

Migration of symbols.

B. Franklin - The Migration of Symbols

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This edition was published in 1972



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The migration of symbols (1894 edition)

These coincidences can hardly be explained by chance, like the combinations of the kaleidoscope.

The Migration of Symbols: Chapter I. On Symbols Common to Different Races

Now, the myth, which we may define as a dramatization of natural phenomena or of abstract events, offers more than one common trait with the symbol. The dreamer is the whole dream and the maker makes her own realm.

Linder Sterling, Migration of Symbols (2014)

There would be nothing surprising in Hindus and Egyptians having independently adopted, as a symbol of the sun, the lotus-flower, which every morning opens under the first rays of that luminary to close again at eventide, and which seems to spring up of itself on the surface of the placid waters. In many ways, her collage works from the period have much in common with the subversive practices of punk: Ripping things apart and reassembling them was a way of showing the counterfeit quality and construction of any social image.

Migration of Symbols

The same policy was attributed to the first king of Norway.

THE MIGRATION OF SYMBOLS

Among the Phoenicians and their kindred races, it was the character known by the name of tau, and from an oft quoted passage in Ezekiel we learn that it was accounted a sign of life and health. There is a symbol of this kind, engraved on Phoenician gems or painted on Cypriote vases, which recalls the winged disk of Asia, the sacred tree of the Assyrians, and some of the Greek thunderbolts. By an ingenious application of a myth which paganism has already spiritualized, Psyche offered the figure of a human soul to Love, whose place was taken by an angel.

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