In examining the social code of the wars of the gods, he reveals that there are remarkably consistent patterns in time and space: paternal relatives, equals at first, prove unable to share power, magic goods, etc.; while some gods retain their divine status as an exclusive prerogative, their brothers or paternal cousins are transformed into demons; relatives by marriage, however, who are unequal at first, succeed in sharing power and magic goods, and thus become equal partners in the pantheon. This structural analysis of myth, first published in 1985, focuses on social and political problems of Indo-European mythology. Understanding Myths 1.4. Myth and the Cultural Order 1.5. Problems of Method 2. Indo-European Cultures as a Field of Ethnological Study 2.1. The Social Organization of Indo-European Society 2.2. Social Stratification and the Political Order 2.3. The Indo-European Pantheon 3. The Wars of the Gods in Scandinavian Mythology 3.1. The Scandinavian Pantheon in Icelandic Sources 3.2. The War Between the Giants and the Gods 3.3. The War Between the Aesir and the Vanir 3.4. Ragnarok 4. The Cycle of the Mead 4.1. The Feast of Immortality 4.2. The Origin of the Mead 4.3. Sharing the Mead 4.4. The Lure of The War of the Gods: The Social Code in Indo-European Mythology. Jarich G. Oosten. Bruce Lincoln. Bruce Lincoln. Search for more articles by this author. PDF. Add to favorites.