

Book blurb

In "Structuralist Poetics" (1975), Culler postulates that '...the institution of mythology leads an uncertain existence and few could be said to have assimilated its system' (p.50). In this book, Dr. Wainaina seeks to address this 'uncertain existence' with particular regard to Gīkūyū mythology. He challenges both the exclusiveness of the typological definitions of myth previously used, and the atomistic approaches to its analyses and interpretations. Consequently, he adopts the seminal Okpewhorean aestheticist position that myth is the basic imaginative resource from which the larger cultural values derive and that any narrative of the oral tradition is a myth (Okpewho,1983). Additionally, he adopts an approach that essentialises structural unity of Gīkūyū mythology and appropriates cultural signification to mythological structures, defined as Worlds. Dr. Wainaina proposes that Gīkūyū modes of cultural thought and practice can be derived from analysis of transformational relationships of the Worlds of the culture's mythology . Come on a brilliantly guided voyage of mythological discovery at the end of which you will certainly appreciate and easily assimilate its system.