

The Gods Are Not To Blame Full Book Ola Rotimi

'A masterfully crafted, brutally compelling Norse-inspired epic' Anthony Ryan THE GREATEST SAGAS ARE WRITTEN IN BLOOD. A century has passed since the gods fought and drove themselves to extinction. Now only their bones remain, promising great power to those brave enough to seek them out. As whispers of war echo across the land of Vigrið, fate follows in the footsteps of three warriors: a huntress on a dangerous quest, a noblewoman pursuing battle fame, and a thrall seeking vengeance among the mercenaries known as the Bloodsworn. All three will shape the fate of the world as it once more falls under the shadow of the gods. Set in a brand-new, Norse-inspired world, and packed with myth, magic and bloody vengeance, The Shadow of the Gods begins an epic new fantasy saga from bestselling author John Gwynne. Further praise for The Shadow of the Gods 'Visceral, heart-breaking and unputdownable' Jay Kristoff 'A satisfying and riveting read. The well-realised characters move against a backdrop of a world stunning in its immensity. It's everything I've come to expect from a John Gwynne book' Robin Hobb 'A masterclass in storytelling . . . epic, gritty fantasy with an uncompromising amount of heart' FanFiAddict 'Quintessential Gwynne honed to perfection . . . The Shadow of the Gods is absolutely stunning, one hell of an epic series opener and a spectacular dose of Viking-flavoured fantasy' The Tattooed Book Geek 'Reminds me of all that I love in the fantasy genre. The Shadow of the Gods is an action-packed cinematic read' Fantasy Hive

"The Other Gods" is a fantasy short story written by American author H. P. Lovecraft, on August 14, 1921. It was first published in the November 1933 issue of The Fantasy Fan. Barzai the Wise, a high priest and prophet greatly learned in the lore of the "gods of earth", or Great Ones, attempts to scale the mountain of Hatheg-Kla in order to look upon their faces, accompanied by his young disciple Atal. Upon reaching the peak, Barzai at first seems overjoyed until he finds that the "gods of the earth" are not there alone, but rather are overseen by the "other gods, the gods of the outer hells that guard the feeble gods of earth!" Atal flees, and Barzai is never seen again. Famous works of the author Howard Phillips Lovecraft: At the Mountains of Madness, The Dreams in the Witch House, The Horror at Red Hook, The Shadow Out of Time, The Shadows over Innsmouth, The Alchemist, Reanimator, Ex Oblivione, Azathoth, The Call of Cthulhu, The Cats of Ulthar, The Festival, The Silver Key, The Outsider, The Temple, The Picture in the House, The Shunned House, The Terrible Old Man, The Tomb, Dagon, What the Moon Brings.

Christopher Hitchens, described in the London Observer as "one of the most prolific, as well as brilliant, journalists of our time" takes on his biggest subject yet—the increasingly dangerous role of religion in the world.

In the tradition of Bertrand Russell's *Why I Am Not a Christian* and Sam Harris's recent bestseller, *The End Of Faith*, Christopher Hitchens makes the ultimate case against religion. With a close and erudite reading of the major religious texts, he documents the ways in which religion is a man-made wish, a cause of dangerous sexual repression, and a distortion of our origins in the cosmos. With eloquent clarity, Hitchens frames the argument for a more secular life based on science and reason, in which hell is replaced by the Hubble Telescope's awesome view of the universe, and Moses and the burning bush give way to the beauty and symmetry of the double helix.

Sip sweet libations worthy of the Gods with these Greek myth-inspired concoctions based on all your favorite Gods and Goddesses. Care for Hestia's Old Fashioned? Want to fall in love with Eros on the Beach? How about the Bacchic Muddled Maenad sangria, topped with a blood orange; or maybe a Labooze of Heracles—made with plenty of strong whiskey? In *Nectar of the Gods*, you can sip Greek mythology-themed drinks while you enjoy your favorite ancient tales (or mythological retellings) with this collection of delicious and fun cocktails written by Liv Albert, host of the popular podcast *Let's Talk About Myths, Baby!*. Now you can discover new creations along with all your favorites and drink like the God or Goddess you know you are.

Oedipus the King

On the Nature of the Gods and On Divination

An Areios Brothers Novel

The God of Small Things

The Gods are Not to Blame, a Play

The Gods are Not to Blame (Ola Rotimi)

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The Booker Prize-winning author of *Possession* breathes life into the Ragnorak myth through the novel of a young British girl during World War II. Ragnarok retells the finale of Norse mythology: a story of the destruction of life on this planet and the end of the gods themselves. What more relevant myth could any modern writer choose? As the bombs of the Blitz rain down on Britain, one young girl is

evacuated to the countryside. She is struggling to make sense of her new wartime life. Then she is given a copy of *Asgard and the Gods*—a book of ancient Norse myths—and her inner and outer worlds are transformed. War, natural disaster, reckless gods and the recognition of impermanence in the world are just some of the threads that A.S. Byatt weaves into this most timely of books. Linguistically stunning and imaginatively abundant, this is a landmark. A *Globe and Mail* Best Book “A gorgeous, brilliant, and significant performance.” —Booklist, starred review “Byatt’s prose is majestic, the lush descriptive passages—jewelled one minute, gory the next—a pleasure to get lost in.” —The Telegraph

The Gods Will Have Blood a novel by Anatole France. It is a fictional story set during the French Revolution. The story of the infernal rise of Évariste Gamelin, a young Parisian painter, involved in the section for his neighborhood of Pont-Neuf, it describes the dark years of the reign the Reign of Terror in Paris. The long, blind train of speedy trials drags this idealist into a madness that cuts off the heads of his nearest and dearest, and hastens his own fall as well as that of his mentor Robespierre His love affair with the young watercolor-seller Élodie Blaise heightens the terrible contrast between the butcher-in-training and the man who shows himself to be quite ordinary in his daily life. Justifying this dance of the guillotine by the fight against the plot to wipe out the gains of the Revolution Gamelin is thirsty for justice, but also uses his power to satisfy his own vengeance and his hatred for those who do not think like him. The long, blind train of speedy trials drags this idealist into a madness that cuts off the heads of his nearest and dearest, and hastens his own fall as well as that of his mentor Robespierre in the aftermath of the Thermidorian Reaction. His love affair with the young watercolor-seller Élodie Blaise heightens the terrible contrast between the butcher-in-training and the man who shows himself to be quite ordinary in his daily life. Justifying this dance of the guillotine by the fight against the plot to wipe out the gains of the Revolution, in the midst of the revolutionary turmoil that traverses Paris, Gamelin is thirsty for justice, but also uses his power to satisfy his own vengeance and his hatred for those who do not think like him. He dies by that same instrument of justice that up until then has served to satisfy his own thirst for blood and terror. Gamelin's profession of painter also reflects on the book's theme. His best work is a depiction of Orestes and Electra, with Orestes resembling a self-portrait of the artist; Gamelin, like Orestes, is capable of killing his family. Élodie later comes to be identified with Electra - though, in her affair with Gamelin, where she loves him first for his mercy and then for his violence, and takes a less radical lover after he dies, she also represents France.

Shadow is a man with a past. But now he wants nothing more than to live a quiet life with his wife and stay out of trouble. Until he learns that she's been killed in a terrible accident. Flying home for the funeral, as a violent storm rocks the plane, a strange man in the seat next to him introduces himself. The man calls himself Mr. Wednesday, and he knows more about Shadow than is possible. He warns Shadow that a far bigger storm is coming. And from that moment on, nothing will ever be

the same...

The Hunger of the Gods

Notes and Essays

A Novel

The Food of the Gods

The Other Gods

Battling the Gods

An Ancient Curse. An Immortal Monster. A Forbidden Love.

Seventeen year-old Hope Nicholas has spent her entire life on the run. With her mom, she's traveled from town to town, barely staying long enough to meet anyone, let alone make friends. If she wants to stay alive, she'll have to keep it that way. When her mother is murdered, Hope is left orphaned and alone. Is this the fulfillment of Apollo's curse? Is Hope, too, being hunted? Hope flees again, staying hidden now more important than ever. But learning to navigate mean girls, demigods, and shadow-monsters from the Underworld is nothing compared to enigmatic and persistent new-boy, Athan Michael. In a modern world still ruled by the Greek Gods, being a monster is more than a curse. It is a death sentence.

Classical material was traditionally used to express colonial authority, but it was also appropriated by imperial subjects to become first a means of challenging colonialism and then a rich field for creating cultural identities that blend the old and the new. Nobel prize-winners such as Derek Walcott and Seamus Heaney have rewritten classical material in their own cultural idioms while public sculpture in southern Africa draws on Greek and Roman motifs to represent histories of African resistance and liberation. These developments are explored in this collection of essays by international scholars, who debate the relationship between the culture of Greece and Rome and the changes that have followed the end of colonial empires.

New York Times bestselling author Steven Erikson continues the beloved Malazan Book of the Fallen with this first book in the thrilling Witness sequel trilogy, *The God is Not Willing*. Many years have passed since three warriors brought carnage and chaos to Silver Lake. Now the tribes of the north no longer venture into the southlands. The town has recovered and yet the legacy remains. Responding to reports of a growing unease among the tribes beyond the border, the Malazan army marches on the new god's people. They aren't

quite sure what they're going to be facing. And in those high mountains, a new warleader has risen amongst the Teblor. Scarred by the deeds of Karsa Orlong, he intends to confront his god even if he has to cut a bloody swathe through the Malazan Empire to do so. Further north, a new threat has emerged and now it seems it is the Teblor who are running out of time. Another long-feared migration is about to begin and this time it won't just be three warriors. No, this time tens of thousands are poised to pour into the lands to the south. And in their way, a single company of Malazan marines . . . At the Publisher's request, this title is being sold without Digital Rights Management Software (DRM) applied.

Academic Paper from the year 2014 in the subject African Studies, language: English, comment: This paper is a scholarly criticism of the nigerian politics in the context of the Nigerian drama. And it is concluded that Nigerian politicians are the cause of the cataclysmic malaise bedeviling Nigeria today., abstract: This paper attempts reading Ola Rotimi's "The Gods are not to blame" against the backdrop of the Nigerian dilemma in the contemporary times. The play first performed in the year 1968, in the heat of the Nigerian civil war is still relevant today. Many scholars viewed the work as a transplantation of Sophocle's Oedipus Rex and underplay its powerful political message to the nascent Nigerian political class then and now. The paper examined the role of Odewale in the shaping of the Destiny of his society and how albeit with stint of tyranny champions the welfare of the state, taking blames for the decadence and the breakdown of law and cosmic order when found culpable. On the other hand, the contemporary Nigerian leaders are antithetical of Odewale, blame-games and outright refusal to be accountable, or step-down when found wanting; misappropriation, mismanagement of state and human resources are institutionalized on local and national scale. The paper above all, adumbrated some of the conundrums of Nigeria and proffered a number of useful ways by which the Odewale examples could be integrated into the Nigerian political morality, and the pitfalls to be avoided in a bid to move ahead into the state dreamt of on the 1st of October, 1960.

Book One of the Witness Trilogy: A Novel of the Malazan World

**Portraiture of the Nigerian Conundrum in Ola Rotimi's the Gods Are Not to Blame
Gods Behaving Badly
The God Is Not Willing
Set Fire to the Gods
Storm of the Gods**

Two brothers descended from the Greek God Ares are tasked with finding a legendary weapon before it is stolen by rogue warriors, only to find themselves working with the very people they should have been fighting against.

The author attempts to explain such perplexing archaeological discoveries as the stone figures on Easter Island and various temple and cave drawings

How new is atheism? Although adherents and opponents alike today present it as an invention of the European Enlightenment, when the forces of science and secularism broadly challenged those of faith, disbelief in the gods, in fact, originated in a far more remote past. In *Battling the Gods*, Tim Whitmarsh journeys into the ancient Mediterranean, a world almost unimaginably different from our own, to recover the stories and voices of those who first refused the divinities. Homer's epic poems of human striving, journeying, and passion were ancient Greece's only "sacred texts," but no ancient Greek thought twice about questioning or mocking his stories of the gods. Priests were functionaries rather than sources of moral or cosmological wisdom. The absence of centralized religious authority made for an extraordinary variety of perspectives on sacred matters, from the devotional to the atheos, or "godless." Whitmarsh explores this kaleidoscopic range of ideas about the gods, focusing on the colorful individuals who challenged their existence. Among these were some of the greatest ancient poets and philosophers and writers, as well as the less well known: Diagoras of Melos, perhaps the first self-professed atheist; Democritus, the first materialist; Socrates, executed for rejecting the gods of the Athenian state; Epicurus and his followers, who thought gods could not intervene in human affairs; the brilliantly mischievous satirist Lucian of Samosata. Before the revolutions of late antiquity, which saw the scriptural religions of Christianity and Islam enforced by imperial might, there were few constraints on belief. Everything changed, however, in the millennium between the appearance of the Homeric poems and Christianity's establishment as Rome's state religion in the fourth century AD. As successive Greco-Roman empires grew in size and complexity, and power was increasingly concentrated in central capitals, states sought to impose collective religious adherence, first to cults devoted to individual rulers, and ultimately to monotheism. In this new world, there was no room for outright disbelief: the label "atheist" was used now to demonize anyone who merely disagreed with the orthodoxy—and so it would remain for centuries. As the twenty-first century shapes up into a time of mass information, but also, paradoxically, of collective amnesia concerning the tangled histories of religions, Whitmarsh provides a bracing antidote to our assumptions about the roots of freethinking. By shining a light on atheism's first thousand years, *Battling the Gods* offers a timely reminder that nonbelief has a wealth of tradition of its own, and, indeed, its own heroes.

A novel following the life of Camille Desmoulins, a journalist, pamphleteer, and the voice of the French Revolution, as Paris careens through the days and nights of the first year of the revolution.

Nectar of the Gods

Atheism in the Ancient World

The Gods Are Thirsty

Oedipus, Antigone, and Dramas of the African Diaspora

Chariots of the Gods?

Men Like Gods

The hero of the novel, Mr. Barnstaple, is a depressive journalist working for the newspaper "The Liberal." At the beginning of the story, Barnstaple, as well as a few other Englishmen, are accidentally transported to the parallel world of Utopia. Utopia is

like an advanced Earth, although it had been quite similar to Earth in the past in a period known to Utopians as the "Days of Confusion." Utopia is a utopian world: it has a utopian world government, advanced science, and even pathogens have been eliminated and predators are almost tamed. --wikipedia.com.

As a custodian of the gods was handed down to him by his father, Papa is popular and powerful, feared and revered as the most potent priest in the village of Adiembra; builds confidence in himself; and believes there is no power above his gods. However, there is a problem that tears him apart: his last wife is unable to bear him a child. Papa consults a god in the North who makes his last wife conceive, with a condition to make a sacrifice every new moon. During labor, she struggles to live but dies. Papa soon forgets the pain and hurt of death as the beautiful baby girl grows. Papa forgets to perform the sacrifice on a few occasions as the god of the North asked. The god strikes, bringing punishment on the little girl with an abscess that causes her to decay till death. Papas boys rebel and elope, turning against him and his gods. In anger, Papa beats up wives and sends them away to their families, living his life alone. He makes love to a prostitute during a visit to his friend. An ant falls from his penis; he bleeds until his health deteriorates. Papa loses connection with the gods and his family and consequently commits suicide.

WINNER OF THE MAN BOOKER PRIZE • NEW YORK TIMES BESTSELLER • *An affluent Indian family is forever changed by one fateful day in 1969, from the author of The Ministry of Utmost Happiness "[The God of Small Things] offers such magic, mystery, and sadness that, literally, this reader turned the last page and decided to reread it. Immediately. It's that haunting."—USA Today Compared favorably to the works of Faulkner and Dickens, Arundhati Roy's modern classic is equal parts powerful family saga, forbidden love story, and piercing political drama. The seven-year-old twins Estha and Rahel see their world shaken irrevocably by the arrival of their beautiful young cousin, Sophie. It is an event that will lead to an illicit liaison and tragedies accidental and intentional, exposing "big things [that] lurk unsaid" in a country drifting dangerously toward unrest. Lush, lyrical, and unnerving, The God of Small Things is an award-winning landmark that started for its author an esteemed career of fiction and political commentary that continues unabated.*

The Gods are Not to Blame

On Men Unwittingly Turned Divine

Ragnarok

From Hera's Hurricane to the Appletini of Discord, 75 Mythical Cocktails to Drink Like a Deity

The Woman Wails!

Book I of the Broken World Series

Do the gods love you? Cicero gives deep and surprising answers in two philosophical dialogues on traditional Roman religion.

Praise for The Gods Are Dead by Joanna Valente: "As interest in the tarot resurges, we're reminded that its significance has stood the test of time. The Gods Are Dead is an exquisite work that breathes a contemporary light into these symbols that have been reimagined for centuries. A must-read for those interested in the occult and the arts." -Dallas Athent, author of Bushwick Nightz "These are poems of ritual and

sacrifice, where ethereal meaning gets rightfully dismembered and earthy truths read. The Gods Are Dead invokes the rich symbolism of Tarot with lyrical precision, and lends a creative myth to consciousness. Joanna C. Valente writes with the kind of raw energy we all wish we could channel into life." -Lucas Hunt, author of Lives and Light on the Concrete "Joanna C. Valente's The Gods Are Dead positions anyone who opens it as both reader and journey-making querent. Those who immerse themselves in Valente's words will find a mashup of the sacred and profane, filled with longing and fear, that manages to injure as well as delight. The revered, archetypal symbols and personalities of the Tarot's Major Arcana are subverted into recognizable, conflicted characters and narratives: the unfathomable gods may be dead, but in Valente's hands these distressed identities and their stories live on." - Fox Frazier-Foley, author of Exodus in X Minor and The Hydromantic Histories

Avatar: The Last Airbender meets Gladiator in the first book in this epic fantasy duology in which two warriors must decide where their loyalties lie as an ancient war between immortals threatens humanity—from Sara Raasch, the New York Times bestselling author of the Snow Like Ashes series, and Kristen Simmons, acclaimed author of Pacifica and The Deceivers. Perfect for fans of An Ember in the Ashes, And I Darken, and The Winner's Curse. Ash is descended from a long line of gladiators, and she knows the brutal nature of war firsthand. But after her mother dies in an arena, she vows to avenge her by overthrowing her fire god, whose temper has stripped her country of its resources. Madoc grew up fighting on the streets to pay his family's taxes. But he hides a dangerous secret: he doesn't have the earth god's powers like his opponents. His elemental gift is something else—something that hasn't been seen in centuries. When an attempted revenge plot goes dangerously wrong, Ash inadvertently throws the fire and earth gods into a conflict that can only be settled by deadly, lavish gladiator games, throwing Madoc in Ash's path. She realizes that his powers are the weapon her rebellion needs—but Madoc won't jeopardize his family, regardless of how intrigued he is by the beautiful warrior. But when the gods force Madoc's hand, he and Ash uncover an ancient war that will threaten more than one immortal—it will unravel the world.

One October morning, Laina gets the news that her brother was shot and killed by Boston cops. But what looks like a case of police brutality soon reveals something much stranger. Monsters are real. And they want everyone to know it. As creatures from myth and legend come out of the shadows, seeking safety through visibility, their emergence sets off a chain of seemingly unrelated events. Members of a local werewolf pack are threatened into silence. A professor follows a missing friend's trail of bread crumbs to a mysterious secret society. And a young boy with unique abilities seeks refuge in a pro-monster organization with secrets of its own. Meanwhile, more people start disappearing, suicides and hate crimes increase, and protests erupt globally, both for and against the monsters. At the center is a mystery no one thinks to ask: Why now? What has frightened the monsters out of the dark? The world will soon find out.

Whom the Gods Would Destroy
When the Gods Are Silent
No Gods, No Monsters
Curse of the Sphinx

H.P. Lovecraft Collection

The Gods Are Dead

An adaptation of the Greek classic Oedipus Rex, the story centres on Odewale, who is lured into a false sense of security, only to somehow get caught up in a somewhat consanguineous trail of events by the gods of the land.

When a young peasant girl is injured while hunting, she meets a strange, magical man who is a member of a despised race - Mujar. Truemen scorn the shape-shifting unmen for their odd, humble ways, and envy their power over the elements. Mujar do not use their powers for good or evil, they simply exist, immortal and apparently purposeless. Now a scourge is sweeping the land, armies of mounted warriors who cannot be defeated are wiping out Truemankind without mercy. They are known as the Black Riders, but no one knows where they come from or why they seem bent on exterminating every man, woman and child. Talsy traps the Mujar with gold, which has an odd effect on them, to make him help her, but her father intends to throw him in a Pit, from which he will be unable to escape. Talsy does not believe the Mujar deserves such a fate, so she frees him and begs him to take her with him on his journey. He agrees, and they set off across Shamarese, continuing his quest to find an old hermit's lost son. There is far more at stake than Talsy realises, however, and she has innocently stumbled upon the last free Mujar, who has the power to decide the fate of her race.

Crossroads in the Black Aegean is a compendious, timely, and fascinating study of African rewritings of Greek tragedy. It consists of detailed readings of six dramas and one epic poem, from different locations across the African diaspora. Barbara Goff and Michael Simpson ask why the plays of Sophocles' Theban Cycle figure so prominently among the tragedies adapted by dramatists of African descent, and how plays that dilate on the power of the past, in the inexorable curse of Oedipus and the regressive obsession of Antigone, can articulate the postcolonial moment. Capitalizing on classical reception studies, postcolonial studies, and comparative literature, Crossroads in the Black Aegean co-ordinates theory and theatre. It crucially investigates how the plays engage with the 'Western canon', and shows how they use their self-consciously literary status to assert, ironize, and challenge their own place, and that of the Greek originals, in relation to that tradition. Beyond these oedipal reflexes, the adaptations offer alternative African models of cultural transmission.

Published in 1904 The Food of the Gods is a forgotten H.G. Wells classic; it is sci-fi and dystopia at its best written by the creator and master of the genre. Following extensive research in the field of ?growthOCO, Mr Bensington and Professor Redwood light upon a new mysterious element, a food that causes greatly accelerated development. Initially christening their discovery ?The Food of the GodsOCO, the two scientists are overwhelmed by the possible ramifications of their creation. With Aunt Jane refusing to give house room to their experiments, Mr Besington is forced to take his laboratory out into the wide world, and chooses a farm at Hicklebrow in Kent that offers him the chance to test his new substance on chickens, which duly grow monstrous, six or seven times their usual size. With the farmer, Mr Skinner, failing to contain the spread of the Food, chaos soon reigns as reports come in of the local populationOCOs encounter with monstrous wasps, earwigs and rats. When the chickens escape, they leave carnage in their wake. Keen not to be outdone, the Skinners and Redwoods have both been feeding their children the compound illicitly ? their eventual offspring will constitute a new age of giants. Public opinion rapidly turns against the scientists and society as a whole rebels against the worldOCOs new flora and fauna. Daily life has changed shockingly and now politicians are involved, trying to stamp out the Food of the Gods and the giant race.

Comic and at times surprisingly touching and tragic, WellsOCO story is a cautionary tale warning against the rampant advances of science but also of the dangers of greed and political infighting and shameless vote-seeking."

Unsolved Mysteries of the Past

Understanding The Gods are Not to Blame

A Detailed Interview with Ola Rotimi on His Award-winning Tragedy, The Gods are Not to Blame

Crossroads in the Black Aegean

The Shadow of the Gods

Accidental Gods

From Marie Phillips, hailed by the Guardian Unlimited website as a "hot author" destined to "break through" in 2007, comes a highly entertaining novel set in North London, where the Greek gods have been living in obscurity since the seventeenth century. Being immortal isn't all it's cracked up to be. Life's hard for a Greek god in the twenty-first century: nobody believes in you any more, even your own family doesn't respect you, and you're stuck in a dilapidated hovel in North London with too many siblings and not enough hot water. But for Artemis (goddess of hunting, professional dog walker), Aphrodite (goddess of beauty, telephone sex operator) and Apollo (god of the sun, TV psychic) there's no way out... until a meek cleaner and her would-be boyfriend come into their lives and turn the world upside down. Gods Behaving Badly is that rare thing, a charming, funny, utterly original novel that satisfies the head and the heart.

A provocative history of men who were worshipped as gods that illuminates the connection between power and religion and the role of divinity in a secular age Ever since 1492, when Christopher Columbus made landfall in the New World and was hailed as a heavenly being, the accidental god has haunted the modern age. From Haile Selassie, acclaimed as the Living God in Jamaica, to Britain's Prince Philip, who became the unlikely center of a new religion on a South Pacific island, men made divine—always men—have appeared on every continent. And because these deifications always emerge at moments of turbulence—civil wars, imperial conquest, revolutions—they have much to teach us. In a revelatory history spanning five centuries, a cast of surprising deities helps to shed light on the thorny questions of how our modern concept of "religion" was invented; why religion and politics are perpetually entangled in our supposedly secular age; and how the power to call someone divine has been used and abused by both oppressors and the oppressed. From nationalist uprisings in India to Nigerien spirit possession cults, Anna Della Subin explores how deification has been a means of defiance for colonized peoples. Conversely, we see how Columbus, Cortés, and other white explorers amplified stories of their godhood to justify their dominion over native peoples, setting into motion the currents of racism and exclusion that have plagued the New World ever since they touched its shores. At once deeply learned and delightfully antic, Accidental Gods offers an unusual keyhole through which to observe the creation of our modern world. It is that rare thing: a lyrical, entertaining work of ideas, one that marks the debut of a remarkable literary career.

Packed with myth, magic, and bloody vengeance, John Gwynne's "masterfully crafted, brutally compelling, Norse-inspired epic" (Anthony Ryan) continues in The Hunger of the Gods. THE DEAD GODS ARE RISING. Lik-Rifa, the dragon god of legend, has been freed from her eternal prison. Now she plots a new age of blood and conquest. As Orka

*continues the hunt for her missing son, the Bloodsworn sweep south in a desperate race to save one of their own—and Varg takes the first steps on the path of vengeance. Elvar has sworn to fulfil her blood oath and rescue a prisoner from the clutches of Lik-Rifa and her dragonborn followers, but first she must persuade the Battle-Grim to follow her. Yet even the might of the Bloodsworn and Battle-Grim cannot stand alone against a dragon god. Their only hope lies within the mad writings of a chained god. A book of forbidden magic with the power to raise the wolf god Ulfrir from the dead...and bring about a battle that will shake the foundations of the earth. Praise for The Shadow of the Gods "There is not a dull chapter in this fantasy epic." —Vulture (Best of the Year) "A satisfying and riveting read. It's everything I've come to expect from a John Gwynne book." —Robin Hobb "A masterfully crafted, brutally compelling Norse-inspired epic." —Anthony Ryan "A masterclass in storytelling . . . epic, gritty fantasy with an uncompromising amount of heart." —FanFiAddict For more from John Gwynne, check out: The Bloodsworn Trilogy The Shadow of the Gods The Hunger of the Gods Of Blood and Bone A Time of Dread A Time of Blood A Time of Courage The Faithful and the Fallen Malice Valor Ruin Wrath God Is Not Great
A Novel of the French Revolution
Ola Rotimi's "The Gods are Not to Blame
American Gods
When the Gods are Silent
Children of Another God*