

## Smsr Studi E Materiali Di Storia Delle Religioni 2013 792

In his play *Bacchae*, Euripides chooses as his central figure the god who crosses the boundaries among god, man, and beast, between reality and imagination, and between art and madness. In so doing, he explores what in tragedy is able to reach beyond the social, ritual, and historical context from which tragedy itself rises. Charles Segal's reading of Euripides' *Bacchae* builds gradually from concrete details of cult, setting, and imagery to the work's implications for the nature of myth, language, and theater. This volume presents the argument that the Dionysiac poetics of the play characterize a world view and an art form that can admit logical contradictions and hold them in suspension.

*Systems of Classification in Premodern Medical Cultures* puts historical disease concepts in cross-cultural perspective, investigating perceptions, constructions and experiences of health and illness from antiquity to the seventeenth century. Focusing on the systematisation and classification of illness in its multiple forms, manifestations and causes, this volume examines case studies ranging from popular concepts of illness through to specialist discourses on it. Using philological, historical and anthropological approaches, the contributions cover perspectives across time from East Asian, Middle Eastern and Mediterranean cultures, spanning ancient Egypt, Mesopotamia, Greece and Rome to Tibet and China. They aim to capture the multiplicity of disease concepts and medical traditions within specific societies, and to investigate the historical dynamics of stability and change linked to such concepts. Providing useful material for comparative research, the volume is a key resource for researchers studying the cultural conceptualisation of illness, including anthropologists, historians and classicists, among others.

Numerous ancient texts describe human sacrifices and other forms of ritual killing: in 480 BC Themistocles sacrifices three Persian captives to Dionysus; human scapegoats called *pharmakoi* are expelled yearly from Greek cities, and according to some authors they are killed; Locrin girls are hunted down and slain by the Trojans; on Mt Lykaion children are sacrificed and consumed by the worshippers; and many other texts report human sacrifices performed regularly in the cult of the gods or during emergencies such as war and plague. Archaeologists have frequently proposed human sacrifice as an explanation for their discoveries: from Minoan Crete children's bones with knife-cut marks, the skeleton of a youth lying on a platform with a bronze blade resting on his chest, skeletons, sometimes bound, in the dromoi of Mycenaean and Cypriot chamber tombs; and dual man-woman burials, where it is suggested that the woman was slain or took her own life at the man's funeral. If the archaeologists' interpretations and the claims in the ancient sources are accepted, they present a bloody and violent picture of the religious life of the ancient Greeks, from the Bronze Age well into historical times. But the author expresses caution. In many cases alternative, if less sensational, explanations of the archaeological are possible; and it can often be shown that human sacrifices in the literary texts are mythical or that late authors confused mythical details with actual practices. Whether the evidence is accepted or not, this study offers a fascinating glimpse into the religious thought of the ancient Greeks and into changing modern conceptions of their religious behaviour.

*Hesiod's Cosmos* offers a comprehensive interpretation of both the *Theogony* and the *Works and Days* and demonstrates how the two Hesiodic poems must be read together as two halves of an integrated whole embracing both the divine and the human cosmos. After first offering a survey of the structure of both poems, Professor Clay reveals their mutually illuminating unity by offering detailed analyses of their respective poems, their teachings on the origins of the human race and the two versions of the Prometheus myth. She then examines the role of human beings in the *Theogony* and the role of the gods in the *Works and Days*, as well as the position of the hybrid figures of monsters and heroes within the Hesiodic cosmos and in relation to the Hesiodic *Catalogue of Women*.

*A Companion to Science, Technology, and Medicine in Ancient Greece and Rome* brings a fresh perspective to the study of these disciplines in the ancient world, with 60 chapters examining these topics from a variety of critical and technical perspectives. Brings a fresh perspective to the study of science, technology, and medicine in the ancient world, with 60 chapters examining these topics from a variety of critical and technical perspectives Begins coverage in 600 BCE and includes sections on the later Roman Empire and beyond, featuring discussion of the transmission and reception of these ideas into the Renaissance Investigates key disciplines, concepts, and movements in ancient science, technology, and medicine within the historical, cultural, and philosophical contexts of Greek and Roman society Organizes its content in two halves: the first focuses on mathematical and natural sciences; the second focuses on cultural applications and interdisciplinary themes 2 Volumes

Analyzes the meaning of Hebrew terms used in the Old Testament, considering their occurrences in ancient Near Eastern texts

Die IBOHS verzeichnet jährlich die bedeutendsten Neuerscheinungen geschichtswissenschaftlicher Monographien und Zeitschriftenartikel weltweit, die inhaltlich von der Vor- und Frühgeschichte bis zur jüngsten Vergangenheit reichen. Sie ist damit die derzeit einzige laufende Bibliographie dieser Art, die thematisch, zeitlich und geographisch ein derart breites Spektrum abdeckt. Innerhalb der systematischen Gliederung nach Zeitalter, Region oder historischer Disziplin sind die Werke nach Autorennamen oder charakteristischem Titelhauptwort aufgelistet.

*The Jews of Italy: Antiquity* describes the history of the Jewish presence on the peninsula during the first seven centuries, from the days of the Maccabees to Pope Gregory the Great.

*The Brill Dictionary of Gregory of Nyssa* is the fruit of wide-ranging collaboration between experts in Philology, Philosophy, History and Theology. These scholars shared the desire to develop a comprehensive reference work that would help attract more people to the study of the 'Father of Fathers' and assist them in their work. Gregory of Nyssa's thought is at once quintessentially classic and modern, as it speaks directly to the contemporary reader. As interest in Gregory has increased along with the number of works devoted to him, the need for a comprehensive introduction and bibliographical reference work has arisen. In order to meet this need, more than forty scholars from various disciplines and perspectives have contributed to this work. In two hundred articles, the Brill Dictionary of Gregory of Nyssa provides a symphonic vision of the studies on Gregory of Nyssa and his thought.

*The legend of Aeneas as preserved in the art and artifacts of antiquity* is the focus of this study. Gallant warrior,

accomplice in the abduction of Helen, fugitive from burning Troy, founder of Rome-in all his roles, Aeneas appears in ancient sculpture and wall painting, on vases, coins, lamps, mirrors, and gems, as richly illustrated here. To what extent he was known to the Greeks and Romans, for what qualities he was admired, and how his legend served the propaganda of empire building are examined in this survey of the visual data, and these are correlated with what is known of the legend in the literary, historical, and religious traditions of the ancient Mediterranean world. Originally published in 1969. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Belief in the afterlife is still very much alive in Western civilisation, even though the truth of its existence is no longer universally accepted. Surprisingly, however, heaven, hell and the immortal soul were all ideas which arrived relatively late in the ancient world. Originally Greece and Israel - the cultures that gave us Christianity - had only the vaguest ideas of an afterlife. So where did these concepts come from and why did they develop? In this fascinating, learned, but highly readable book, Jan N. Bremmer - one of the foremost authorities on ancient religion - takes a fresh look at the major developments in the Western imagination of the afterlife, from the ancient Greeks to the modern near-death experience. Discusses the concept of myth, looks at the traditions of Greek ritual, and considers specific Greek myths

The North-West Semitic epigraphic contributes considerably to our understanding of the Old Testament and of the Ugaritic texts and to our knowledge of the North-West Semitic languages as such. This dictionary is concerned with the North-West Semitic material found in inscriptions, papyri and ostraca in Phoenician, Punic, Hebrew, various forms of Aramaic, Ammonite, Edomite, the language of Deir Alla et cetera. The material covers the period from ca. 1000 B.C. to ca. 300 A.D. Besides translations the entries include discussions and full references to scholarly literature. The book is a translated, updated and considerably augmented edition of Jean & Hoftijzer, "Dictionnaire des inscriptions semitiques de l'ouest," The additions concern newly found texts as well as references to new scholarly literature. The book is an indispensable tool for research in North-West Semitic epigraphy, on the Old Testament and on Ugaritic texts, and for Semitic linguistics.

Convinced that the images on Greek pottery vases offer a valuable approach to the religious world of the ancients, the author investigates how the Greeks integrated violence into society.

Winner of the Classics and Ancient History award in the Professional and Scholarly Publishing Awards given by the Association of American Publishers In this bold work, Thomas Habinek offers an entirely new theoretical perspective on Roman cultural history. Although English words such as "literature" and "religion" have their origins in Latin, the Romans had no such specific concepts. Rather, much of the sense of these words was captured in the Latin word *carmen*, usually translated into English as "song." Habinek argues that for the Romans, "song" encompassed a wide range of ritualized speech, including elements of poetry, storytelling, and even the casting of spells. Habinek begins with the fraternal societies, or *sodalitates*, which predated the Republic and endured into the Imperial era, and whose rites, although adapted over time to different deities and cults, were from the beginning centered on song (perhaps most notably in the ancient *Carmen Saliare*). He goes on to show how this early use of song became a paradigm for cultural reproduction throughout Roman history. Ritual mastery of the chaos of everyday life, embodied and enacted in song, produced and transmitted the beliefs on which Roman culture was founded and by which Roman communities were sustained. By the emergence of the Empire, "song," in all of its senses, served in particular to reproduce the power of the state, organizing relations of power at every level of society. *The World of Roman Song* presents a systematic and comprehensive approach to Roman cultural history. Informed and imaginative, this book challenges classicists, social theorists, and literary scholars to engage in a provocative discussion of the power of song.

This volume of 'The Cambridge Ancient History' embraces the wide range of approaches and scholarships which have in recent decades transformed our view of late antiquity.

This interdisciplinary study investigates the divine personas in the so-called magical hymns of the Greek magical papyri which, in a corpus usually seen as a significant expression of religious syncretism with strong Egyptian influence, were long considered to be the 'most authentically Greek' contribution. Fifteen hymns receive a line-by-line commentary focusing on religious concepts, ritual practice, language and style. The overarching aim is to categorise the nature of divinity according to its Greek or Egyptian elements, examining earlier Greek and Egyptian sources and religious-magical traditions in order to find textual or conceptual parallels. Are the gods of the magical hymns Greek or Egyptian in nature? Did the magical hymns originate in a Greek or Egyptian cultural background? The book tries to answer these questions and to shed light on the religious plurality and/or fusion of the two cultures in the treatment of divinity in the Greek magical papyri.

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