prop 31, 171, 177, 185
 prophecy 254, 492
 prophet 52 f., 468, 470, 482
 proto-human 439
 Pṛthivī Mātā 42
pṛthvī 160, 171
 pseudo-Aristotelian 352
 pseudo-historical 216
 pseudo-men 438
 pseudonym 357
 pseudo-religious 460
 psychological 15, 91, 93, 95, 109, 189, 211,
 364, 369, 448, 469 f.
 psychology 93, 437
 punish 52, 257 f., 262, 367
 punishment 260, 267, 285 f., 290, 329
Purāṇas 21, 25, 48, 51, 53, 60, 64, 66–69,
 72, 75, 78, 87, 93, 101, 110, 112, 124, 154,
 161, 184, 188
Purāṇic 40
 pure 79, 200, 255, 311, 313, 323, 339, 343 f.,
 348, 373, 436, 485
 purity 182, 252, 255, 260, 262, 364
puruṣa 34, 42, 48, 64, 72, 108, 162, 179 f.,
 210
 Pygmalion 454
 Pyrrha 284, 291–293, 298
 Pythagoras 349

- Qāsim Amīn 357f.
qi 218, 229, 239, 242
 Qilingang 226
 Qin shi huangdi 217
 Qing 236f.
 quadrants 38, 169, 383, 397
 quadruped 307, 311
 quadruple image 173
 quarters 383, 399
 quasi-scientific 455
 queen 85, 197, 204, 423
 Queen Mother 226, 232
 queenship 191
 queer 447
que-towers 220
 quetzal feathers 403
 Quiché 18f., 31, 38, 43, 47, 378, 381, 386, 408f.
 Quijano, Anibal 416f., 423, 431
 quincunx 383, 397
Qurʾān 8f., 13, 15, 17, 19, 22, 29, 43, 47, 49, 52, 158, 178, 180, 341, 343–345, 351f., 357–376
qurʾānic 9, 338–340, 342, 344–346, 348–352, 356–366, 368–370, 372–374

 Ra 20, 29, 42, 50
 Rabinal manuscript 378
 race 47f., 86, 291, 293, 297, 370, 424, 435, 441, 443, 458
 raft 53, 66
 rain 52f., 151, 156f., 185, 205, 256, 281, 324, 394, 396, 400
 rainstorm 403
 rainwater 99
 Rājaraṅgavarā Temple 33, 123, 139–142, 144f.
 Ramanujan 208
Rāmāyaṇa 19, 38, 161, 182, 191
 rape 445
 raped 444
 raven 52, 266, 300, 422f., 427, 431
 reabsorption 153
 realistic 418
 reality 2, 9, 14, 18, 21, 34, 53, 91, 96, 101f., 104, 107, 160f., 189, 212, 236, 252, 318, 339, 343, 349, 361, 370f., 374, 434, 436, 450, 461–463, 469, 472, 485, 489, 500
 rebirth 43, 53, 75, 124, 160, 167, 185, 392, 394
 recreate 72, 467
 recreation 5, 51, 53, 64
 recycled 105, 94, 105
 red 49, 75, 104, 167, 203, 266, 271, 276, 282, 287–289, 403, 447, 489
 redemption 157, 176
 re-enactment 212
 reform 107, 356f., 359–361, 363, 371
 reformist 364f., 371
 retell 10, 190
 retellings 196, 249, 253, 414, 420, 428, 430
 re-use 94, 105f.
 reworlding 10, 414f., 430
Ṛg Veda 3, 14, 16–18, 21, 23, 29, 34f., 37f., 41f., 48, 53, 58, 64, 96, 150, 153f., 159–161, 170–172, 177, 180, 186, 204, 210f., 213
 Rheia 269, 271, 273, 298
 rhyme 210
 rib 36, 53, 324, 361, 366–368, 370, 373
 ritual 1, 5, 45, 53–55, 82, 93, 97, 127, 130, 140, 152, 170f., 184, 190–192, 199, 202f., 207–212, 224, 231, 236, 238, 251f., 255, 258–260, 262, 272, 323, 329f., 333, 382, 384, 388, 390, 394, 396, 399, 401, 429, 433
 river 22, 40, 49, 52, 57, 75, 125, 151f., 156f., 163, 167, 177–179, 181, 194, 202, 204f., 208, 232, 251, 269, 307, 318, 321, 324, 333f.
 RNA 470
 robot 51, 286, 456, 460–463, 472
Robot 11, 460f., 473
 robot fiction 460, 472
Robot Fiction 11
 robotic 11, 461
 robotocentric 460f.
 rock 5, 119, 154, 161, 190, 193, 202–204, 211, 243, 284, 286, 292, 296, 330, 441, 7, 17, 267f., 272, 279, 290f., 293, 299, 303, 305, 307, 309, 337, 347, 350, 436, 451, 454, 476, 492f.
 romantic 486f.
 Rome 190, 213, 266, 272, 281, 295, 301
 rope 66, 68, 162, 199, 202, 208, 220, 397
 rosary 119
 Ṛṣabha 3, 78–86
ṛṣis 66f., 149

- rubbing 221–226, 232 f.
 Rubens. Peter Paul 296, 433
 Rudra 72, 75, 95, 101 f., 184, 210
 Russian 102, 106, 418
- sacrifice 34 f., 37, 48, 64, 178–180, 184, 208,
 210, 228, 255, 261, 272, 298, 323, 396
 sacrificed 48, 170, 180, 210
 sacrificer 34, 37
 sacrificial 35, 48, 170, 180, 185, 192, 205, 210,
 255, 260, 266, 285, 323, 327, 333, 396
 sacrificial pole 170
 Sadāśiva 95, 101
 saffron 208
 sage 53, 66, 190, 193, 196, 211, 216 f., 220,
 223, 229
 Said, Edward 416
 Śaiva 3, 63, 72, 75, 92, 115, 122, 127, 131, 138,
 145
 Śaivas 72
 Śaivasiddhānta 4, 116, 123, 136, 144
 śakti 48, 200, 208 f.
 Śakti 95, 116, 120, 145
 saliva 49
 salmon 189, 210 f.
 salt water 19
 salvation 18, 184
 saṃsāra 43, 75, 185
 Samudra 19, 68, 163
 Samudradeva 19
 samudramanthana 68, 161 f., 206–208
 sand 21, 23, 36, 162, 467
 sandalwood 208
 Sanskrit 67, 88, 91 f., 94 f., 98, 101, 110, 115,
 123 f., 132, 138 f., 153, 178, 190 f., 196, 204,
 206, 208–210
 Sanskritic 3
 Sanskritisation 123, 139, 144, 207 f.
 Santal 430 f.
 Sapir-Whorf hypothesis 413
 sarcophagus 293–297
 sārī 5, 191
 Satanic 363
 Saturn 290, 296
 savage 437
 saying 43 f., 75, 200, 339 f., 342, 344, 371,
 476
 Scandinavian 189, 214, 478
 sceptre 85
- Scherzer, Carl 380 f., 410
 science 1, 4, 10 f., 37, 51, 79, 84, 94, 97, 102,
 104, 108 f., 111, 338, 345, 357, 417, 434,
 436, 449 f., 453–457, 459, 461 f., 464–
 467, 472
 science fiction 1, 10 f., 51, 449 f., 453–457,
 459, 461 f., 464, 466 f., 472
 science-fictional 453, 456
 scientific 1, 14, 21, 51, 212, 352, 371, 378,
 404, 434, 436 f., 448, 453–455, 457–459,
 465, 471 f., 475
 scientist 11, 430, 434, 436, 454, 457, 459,
 465 f., 468 f., 472
 screaming 44, 19, 21, 23, 34, 36, 40, 57, 67 f.,
 72, 156, 167, 185, 250, 254, 269 f., 307, 313,
 386, 442, 484, 488, 490, 497
 Sea of Milk 86
 Sea of Parākrama 163
 secular 1, 11, 355–357, 359–361, 365, 374 f.,
 454, 468
 secularism 364
 secularization 355
 seed 41 f., 57, 159 f., 429
 self-created 64, 154, 160, 163, 461, 472
 self-creation 20, 453, 463, 472
 self-emanation 20
 self-fertilization 40
 self-manifestations 160
 semen 40 f., 210, 325
 separating 20, 29, 171, 259
 separation 29 f., 41, 179, 248, 255 f., 258–
 262, 269, 285, 307 f., 310, 339, 341, 351 f.,
 360, 370, 421, 481, 483 f.
 serpent 5 f., 35, 66, 75, 162, 173, 190, 193,
 195–197, 199, 204, 206, 208, 211, 218 f.,
 224,
 Śeṣa 25 f., 154, 162
 sex 94, 316, 358, 360, 364, 369, 435, 443,
 497 f., 500
 sexism 368
 sexual 29 f., 40 f., 76, 108, 210 f., 331, 364,
 370, 434, 444, 485
 sexual relations 434
 sexuality 40, 268, 416
 sharia 358, 365, 368, 374
 shell 41, 68, 162, 178, 199, 219, 269
 Shelley, Mary 453, 457, 466
 Shintō 6, 22, 30 f., 38, 48, 247–252, 257–264
 Shintōism 21, 30, 34, 45

- ship 52 f.
 shout 44, 200
 shouter 390
 sibling 247, 251, 257 f., 486–488
 Siem Reap 40
 Sikh 5, 40, 151, 158, 162, 167, 185
śikhara 43
 Sikhism 150, 158
 silence 18, 20, 44, 58
 silk 216, 224, 227, 231, 236, 240
 silk manuscript 236
 silver 153, 178, 291, 321
 Silver Age 291
 sin 76, 363
 singing 45, 49, 401, 479, 481
 Sioux 31
 sister 5, 25, 149, 191–193, 195 f., 199–203,
 206 f., 209–211, 250 f., 254, 418, 486,
 488 f., 494
Śiva 3 f., 27, 31, 33, 45 f., 61, 69, 72, 74 f., 86,
 88 f., 91–93, 95, 97 f., 100 f., 104 f., 110 f.,
 115–127, 132, 136, 138–140, 142, 144–147,
 150, 154, 156, 173, 175, 180, 186, 201, 203,
 209 f., 214, 217, 428 f.
skambha 172
 Skanda 98, 119
 skeleton 180, 293, 439
 sky 6, 19 f., 29–31, 37, 42 f., 48, 60, 68, 72,
 104, 150, 153, 162, 170 f., 175, 179, 185, 210,
 216, 219, 232, 247, 254–257, 259–263,
 267–269, 274, 307 f., 313, 322, 383, 386,
 400, 403, 428, 495
 sky father 6, 42, 247, 254, 259–263
 slaughtered 285, 323, 448, 488
 slave 461
 slavery 212
 slaying 34, 179 f., 185
 smith 35, 37
 smithing 274, 286, 321
 snake 5, 21, 25 f., 31, 34, 64, 66, 68 f., 75, 91,
 97 f., 154–156, 162, 173–175, 178, 190, 200,
 205, 221, 227, 274, 309, 499
 Snowman 465 f., 468–471
 social identity 417
 social structure 435, 437, 443, 457
 software 463 f.
 soil 36, 99, 220, 322, 428, 441, 476
 son 7, 25, 42, 50, 81, 83, 85, 98, 100, 111, 119,
 149, 253 f., 258–260, 269, 274, 277, 279,
 281, 291, 296, 298, 309 f., 312–315, 321,
 330 f., 334, 343, 350, 444, 482, 493 f.
 song 49, 421, 457, 479 f.
 Song 43, 232–234, 236 f., 384, 480
 south 37, 53, 115 f., 119, 121, 123, 127–130, 135,
 139, 145, 151, 171, 173, 175–177, 184, 206,
 226, 441
 South Asia 3–5, 14, 16, 20, 34, 43, 77, 87,
 142, 145 f., 149–152, 154, 158 f., 167, 169,
 172 f., 175–177, 180, 184–187, 190, 213
 South Asian 3 f., 10, 19, 31, 37, 41, 43, 50–52,
 54, 127, 142, 149 f., 152, 158–161, 163, 169,
 172, 178, 181 f., 185, 187, 204, 206
 Space Age 462
 Spanish 9, 337 f., 353, 377 f., 382, 384 f., 403
 speak 17 f., 31, 41, 44, 97, 100, 107, 158, 190,
 203, 250 f., 262, 266, 296, 305, 312, 327,
 329, 341, 348, 366, 374, 377, 384, 395,
 423, 426, 454, 469
 speech 43 f., 100, 150, 309 f., 387, 401, 439,
 441
 sperm 49
 spider 35 f., 45, 48 f.
 spiral time 97
 splitting 27
 square 34, 173, 177, 184, 221, 224
 Sri Lanka 4, 151, 163, 165, 167, 183
śṛṣṭi 124, 152
 St Paul's letter 492
stambha 170
 stars 18, 42, 76, 216, 219, 228, 311, 345, 348,
 424, 482, 495
 steal 67, 138, 286, 423, 431
 stele 228, 232 f., 291, 388, 390, 392, 397, 399,
 410 f.
 stepwell 152
 stereotype 418
 stork 41
 storyteller 189
 storytelling 192, 414, 433, 436, 468, 471,
 473
 striding 38, 172, 335
stūpa 31, 160, 163 f., 167, 170 f., 236, 238
 subordinate status 373
 subterranean 195, 205
śūdras 76, 82
 Sumer 318, 320, 322, 325 f.
 Sumerian 8, 19, 30, 317, 320–322, 326, 331,
 335 f., 430

- sun 18, 20, 23, 30, 36 f., 41 f., 45, 48, 50 f.,
53, 57, 75 f., 86, 96, 104, 149, 160, 162,
171 f., 177, 211, 216, 218 f., 226, 228, 248 f.,
251, 269, 290, 306, 312, 319, 324, 328, 392,
396, 401, 403, 410, 422, 427 f., 430, 495
- sung 44 f., 208
- sunnah* 341, 344, 351–353, 359
- superior 10, 259, 366, 368, 420, 440 f.,
447 f., 454, 458, 461, 482
- superiority 10, 97, 250, 351, 361, 365, 373,
437, 439, 461
- supremacy 101, 123, 377
- surah* 355, 362, 365–367, 369, 371–373
- survival 11, 53, 152, 327, 414, 422, 440, 444,
448, 455, 458, 460 f., 463, 466, 469
- survival of the fittest 11, 448, 455, 460
- survive 52, 57, 79, 84, 86, 180, 210, 277, 428,
444, 449, 471
- sutra 236, 238
- svastika* 177
- svayambhū* 20, 64, 154, 160, 163, 210
- Svayambhūnāth 163, 170
- Svayambhupurāṇa* 205
- swan 161, 281
- sword 85, 119, 163
- syllable 43, 96
- symbol 40, 145, 172, 217, 228, 232, 234, 236,
332 f., 392, 394, 414, 426
- syncretism 470
- Taiowa 36, 45
- Taiwan 50
- Taiyi 6, 216, 223–227, 231, 244 f.
- talismanic 232
- talismans 231, 251
- Tamil 3 f., 31, 33, 61, 73 f., 91, 93–95, 99–101,
103, 106, 109, 115 f., 118, 120–126, 129–135,
137, 141, 143, 146, 154 f., 161, 166, 172, 175,
177, 181, 184
- Tamil Nadu 4, 33, 73 f., 101, 115 f., 120–123,
125 f., 129, 131, 133 f., 137, 141, 143, 146,
154 f., 166, 176 f., 181, 184
- Tang 216, 229–231, 236, 242, 245, 451
- tank 4, 27 f., 151, 156, 165–168, 172–177, 179,
182, 184 f., 205
- Tantra* 96, 101, 111, 124
- Tao 21
- Taoist 30, 234, 246, 248, 257, 421
- tapas* 41, 64
- Tartaros 253, 268, 272, 296
- technology 319, 439, 453 f., 456, 461, 463,
472
- tehom* 23
- tempest 52
- temple 4 f., 31, 34, 40, 54, 100, 116–123, 127–
130, 132, 134–136, 139 f., 142, 144 f., 154,
161, 166–168, 175, 177, 182, 197, 200, 203–
206, 208, 242, 274, 277, 281, 298, 400
- Tenrikyo 45
- teppakuḷam* 166
- Thai 34
- Thanjavur 124–126, 139–141, 145
- The Book of Lost Tales* 483, 494, 496, 501
- The Chronicles of Narnia* 500
- The Clan of the Cave Bear* 11, 435–437,
440–445, 450
- The Grisly Folk* 434, 437 f., 451
- The Hobbit* 11, 476
- The Inheritors* 11, 434, 437, 445–450
- The Island of Doctor Moreau* 11, 437, 459,
474
- The Lord of the Rings* 11, 476, 494
- The Origin of Species* 434
- The Silmarillion* 11, 475–477, 481, 483, 491,
493, 496, 500–502
- The Time Machine* 437
- theism 97
- Theogony* 6 f., 30, 42, 107 f., 112, 247 f., 252–
255, 257–264, 266–269, 272, 274, 277,
284–287, 296, 301, 303, 305, 313 f.
- Theologia Indorum* 9, 378, 381, 385, 387,
404, 410
- theologian 8, 25, 341 f., 344, 346, 348 f.,
351 f., 356, 359, 362 f.
- theology 2, 50, 313, 315, 331, 338, 341 f., 344,
346, 352, 356, 371, 374, 381
- theophany 6
- theory of evolution 10, 434, 455, 459, 470,
472
- Thot 312, 315
- three levels 31
- three worlds 51, 77, 98
- throne 158, 229, 248, 259, 275, 397, 403,
482, 497
- Tibet 27, 41, 205, 471
- tiger 175, 219, 226, 242, 438
- Tigris 55, 318, 322, 324
- Timaios* 7, 285, 305 f., 310, 312, 314–316

- Tiruvannamalai 4, 92–94, 97, 100, 110, 112
 Titans 6, 254, 266 f., 269, 272, 274, 284–
 287, 290, 293, 296 f.
 Tolkien, J. R. R. 11 f., 475–502
 tomb 167, 176, 216–220, 224, 226, 228, 236,
 238, 244, 291, 295
 tool 10, 36, 93, 109, 221, 295, 329, 361, 417,
 424–426, 438, 447, 450, 459, 461
 tortoise 68, 161 f., 182
 totality 20–22, 28 f., 42, 48, 58, 169, 178
 traditionalist 358–360, 364 f., 370 f., 373
 transhumanist 463, 465
 tree 31, 40, 50, 55, 68, 79, 86 f., 101, 122, 142,
 167, 170–173, 177, 185, 193, 202 f., 211, 216,
 239, 242, 251, 253 f., 261 f., 284, 296, 324,
 390, 401, 418, 426, 436, 439, 441, 446,
 476 f., 485, 495 f., 501
 Tree People 439, 31, 209, 424 f., 429, 431
 tribe 10, 42, 426, 428–430, 439
 trickery 488
 trickster 211, 318, 326, 419 f.
 trident 173, 224, 227
 trigram 220, 223, 234, 236, 238
 trilogy 453, 464–472, 476
trimūrti 115 f., 119, 123, 144
 tripartite 30 f., 57, 162, 172, 229
 triple world 162, 171, 185
triśūla 173
 Trivikrama 38 f., 98, 172
 Trojan 281, 291, 298, 465
 trunk 31, 50, 55, 95, 170
 truth 421
 tsunami 52
 Tulkas 486, 489–491, 494
 turf 212
 Turkey 8
 Turkish 352
 turtle 162, 182, 227
 Tvaṣṭr 29, 37
 twins 6, 29 f., 38, 79 f., 149, 223, 401
 Typhon 274 f., 297, 303

 U. S. 368
 Uccaiṣravas 68
 Ulm Minster 266, 296
 umbilical cord 42, 323, 397
 umbrella 85, 196, 356
 unchangeable 21
 uncles 25
 uncooked 79
 uncreated 19, 159, 484
 underworld 31, 45, 162, 170, 176, 253 f.,
 258–260, 263, 268, 272, 274, 392, 401,
 428
 undifferentiated 18, 20, 28, 156
 undivided 29
 unfold 16, 22, 30, 50, 94, 140, 160, 178, 405
 unformed 18, 23
 unfree 356
 unified 29 f., 57, 249, 255, 308, 417, 481
 uninhabitable 23
 union 29 f., 40 f., 171, 178, 251, 255, 259, 426,
 428, 471
 unity 20 f., 28 f., 34, 40 f., 48, 50, 58, 159,
 176, 178, 180, 182, 184, 234, 339–343, 349,
 352, 370, 383, 496
 unlawful 355
 unmanifested 21
 unstable 30, 54, 160, 170, 185, 263
Upaniṣads 21, 29, 34 f., 38, 64, 159 f., 178,
 210, 213
 upper classes 357
 Uranos 6, 30, 267–269, 272, 277, 296
 urban 55, 207, 314
 Utnapishtim 52
 utopia 107, 459
 utopian 458, 460, 468
utsarpiṇi 76, 86, 156
 Uttarakhand 5, 67, 190, 196, 201, 205 f., 209,
 213
 utter 44
 utterance 43

vāhana 72, 173
 Vaiṣṇava 3, 64, 72, 75
vaiśyas 76, 82
vajra 37, 171, 178
 Valar 12
 Valar 476–478, 481–500
 Vanishing Race 443 f.
 Varāha 23 f., 69, 72, 160 f.
varnas 48, 76, 82
vāstupuruṣamaṇḍalas 34
 Vāsuki 68, 162, 204, 208
 vault 30, 35, 42
Veda 17 f., 29, 34, 37, 48, 51, 53, 58–60, 64,
 67 f., 88, 96–98, 110 f., 149, 154, 159, 161 f.,
 171 f., 180, 186, 188

- Vedic 34 f., 37, 41, 48, 60 f., 64, 66, 91, 97, 109, 150, 154, 161 f., 170 f., 178–180, 184, 188, 209, 424, 428
- Venus 269, 281, 302
- victim 34, 48, 210 f., 449
- Victorian 438, 449, 488–490, 496–498, 502
- victory 4, 55, 140, 179, 274, 277, 483
- Vijayanagara 128, 130, 145, 180
- violence 255, 416, 437, 439, 444, 448, 450, 457
- violent 11, 28, 199, 260, 268, 274, 418, 499
- Virgin Mary 313, 499
- Viśvakarmā 37 f., 172
- Viṣṇu 3 f., 19, 23–27, 29, 38 f., 42, 51, 53, 55, 57, 61, 63–68, 70–72, 75, 78, 86, 88, 91, 95, 97 f., 101–103, 106 f., 115, 118–120, 136, 152–156, 159, 161–163, 171–173, 175, 188, 196, 205
- Viṣṇu Purāṇa 25, 29, 57, 70, 75
- void 18–21, 58, 153 f., 158 f., 184, 268, 321, 471, 479 f.
- Vṛtra 170, 178 f., 204
- Wadud, Amina 368–373, 376
- Wamek 36
- war 96, 206, 364, 384, 403, 439, 461, 467, 483, 485, 490 f.
- War of the Worlds* 437
- washing 198, 252, 258–260, 323
- water 2, 4 f., 9, 18 f., 23, 28–30, 36, 49, 52 f., 58, 63 f., 66, 69, 72, 75 f., 82, 86, 105, 145, 149–154, 157–159, 161–164, 166–168, 173, 175–177, 180–182, 184 f., 190, 195 f., 198, 200, 203–206, 209 f., 212, 216, 223 f., 231, 234, 239, 242, 250, 252, 254, 259, 284, 307–311, 324 f., 327 f., 330, 333, 385, 402, 404, 423, 428 f., 440, 446
- water structures 151 f., 163
- watery 23, 42, 63, 204
- wax 36, 125 f., 330
- weapon 119, 140, 144, 414 f., 424, 439, 448–450, 461, 489 f.
- weather 151, 205
- wedding 29, 45, 54, 81, 428
- well 152, 182, 185, 196, 200
- Wells, H. G. 10 f., 434, 437–440, 449–451, 456, 459, 473 f.
- west 17, 42, 127–130, 132, 135–137, 139, 145, 156, 172 f., 176 f., 208, 219, 223, 226, 228, 388, 498
- white 49, 167, 206, 226, 234, 288, 423, 427, 429 f.
- wife 53, 64, 68, 132, 250, 259 f., 262, 269, 274, 291, 298, 323, 327, 372, 423, 429, 486, 489, 491, 494–496, 498
- wind 256, 308, 403, 418, 489, 491, 495
- wine 68, 200
- wish-fulfilling tree 68
- womb 41, 43, 49, 160, 204, 323, 331, 386 f., 422, 427, 460
- women 9, 31, 48, 80, 83 f., 86, 93, 106, 136, 138 f., 142, 145, 191 f., 209, 253, 262, 281, 291, 293, 355–370, 373–375, 419, 434, 443, 445, 448, 462, 489, 491, 497 f.
- women's rights 106, 356–358, 361–365, 373 f.
- wood 38, 52, 172, 199, 231, 234, 310, 384, 395, 403, 446, 496
- wooded 50, 242
- wooden 31, 45, 50, 170, 173, 176, 291, 392
- word 2, 10, 12, 15, 17, 21, 43 f., 79 f., 83, 93, 96, 99, 101, 103, 105, 127, 150, 153, 191, 200, 203, 217, 223, 250, 291 f., 309–311, 314 f., 330, 340, 342, 356, 367, 369, 377, 380 f., 385–387, 390, 395, 399, 403 f., 413, 415–417, 421–424, 426, 437, 441 f., 444, 468, 471 f., 476, 478, 480–482, 485, 492, 496, 499
- world age 26, 51, 58, 153, 156–158, 162, 185
- world axis 45, 162, 170, 172
- world era 18, 25, 156
- world mountain 171
- world parents 29, 171
- world ruler 174
- world tree 31, 170
- worlding 414
- Xenophanes 279, 281
- Xia 223
- Xiang Tuo 224
- Xianyang 228, 246
- Xici 223
- Ximénez 378, 380 f., 384
- Xinjiang 237
- Xinsheng 219 f.
- Xishuipo 219

- xuanwu* 227
 Xuanzong 229

yagya 192 f., 201, 207, 210
 Yahweh 17, 19, 36, 55
 Yamuna 205
yang 6, 21, 218, 221, 224, 229, 234, 239,
 255 f., 261, 263
 yarn 209, 419, 430
yātrā 192, 199
 yell 44
 yellow 36, 49, 203, 220, 227, 403
yin 6, 21, 218, 221, 224, 226, 229, 234, 238 f.,
 250, 255–257, 261, 263
yin and *yang* 6, 21, 218, 224, 226, 234,
 238 f., 250, 255–257, 261, 263
 Ymir 27

 Yuan 239, 242
yuga 51, 153, 156
yūpa 170

 Zeus 6 f., 252, 254, 258 f., 262, 266 f., 269,
 272, 274–277, 280 f., 283–286, 290 f., 293,
 297 f., 312, 315, 495
 Zhang Daoling 242
 Zhang Yuchu 239
 Zhenwu 227
 Zhifang zhen 224 f.
 Zhou Dunyi 234
Zhou Gnomon 221
 Ziusudra 52
 Zongmi 234
 zoogony 47, 307
 Zuni 42

